Stafford argues that childhood is a status preserved through adulthood by Chinese persons by virtue of the emphases on patriliny and filial obedience. Consequently, his study is one extending beyond obvious childhood and into more encompassing conceptions of personhood in rural Taiwan, and, in the Epilogue, in the northeast of mainland China. This volume will be of interest to readers concerned with conceptions of personhood and their formal and informal transmission in Chinese or, more specifically, in Taiwanese culture.

Making It Their Own: Severn Ojibwe Communicative Practices
Lisa Philips Valentine
Toronto: University of Toronto Press, 1995. x + 252 pp. $50.00 (cloth), $21.95 (paper)

Reviewer: Peggy Martin-McGuire
Saskatoon, SK

Lisa Philips Valentine states at page 34 of her book, "The study of communication networks in Lynx Lake opens a window into the working of social networks. In this region, information is viewed as a commodity to be shared judiciously: the person with the most knowledge has the most power in a situation." There is nothing novel in this particular statement, but it summarizes best both what is said and what is left unsaid in *Making It Their Own*. The book is a fascinating sociolinguistic treatment of communication styles and practices in a Canadian (northern Ontario) Ojibwe community. The author gives unusual insights into the varieties of discourse found in one community, varied by technology, setting, age and gender, but there is much less said about why the knowledge of communication, and the knowledge disseminated by communication, is useful.

The author spent two years in Lynx Lake, with her husband and child, over several visits between 1981 and 1988. Her initial purpose was to learn Ojibwe and to study dialect variation, but by 1987 her research interests in discourse and social organization emerged. Lynx Lake is "one of the few truly viable Ojibwe speech communities" (p. 3), and was thus an appropriate site for such a study, particularly given long-term research residence and participation. Although several languages are spoken in the community, including Moose and Swampy Cree and English, the dominant language is Severn Ojibwe, the most northern Ojibwe dialect. The community experienced relocation and amalgamation in the 1960s, followed by rapid entry into a wage economy and new communications technology. Valentine presents little general ethnographic information, but she does describe in detail another key feature of Lynx Lake that came to play a prominent part in her study: the Christian (Anglican) influence. In the 1980s Lynx Lake apparently had a strong sense of community identity and image, in spite of having some social and economic difficulties. Both the church and the new radio/telephone technology were, Valentine asserts, major factors in the continuing strength of Native/Ojibwe identity.

The author states that she has tried to write for a Native audience, rather than an academic one, but in reality the book is a hybrid. There are sections that require a background in linguistics to understand fully (because I do not have such a background, I will avoid commentary), and sections that provide crystals of insights which any interested reader would find intriguing. I was more interested in the book because of my

daily work in Native communities, and in alternating discourses, than for its linguistic content, and my reaction was mixed: what can it tell me about communication and power? Valentine has done an excellent job of showing how, in one time and place, people go about the business of communicating. She has made some critical statements on the human capacity to continually adapt languages and to move within and between them.

This study is not about Ojibwe so much as it is about speakers who both maintain and modify the language as they face new situations requiring communication, or new technologies for purveying knowledge. There is a wonderful chapter on "technology and talk," relating the interest of community members in the use of trail radios, telephones and the local radio station. People took turns "sitting" at the station, handling news and music and providing commentaries and stories. There were clear differences by gender and age in the types of music chosen and discourse presented to the community; the elders, for instance, were more comfortable simply talking to their audience for their turn, whereas the younger people relied heavily on music selections. There are excellent discussions of code-switching within speech and on the relationship between speech in Ojibwe and literacy in English and in Cree syllabics.

Valentine also devotes a chapter to the Anglican Church, and it is perhaps in her discussion of Christianity and the Church that the author makes her boldest assertions. The Church had become a course of personal, political and material power in the community, and abilities to read church materials in syllabics, and to speak powerfully within the Church, brought prestige to the bearers. These abilities did not, Valentine asserts, detract from the sense of Ojibwe identity. She argues that the people of Lynx Lake have absorbed change via technology and religion into their sense of identity and place, and do not question whether the use of radio or the embracing of Christianity make them any less Ojibwe. Lynx Lake is an Ojibwe community, she suggests, and things/ideas that are used within it simply become Ojibwe. It could be that this is because the use of Ojibwe is prevalent, and that, because the community is isolated, we do not have many comparative examples, as Valentine acknowledges. Nonetheless, the study credibly reveals the tenure people have over language and its capacities to serve culture and ethnicity, rather than being a factor which binds people and limits them.

I was tantalized by what I learned and wanted to learn more. The author spread comments about her stay and her methodology through the text, but did not develop a strong statement about methods. The reader does not learn much about how she gained language competence, how other community members contributed to the work or even, in a general sense, the researcher's role in the community. This is not an overwhelming gap, but it relates to a more pervasive uncertainty throughout about who the people in the book were. Obviously, examples for analysis had to be chosen, and sampling could not be done effectively in this kind of investigation; nonetheless, there is no sense of representativeness, and, thus, a frustration in trying to fit the examples back into the community, rather than the reverse. We learn about forms of storytelling, about radio "sitting," about church oratory, but we cannot "connect the dots" as it were to understand why these variations are as they are and how a single person might situationally employ them. We cannot tell if differences in discourse by age signal generational differences or change. We have only partial glimpses into how a community leader, or an elder, might use a particular style or code in one situation and not in another and why. The promise that we would learn about social networks is left only partly fulfilled, scattered in valid but fragmented insights.

Overall, Lisa Philips Valentine's book is a useful tool not only for those who are interested in discourse and sociolinguistics, but for those who are interested in indigenous language vitality in Canada. The more we understand the micro-dynamics of a language use in communication, and its relationship to social networks, the more we can appreciate the forces of preservation and adaptation.

Women Writing Culture
Ruth Behar and Deborah A. Gordon, eds.
Berkeley: University of California Press, 1995. xiii + 457 pp. $48.00 (cloth), $16.95 (paper)
Beauty Queens on the Global Stage: Gender, Contests and Power
Colleen Ballerino Cohen, Richard Wilk and Beverly Stoeltje, eds.
New York: Routledge, 1996. vii + 256 pp. $55.95 (cloth), $17.95 (paper)

Reviewer: Naomi M. McPherson
Okanagan University College

Editors Behar and Gordon claim their initial impetus for this project was a feminist response to *Writing Culture* (University of California Press, 1986) which had made a clarion call for a more innovative, experimental and reflexive ethnography, yet had excluded mention of the work of women anthropologists (past and present) because their writing "failed to fit the requirement of being feminist and textually innovative" (Behar, p. 7). The 23 chapters in *Women Writing Culture* accomplish much more than a mere retort to *Writing Culture* by addressing various crises in anthropology and feminism and presenting them in ethnographic writing that is both creative and critical. The three contributions in Part One, "Beyond Self and Other," exemplify innovative forms of women's ethnographic writing. Kondo's use of the dramatic form to explore and push at the boundaries of representation, privilege and politics among women of colour is beautifully conceived, yet, like any play, is probably more powerfully experienced in the theatre than as text/script. Writing autobiographically, Behar anguishes over questions of identity and ethics in the anthropological representation of the Other when the othered is one's self/family. Narayan's narrative account of Charity—woman, anthropologist, academic, wife, writer—who is besieged by her male students, her husband, the androcentric canon in anthropology, even the academy itself, to become one or to become the "Other" is a moving depiction of being a woman writing culture. The eight articles in Part Two, "Another History, Another Canon," constitute the real heart of this volume inasmuch as they reclaim and celebrate women doing and writing anthropology against the grain of a male-centred discipline. Here we are given fresh insight into the lives and works of women such as Margaret Mead, Ruth Benedict, Ruth Landes and E.C. Parsons and some less familiar, such as Mourning Dove, "an experimental writer ahead of her time, [a] trickster who paid a heavy price for her deep play at the boundaries of gender, culture, and truth" (Finn, p. 143). We read too of Ella Cara Deloria who worked for years as research assistant and informant to Boas, but could not get her innovative fusion of fiction and ethnography published in her lifetime. Cole captures the essence of this section by pointing out the imperative to re-read these women's lives and works, not only for their "innovative and non-canonical styles of writing" and "substantive and theoretical contributions," but also to recognize how the hegemonic practices which marginalized these women and their