

sins méridionaux, les Tlingit» (p. 93). De plus, contrairement à leurs voisins yupik, les Sugpiaq avaient un mode de vie sédentaire. On y apprend aussi que les baleiniers sugpiaq formaient une confrérie et vivaient en retrait de la société. Pinart a d'ailleurs décrit une des grottes de baleiniers contenant les momies de leurs confrères. Dans la deuxième partie de son chapitre, Désveaux compare les Sugpiaq aux Yupik et aux Indiens de l'intérieur, et présente un modèle de leur société fondé «sur l'antagonisme maximal entre hiérarchie et confrérie, entre concentration et dispersion, entre féminin et masculin, entre a-saisonnalité et saisonnalité, entre vie et mort» (p. 106). Suit ensuite une brillante analyse des masques sugpiaq décrits en général comme «introvertis» et dont certains sont assimilés à des «décors transitionnels entre l'abstraction et la figuration» (p. 116). Deux formes récurrentes sont isolées: la pointe et l'ouverture buccale parfaitement circulaire. La première faisant référence à la pointe de lance des baleiniers et la deuxième, au vent et au souffle.

On remarquera qu'à part la description des masques nos 988-2-141 et 988-2-145 du catalogue raisonné, aucun auteur n'a commenté le fait que certains masques⁴ ont l'oeil gauche fermé (ou plus petit) et l'oeil droit ouvert, semblable ici à la grimace que les Inuit d'Igloolik adressaient au Soleil lors de sa réapparition en janvier (voir Saladin d'Anglure 1990). Puisqu'il n'y a pas de période de grande noirceur dans l'archipel Kodiak, on peut se demander quelle est la fonction symbolique d'un tel clin d'oeil. Le thème du «masque de la dichotomie lumière/ténèbres ou jour/nuit» (no. 988-2-195), qui ne comporte toutefois aucune ouverture pour les yeux, le nez ou la bouche, serait une piste à suivre.

Dans *Nouvelle vie des masques à Kodiak aujourd'hui*, Sven Haakanson Jr. (directeur de l'Alutiiq Museum and Archaeological Repository à Kodiak) explique qu'après deux siècles de domination russe puis américaine, les Sugpiaq ont perdu leurs traditions et coutumes mais que depuis les dix dernières années, ils oeuvrent à se les réapproprier. Haakanson compare brièvement la collection Pinart à celle du Musée alutiiq et signale que grâce aux données archéologiques et ethnologiques – en particulier les masques et notes de la collection Pinart – les Sugpiaq peuvent renouer avec leurs traditions.

Malgré quelques coquilles dans les références et un système quelque peu compliqué pour l'identification des photographies, ce livre deviendra un ouvrage de référence dans l'étude des masques inuit et nord-américains. Espérons qu'une traduction anglaise sera bientôt disponible pour les Sugpiaq (Alutiiq) et Unangan qui voudraient comprendre ce que sont devenus ces masques mais aussi dans quel contexte ils étaient utilisés. Enfin, ce livre est un excellent complément à la récente publication de Crowell et al. (2001) sur les Alutiiq.

Notes

- 1 Torres doute même que Pinart ait vraiment produit les 700 pages de légendes en aléoute et en russe mentionnées à

James Pilling pour la bibliographie sur la langue inuit que ce dernier publiera en 1887.

- 2 Hamy deviendra en 1878 le fondateur du Musée d'ethnographie du Trocadéro à Paris. Le nom d'Alphonse Pinard (sic) apparaît d'ailleurs sous la liste des bienfaiteurs de ce musée dans l'escalier de Paris (voir Dias, 1991: Pl. III).
- 3 On s'étonnera qu'Uyak ne soit pas indiqué dans la carte du livre. Dans les années 1930, l'anthropologue Ales Hrdlicka y entreprit la fouille de 756 sépultures; une entreprise colossale pour l'époque et sans aucun égard aux habitants de Larsen Bay. En 1991 ces derniers réussirent à obtenir de la Smithsonian Institution toutes les sépultures et les objets qui les accompagnaient afin qu'ils soient réenterrés (voir Bray et Killion, 1994).
- 4 Ajoutons aussi les masques 988-2-158, 988-2-183, 988-2-184 et possiblement 988-2-168 et 988-2-173.

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Milagros Ricourt and Ruby Danta, *Hispanas de Queens: Latino Panethnicity in a New York City Neighborhood*, Ithaca and London: Cornell University Press, 2003, xii + 168 pages (paper).

Reviewer: Marilyn Gates
 Simon Fraser University

"Living together" to most North Americans means some form of co-habitation, especially as sexual partners, without being married to each other. As such, it is a private, domestic arrangement, although it may be widely known among family and friends and even to more casual acquaintances in the public sphere. Ultimately, though, it is no one's business other than the consenting adults involved how and with whom they live within the confines of their own four walls. It is a personal decision undertaken by individuals in dyadic contracts.

The equivalent Latino term "convivencia," on the other hand, involves both broader and deeper connotations of "liv-

ing together” as interactions and mutual involvement in the course of occupation of a common space in everyday lives. Not confined to the home and family, “convivencia” permeates the public places where social life is conducted as diverse individuals often previously unknown to each other actively construct community as part of the working out of identity politics. In this way, “convivencia” can connote a level of intimacy and shared experience far beyond the narrow confines of the non-Latino urban experience. It is an ongoing, collective, polyadic process of negotiating multiple sites of cultural-meaning construction.

In *Hispanas de Queens: Latino Panethnicity in a New York City Neighborhood*, Milagros Ricourt and Ruby Danta ask what happens when women of diverse Latin American nationalities reside in the same neighbourhood? Focussing on “convivencia diaria,” or daily-life interaction, Ricourt and Danta show how immigrant women—Columbian, Cuban, Dominican, Ecuadorian, Peruvian, Puerto Rican, Uruguayan, and others—who live together in Corona, a working-class neighborhood in Queens, have constructed a new pan-Latino identity from these mundane encounters. This new overarching identity does not simply replace one’s self-identification as an immigrant from a particular country. Rather, these repeated intersections between individuals from various nations may foster cultural exchange, syncretisms and other selective adaptations and resistances and forge an additional identity that can be mobilized by Latino panethnic leaders and organizations. This book analyzes the social forces that structure this identity-creation process in both the everyday interactions and the organizational and institutional life of immigrants currently residing in Corona and elsewhere in Queens, emphasizing four critical factors—Spanish language, geographic propinquity, class and gender.

The book is organized in two parts. Part 1 deals with the roots of experiential Latino panethnicity as it is constructed from “convivencia diaria,” the routine exchanges and associations of everyday living in apartments and houses, on the streets, in stores, in workplaces, in playgrounds, at fiestas, in hospitals, in parks, at sporting events and in both Catholic and Protestant churches. Part 2 examines how Latino leaders, often middle-class and female, have built on these grassroots foundations emergent Latino panethnic organizations and an embryonic Latino political voice in Corona and Queens, within social service organizations, in cultural activities and in formal politics. First, from the bottom up, experientially, then, subsequently, from the top down, institutionally, a new, pan-Latino presence gains momentum as a force to be reckoned with both in local and national political arenas. The concluding chapter reflects on the roles of women in the creation of Latino panethnicity as experiential forms of identity construction extend to organizational expressions of community self-designation via a “female consciousness” centred in their obligations to nurture, and to preserve and protect their families and neighborhoods.

Hispanas de Queens is a richly textured ethnography, the product of fieldwork spanning almost 20 years beginning in the mid-1980s. The authors take care to position themselves as researchers so that we can appreciate their relationships to their informants. Initial reluctance by some to talk about their immigration, work and everyday life turned to acceptance as Ricourt and Danta, Latinas themselves, lived their own lives as women alongside their informants. The ethnographers, in essence, practiced *convivencia diaria* by living common experiences such as pregnancy and the quest for affordable housing, by picnics in the park, in conversations with roommates, by needing babysitters, through sitting on the sidewalk on hot summer nights.

In addition to the vivid participant observation yielded by this situatedness of entering the everyday existence of Corona women, the research methodology included intensive interviews, surveys, questionnaires and amazingly extensive fieldnotes. This methodological triangulation together with the historical perspectives gained from extended fieldwork renders “*Hispanas de Queens*” a remarkably comprehensive, longitudinal and “authentic” portrait of New York Latina lives. This is particularly the case when the women tell in their own words of coming to America and coping with the challenges of making a new life. However, at times the level of detailed reporting of the minutiae of Corona life tends to eclipse the eloquence of the individual stories. Also, some of the ethnographic material from the 1980s seems more dated than historically relevant in this context.

In contrast to the rich ethnographic record, the conceptual framework seems minimally developed. In part, this may be because research on Latin American New Yorkers to date has concentrated on particular national groups, or comparative studies of two or more groups. Furthermore, fieldwork-based studies of Latino panethnicity were not conducted until relatively recently, and these tend to concentrate on social interactions in one particular setting, rather than along several dimensions, or downplay cultural and interpersonal factors. Another reason for the limited theoretical discussion may be the particular open-ended, fieldwork-intensive, ethnographic paradigm espoused.

Ricourt and Danta set out to account for Latino panethnicity as both the product of *convivencia diaria* and at the organizational level along four dimensions. First, they document experiential panethnicity in the daily life settings of residence, neighborhood and workplace, next the categorical panethnicity which emerges in these settings as people come to see each other as *hispanos* or *latinoamericanos*, rather than Dominicans or Puerto Ricans. Thirdly, they describe the institutional panethnicity that emerges when religious congregations, senior citizens’ centres, social service programs, cultural organizations and political groups are created by leaders to serve all Latinos in the neighborhood or borough. Lastly, they characterize the ideological panethnicity voiced by these leaders. Ricourt and Dante more than fulfil their stated conceptual goals as the reader emerges with a clear

picture of Latino panethnicity as both unconscious everyday production and as conscious political acts and sees the linkages between the two. However, we do not get far beyond this realization, as many questions remain unanswered such as: why are women more involved as leaders of panethnic organizations while male leaders predominate in single-nationality associations; what are Corona's Latino men doing while the women engage in *convivencia diaria*; how does women's participation in Latino organizations and formal politics affect gender relations overall; and, how does the Latino panethnic movement in the United States compare to identity politics in panethnic movements elsewhere (such as the Central American pan-Maya movement which has taken off in the globalization era as international, national and local factors have opened up new venues of ethnic expression)?

Nonetheless, *Hispanas de Queens* is an important contribution to studies of the intersections of ethnicity and gender in particular, as well as to Latino Studies in general. It stands as a methodological model for highly positioned and well-triangulated ethnography and paves the way for more comparative work on what fosters or impedes the creation of Latino panethnicity in other North American cities.

Owain Jones and Paul Cloke, *The Place of Trees and Trees in Their Place*, Oxford and New York: Berg, 2002, xii + 252 pages (paper).

Reviewer: *Wayne Fife*
Memorial University of Newfoundland

I originally encountered this book as part of a reading group at Memorial University. I took extensive notes on it before we met and what follows is to be taken as my own opinion, but that opinion has inevitably been influenced by the lively discussion that this work engendered among our group. Reaction to the book ranged from not liking it very much at all to deciding that it usefully considered a number of issues related to human and non-human agency, questions about re-conceptualizing "nature," and why human beings have such an attachment to "place." One thing that we discovered in our discussion was that the differences in our perceptions of the book were partially related to why each of us was reading it. Those who read it more as "just another book" and compared it to other theoretical works concerning poststructuralism, network theory, and/or political ecology tended to be least satisfied with it; while those who read it as a work that pertained more directly to research problems that they were currently engaging with tended to feel that they gained far more from it. As I am currently involved in research associated with national parks and other issues relating to nature tourism, I was the member of the group who most found *Tree Cultures* to be useful, as it helped me think through a number of important issues related to political ecology in general and national

parks in particular (although national parks are not part of the book's overt agenda). I would, therefore, recommend this book primarily to researchers struggling first hand with issues involving relationships between humans and the non-human world, especially those that revolve around organic entities such as trees or other non-conscious beings.

Tree Cultures can be divided into two main parts. Part 1 is entitled "Placing Trees in Cultural Theory" and Part 2 "Trees in their Place." In the second part, four case studies from England (involving an orchard, a cemetery, a heritage trail, and a town square) are used to illustrate how some of the concepts discussed in Part 1 can be put into practice in actual research situations.

So many concepts are discussed in Part 1 that only a few of them can be considered here. Primarily, the authors are interested in the issue of non-human agency and whether other organic and non-organic entities can be considered to have agency in the world. Their clear answer to this question is yes. "Nature 'pushes back' and injects its own materiality and dynamism into what [David] Harvey terms 'socio-ecological processes'" (p. 30). In explaining why and how they have arrived at this answer, Jones and Cloke are careful to steer away from anthropomorphic romanticism or suggestions that trees, or other similar elements of nature, are "just like humans" in their agency. Instead they make the case that the key feature of "intentionality" in human agency needs to be replaced with the notion of "purposefulness" in the case of non-human agency. Purposefulness in relation to trees, for example, has to do with "fulfillment of their embodied tendencies to grow in certain ways and to reproduce" (p. 7). As an illustration of this principle, in a case study chapter on Arnos Vale Cemetery (a Victorian cemetery in Bristol), they show that a variety of tree species that were originally planted as an adjunct to the human enjoyment of the cemetery (which was used extensively for walking) became "wild" over time and self-seeded new trees to such an extent that by the contemporary period thousands of gravesites had been destroyed or altered by trees and the overall character of the cemetery irrevocably changed. This leads the authors to state: "The agency of trees in Arnos Vale has clearly been an active co-constituent in the changing nature and contested cultures of the place" (p. 152).

One of the points Jones and Cloke make is that such non-human entities as trees have been largely overlooked when we consider agency because of the limited notions we normally apply to both scale and time when considering the effects of agents. They point out, for example, "On the cosmic scale, and in geological time, human activity and agency produce little by way of transformative or creative agency" (p. 55). On this scale of activity, or even over a few hundred or a few thousand years, non-human agency can often be of equal or greater significance than human agency in a specific geographical area.

Not all of the core concepts are dealt with as adequately in the book (i.e. are as clearly stated and illustrated through