

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

and ink portraits by John Buckner provide an affecting accompaniment to each elder's genealogical and work history. Apart from the bare bones of the events of their lives, we learn that Mary Redhead loved to dance; Fred Beardy missed York Factory and continued to hunt there after moving to York Landing; Abel Chapman remembered the legends and enjoyed sharing them. I found myself gratefully flipping back to the "Biographies" section to look at the portraits and to relocate the elders' personal histories in the stories they recount in the first section of the book.

The book is extensively illustrated with 32 photographs and maps, all of which put faces to the text, and form and function to the place. Many of the illustrations were gathered from public archives, but others come from private collections, including those of some of the elders interviewed for the project.

Voices from Hudson Bay is part of the Rupert's Land Record Society series, edited by Jennifer S.H. Brown (University of Winnipeg). Along with Regina Flannery's (1995) *Ellen Smallboy: Glimpses of a Cree Woman's Life* (from the same series) and Ahenakew and Wolfart's (1992) *Our Grandmothers' Lives as Told in Their Own Words*, it is part of a growing genre of edited oral accounts of Cree people. They are essential reading for anyone seeking the relatively recent roots of life in northern Cree communities today and attempting to grasp Cree perspectives on the fur trade.

References

Ahenakew, F., and H.C. Wolfart, eds.

1992 *Our Grandmothers' Lives as Told in Their Own Words*, Saskatoon: Fifth House Publishers.

Flannery, R.

1995 *Ellen Smallboy: Glimpses of a Cree Woman's Life*, Montreal: McGill-Queen's University Press.

James Watson (ed.), *Golden Arches East: McDonald's in East Asia*, Stanford: Stanford University Press, 1997.

Reviewer: Penny Van Esterik
York University

This edited volume by five anthropologists explores the expansion and success of McDonald's restaurants in Beijing, Hong Kong, Taipei, Seoul and Tokyo. The analyses are presented as valid ethnographic research projects, worthy of investigation in their own right and not simply as examples of popular culture or multinational business enterprises. The editor takes pride in exploring a topic that resonates with the lives of ordinary people.

The book begins with an introductory chapter reviewing past approaches to McDonald's restaurants as cultural imperialism and destroyer of indigenous cuisines, and then places the Asian research into broader debates on globalism, transnationalism and localism. Following a history of McDonald's

as a multilocal corporation, the editor reviews the history of the corporation's operations in each location and the highlights from each locality. In fact, the editor presents the best of the research results, condensing it and interpreting it for the reader in the introductory chapter before the individual case studies are presented in the following five chapters. The book concludes with a fascinating afterword by Sidney Mintz who brings the book's themes into relation with current work in nutritional anthropology, a direction not taken by the researchers themselves. Mintz raises questions about the evolution of taste and commensality, and places the quick provisioning of McDonald's into a broader historical and evolutionary perspective. Notes, Select Bibliography and Index are included under Reference Matter.

Each author pursued a similar line of questioning and addressed related issues, including the standardization of food production, the adaptation of the menu to different locales, the socialization of fast-food etiquette, meal format and cycles, the importance of cleanliness including bathroom hygiene and changing family values. Focus in each locale is clearly on the total experience of eating in McDonald's rather than just the food consumed. That experience is linked to political judgments about Americanization and nationalism, particularly in Seoul and Taipei. In some contexts, McDonald's foods are seen as local and at other locations, foreign food that threatens the centrality of rice. Details such as paying for meals before eating instead of after alters the hierarchy and competition usually expressed through Asian meals in interesting ways. In all sites, we see women, children and students using the material objects and public space of McDonald's to construct new social settings. Each case is a reminder of how much cultural baggage is packed into meals, even McDonald's meals.

A critical reader will find much repetition and an unwillingness to grapple with the relation between the broader political economy and the sociocultural context and symbolic meaning of eating in McDonald's in these East Asian cities. Since there are so few regional comparisons being done in contemporary anthropology, it would have been useful to have a more detailed discussion on the methods used by the researchers.

The editor and authors are to be commended for undertaking regionally based comparative ethnographic work, particularly since all authors bring to their research the linguistic, historical and cultural knowledge that comes from long term investment in Asian Studies as well as anthropology. This book, or chapters from it would be particularly useful for introductory courses to draw students into thinking in greater depth about the cultural construction of something they know all too well, fast foods.