

nance, transformation and definition of society and societal relations" (p. 3). Yet, depending on conditions of class status, modernity and political/administrative expediency, these boundaries can become porous. Space and the use of space become the metaphor for statements of power, whether held firmly in tradition or negotiated. Gender is a primary factor in several case studies of women holding an inferior or "other" position in spatial settings. Although several articles lean implicitly toward the Marxist-feminist viewpoint, discussions of power structures and class systems are designed to deepen understanding rather than to starkly present an ideology.

This collection will serve many scholars in the field and in the classroom. A comprehensive index is provided, as well as a bibliography with each article. Each author places her/his topic solidly within the literature. Rodman and Cooper include several geography and folk-life studies which have helped to pave the way in the understanding of connections between space, boundaries and society. The photographs of the meeting place in Tswana, of plazas in Costa Rican, of gardens and parks in Vienna, of architectural detail in Portugal, and the floor-plan and façade sketches of properties in Switzerland had the effect of powerfully particularizing the discussion and of presenting the interconnection between physical structure and socio-cultural interaction. The great value of this collection is that it offers, with every case study, the possibility of a comparison or a parallel to the reader's research or experience.

### **Man of Mana: Marius Barbeau**

Laurence Nowry

Toronto: NC Press, 1995. 445 pp. \$27.95 (paper)

*Reviewer:* Regna Darnell

University of Western Ontario

This first book-length biography of Marius Barbeau (1883-1969), self-styled "ethnologist, folklorist, musician and historian" (p. 390), relies heavily on Barbeau interviews taped in 1965 for CBC radio and television documentaries. Barbeau is a significant biographical subject: Canada's first French-Canadian Rhodes scholar, North Pacific coast ethnologist, founder of French-Canadian folklore, flamboyant and eccentric publicizer of anthropology. Nowry is at his best while portraying the Quebec of Barbeau's youth and his later forays into media and performance.

Difficulties arise for the scholarly reader, however, because Barbeau—"almost a patron saint" of the Museum of Canadian Civilization (cover jacket)—is accepted uncritically in assessing his own career. Although the cover jacket claims that the "biography outlines the history of anthropology in Canada," Nowry provides insufficient context to place Barbeau within Canadian anthropology, much less to characterize Canadian anthropology as a whole. Nowry asserts that Barbeau was "Canada's major founding anthropologist" (p. 388), rather than placing him more specifically among his peers and mentors. To state that his Tsimshian work with William Benyon was "the most thorough recording and analysis of a North Pacific culture that we shall ever have" (p. 156) ignores Franz Boas's more extensive Kwakiutl work with George Hunt, as well as Edward Sapir's Nootka collaboration with Alex Thomas.

Barbeau's "resentful memory" (p. 169) of Sapir reflected the latter's appointment as the first director of the Anthropological Division of the Geological Survey of Can-

ada in 1910. Barbeau, with “late great expectations” (p. 86), thought he should have had the job, based on his Oxford (B.Sc.) Diploma under R.R. Marett. (Sapir had a Ph.D. and several seasons of field-work experience.) So Barbeau was appointed as a lowly Assistant Ethnologist. He felt slighted again at the appointment of his Oxford classmate Diamond Jenness to succeed Sapir in 1925.

Nowry, following Barbeau, underestimates the contribution of Sapir, emphasizing that “his hiring practices did not leave much contract work for Canadians during those first years” (p. 134); but there were no Canadians with professional credentials and no Canadian university programs in anthropology to obtain them until 1925. Boas, Sapir’s teacher, in contrast, is praised for his “long association with Canada” (p. 143) and as the “wise innovator” who encouraged Barbeau to study French-Canadian folklore (p. 141). Although Barbeau believed Sapir preferred to focus the Division’s work exclusively on Indians (p. 263), Nowry presents evidence that Sapir, once he learned Barbeau wanted to study Quebec folklore, was supportive (p. 142).

Barbeau’s work is frequently assessed anachronistically. For example, Nowry considers it “a disconcerting and unpalatable fact” which “cannot be justified” that, throughout his career, Barbeau used the “disgusting” term “half-breed” (pp. 168, 169). There is no context for the claim that Barbeau was not a racist—either in terms of parallel usages during the same time period or the contrast of francophone and anglophone ethnic terminologies.

Nowry is thorough and articulate in pursuing the tentacles of Barbeau’s personal life and career. But he does not devote the same care to the anthropological evidence. Nowry does not cite, or apparently consult, existing scholarship on Barbeau, Jenness, Sapir, Boas and others, which would enrich his narrative and correct minor errors (e.g., Sapir’s father was a cantor, not a rabbi, and he grew up in New York, not Philadelphia). In sum, this book is enjoyable, but is to be taken with a grain of salt as history of anthropology.

---

### **Writing at the Margins: Discourse Between Anthropology and Medicine**

Arthur Kleinman

Berkeley: University of California Press, 1995. xiii + 314 pp. \$40.00 (cloth)

*Reviewer:* Susan M. DiGiacomo

University of Massachusetts at Amherst

With the exception of the introduction and the final section, both written expressly for this volume, the essays collected here are chapters and articles published elsewhere over the past five years, sometimes in collaboration with others, and reworked stylistically and analytically to form a critical mass of work around two intellectual projects. The first of these, a cultural critique of biomedicine, prepares the ground for the second: theorizing the experience of suffering as interpersonal and social in nature.

The marginality Kleinman invokes in the book’s title is a space of “vital liminality” (p. 3) where change is likeliest to begin. This book marks a change in Kleinman’s engagement with both psychiatry and anthropology that was foreshadowed in *The Illness Narratives* (Basic Books, 1988) but was constrained by the book’s reliance on the “patient’s explanatory model of illness” paradigm. These newer essays have a welcome incisiveness that derives the sharpness of its edge from a willingness to advocate,