book is that he eloquently demonstrates that the genuinely well-intentioned but misinformed can do as much damage to a traditional way of life as the mean-minded, greedy and self-serving.

An interesting recurring theme comes to light with respect to economic development in the province of Newfoundland and Labrador. Most us can recall the Come-by-Chance refinery fiasco, the cucumber greenhouse scheme and the more successful Churchill Falls project. These may be only latter-day descendants of the Labrador Syndicate (1909-30) scheme to build a 10-mile *dam* across the Strait of Belle Isle, linking southern Labrador with Newfoundland. "Atop the dam would be a rail causeway facilitating rail lines to St. John's. The dam would also deflect the cold Labrador current back into the Arctic, thereby enabling the Gulf Stream to warm the climate of Newfoundland, the maritimes and the northeastern United States" (p. 128). This is only an extreme example of a penchant for grand schemes that would instantly solve the problems of the region. Like all such schemes it had little concern or understanding for the people of the region. It remains to be seen how the Vosey Bay Nickel Mine turns out. After all, in the best of such grandiose development traditions, the mine started out as a search for diamonds in Labrador.

The book makes a number of contributions to theory. The author explicitly writes an anthropological history. The superficial impression, however, is that he is an anthropologist trying to write history. At one level there is a tendency to write an institutional history of the outside agencies impinging on the coast. This is paralleled with references to extensive field work. The specific references to the field-work setting, on the other hand, are disappointing because of their relatively small number. However, the resulting history is better than superficial impressions would suggest. It is a history guided by field work and ethnographic experience. Such an approach suggests new places to look and new questions to ask. The movement is both ways; it generates new questions to ask of one's informants and new ways to read the archival material. Kennedy does it effectively but less explicitly than one might have wished.

There are a number of editorial criticisms that should be made. The maps are inadequate. One needs better maps of Labrador in general and southeastern Labrador in particular to follow important parts of the argument. Fortunately, I had access to such maps. Further, a glossary would have been very helpful. This is generally true but becomes critical with respect to weights and measures. For example, the reader is only belatedly told that a quintal is 112 pounds and a measure of salt fish. Similarly, salted salmon appears to be measured by tierce. By context, one could work out that it was a measure that appeared to be something like a quintal. However, it is explained in the supplement to the second edition of the *Dictionary of Newfoundland English* as being 300 pounds of salmon. The dictionary also gives a specific Labrador usage from *Them Days*, a Labrador magazine: "A tierce, now, is bigger than a barrel. He's roughly thirty-one inches high thirty-six or thirty-seven staves and the head is twenty-one inches in diameter" (p. 759). A third measurement on page 166 mentions fathoms of wood. Only the *OED* offers some help. It is apparently a "certain quantity of wood; now, a quantity 6 ft. square in section, whatever the length may be" (Vol. 5, p. 762). These are but a few examples. Admittedly, the author was in a difficult position, writing in the first instance for the people of southeastern Labrador. But surely the publisher's editor(s) could have done more to make the book more accessible to a general reader.

Some things are explained in glorious detail. This reviewer's favourite is on page 111. "Settlers made lozenges from molasses and kerosene. One spoonful of kerosene was added to about two cups of molasses and the mixture heated to the soft-boil stage, kneaded, and cut into small squares, These lozenges were used to treat sore throats, as was a mixture of friar's balsam and sugar."

Jun Jing, *Temple of Memories: History, Power, and Morality in a Chinese Village,* Stanford: Stanford University Press, 1996, 217 pages.

Reviewer: *Elizabeth Lominska Johnson*
University of British Columbia

This study is developed around a single culminating event: the rebuilding, in 1991, of the Confucian temple in the town of Dachuan in southwestern Gansu Province. Gansu is a poor province; it is also ethnically diverse, and has had an especially violent history during this century. Jun Jing approaches his examination of this event by focussing on social memory, the collective reconstruction and interpretation of the past. In his words, "this study offers a bottom-up approach to the problem of remembrance in a country where mass amnesia and selective remembrance have been vigorously promoted by state authorities."

The structure rebuilt as a Confucian temple previously had been used for the worship of Confucius and other ancestors. The majority of the former residents of Dachuan, and many people in neighbouring villages, claimed descent from Confucius and collectively constituted a higher-order lineage. They had been formally acknowledged as members of the Kong clan in the 1930s, and elders still cherish childhood memories of sayings and legends associated with this heritage. The status and power resulting from this claim of illustrious descent resulted in the persecution of many Kong people during the revolutionary period, the memory of which was too sensitive for the survivors to discuss directly. The community itself was almost destroyed when it was displaced by reservoir construction in the early 1960s. Its members were forcibly evicted, causing suffering that never has been officially acknowledged. One of the most traumatic memories of this period, one rarely mentioned, concerns the fact that

the living had to neglect their ancestors as they fled the rising waters. Only the most recent were exhumed and moved, in a haphazard and disrespectful way, and those members of the community who stayed in the area had to build new houses on the high ground of a graveyard, directly on top of old graves.

The former Confucian temple was demolished in 1974, the final act of a series of attacks beginning in the 1950s. It was only during the past decade, as the changing political environment again permitted certain kinds of religious practice, that the villagers dared to rebuild their temple and re-establish open public worship. Because of the long intervening period when religious rites could be carried out only in secret, older leaders had to rely on their memories of their early classical education and their training as ritual assistants to try to reconstruct the appropriate texts, spoken addresses and petitions, and ritual language necessary for proper conduct of the rites. In today's political context, leaders also had to adapt the remembered former temple and its rites, changing it from an ancestral hall to a temple honouring Confucius and his followers of various surnames, a form that was less likely to be perceived by the authorities as a threat.

This bare outline of Jun Jing's line of argument does not do justice to the richness of his material or to his skill in situating it historically, while embedding it in the complexities and contradictions of its recent political context. He draws on an impressive body of relevant literature in various disciplines, and does so with apparent ease, developing a lucid and engaging narrative.

His book is, more than anything else, a study of a community's struggle to survive and, ultimately, to assert its value and legitimacy against the overwhelming and arbitrary power of the state. Memory is a tool for achieving this, and the rebuilt temple is its tangible result, but memory is not presented as unproblematic; rather it may be activated, and altered, to achieve particular ends, and suppressed when necessary to prevent the traumatic events of the past from destroying people's social relations today.

Although *The Temple of Memories* focusses on a single community, it gives the reader insight into the impact of national policies on local groups in recent decades. It shows the dynamic interplay between the power of the state and the agency of communities, it testifies to the survival and reassertion of popular religion at the local level, and it shows the resilience of lineages and the continuing value of kinship and descent. It also has contemporary significance as millions of people face dislocation through the Three Gorges project, in which events like those that overwhelmed the people of Dachuan, and remain burned in their memories, may occur on a far larger scale.

Flora Beardy and Robert Coutts (eds. and comps.), *Voices from Hudson Bay: Cree Stories from York Factory,* Montreal and Kingston: McGill-Queen's University Press, 1996, 158 pages, $44.95 (cloth), $18.95 (paper).

Reviewer: *Ann Herrin*
McMaster University

This is a wonderful book.

It is the outgrowth of the York Factory Oral History Project, a collaborative project between the chiefs and councils of the York Factory, Split Lake, Shamattawa, Fox Lake First Nations and Parks Canada. The project began in 1989 when Flora Beardy (historical site interpreter, Parks Canada, who was herself born at York Factory) and Robert Coutts (historian, Parks Canada) began interviewing 14 Cree elders who had lived at York Factory, Manitoba between the end of World War I and 1957, when the Hudson's Bay Company closed down the post. From the wealth of stories and memories that emerged from many hours of interviews, Beardy and Coutts have gleaned detailed, poignant, personal pictures of the twilight of the fur trade at one of the most important Hudson's Bay Company posts during one of the most poorly understood periods of its history.

The book is organized into two parts: "Voices from Hudson Bay" (the bulk of the book) and "Biographies" (25 pages). The first section, "Voices from Hudson Bay," is composed of 18 brief chapters that range over themes as diverse as: "Traders, Trippers, and Trappers," Women's Lives and "activities," "Ancient Legends and Traditions," "Grandfathers and Grandmothers," "Sickness and Medical Care" and "Leaving York Factory." The authors have extracted the elders' reminiscences, pertinent to each theme, and woven them together into an effective montage. Each chapter reads like a warm conversation between the elders, rather than as discrete quotations assembled by the editors from separate interviews conducted at different times and places. "Voices from Hudson Bay" is a particularly apt title, for the personalities of the elders resonate through their words and transport the reader back to their lives at York Factory before the Hudson's Bay Company post was closed, before they were relocated, some voluntarily, some not, during the summer of 1957. Although the elders' stories stand alone, and should be read this way the first time through, Beardy and Coutts have included 120 endnotes that offer additional information on particular details mentioned in the texts, provide translations of Cree words and meanings, or refer the interested reader to germane primary and secondary sources. The endnotes speak to the mundane (ditches were used to drain surface water from the marshy terrain around the post) and the spiritual (shamanism), to sadness (dearth and death) and laughter (practical jokes), complementing but not overshadowing the elders' vivid stories.

The second section, "Biographies," really should be read first. Here is where we meet the five women and nine men whose life stories make up the first section of the book. Pen