un complot avec des intérêts financiers, une déclaration que plusieurs ont interprété comme anti-sémite. La demande populaire de la démission du chef des séparatistes après ces accusations n'est pas nécessairement le signe d'un manque de compréhension de la part du public, comme suggère l'auteur; tout au contraire. Tout le monde, les dirigeants du Parti Québécois inclus qui ont exigé la démission de Parizeau, semble avoir saisi le ton raciste.

Bien sûr, les événements ont en partie dépassé le livre composé d'articles et de communications écrits entre 1996 et 1999. Récemment (en novembre 2006), le gouvernement conservateur de Stephen Harper a accordé au Québec le statut de «nation», une proposition acceptée à l'unanimité par le parlement québécois. Il me semble clair que ceci est une tentative purement politique de séduire les Québécois (qui ne sont traditionnellement pas des partisans des Conservateurs au fédéral) de la part d'un gouvernement minoritaire récemment élu, mais qui a déjà l'œil sur des élections dans un futur assez proche. Ce niveau d'analyse est généralement absent dans ce livre. En dépit de cela, ceci est un excellent ouvrage qui offre des outils novateurs pour comprendre les sociétés souvent décrites comme «complexes» et «contemporaines», où l'anthropologie actuelle semble avoir renoncé à analyser le rapport entre l'intimité émotionnelle de l'individu, ce qu'il ressent comme personne sociale et, d'autre part, les représentations de la communauté politique qui l'entoure. Ce livre va au-delà des analyses politiques et anthropologiques de la condition contemporaine et donc, il est fortement recommandé.

Ellen Badone and Sharon Roseman, eds., *Intersecting Journeys: The Anthropology of Pilgrimage and Tourism,* Champagne: University of Illinois Press, 2004, 199 pages.

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Intersecting Journeys: The Anthropology of Pilgrimage and Tourism brings together a collection of papers that engage both a very traditional subject of anthropology, pilgrimage, and one that only much more recently was deemed worthy of the intellectual scrutiny of our discipline, tourism. In doing so, editors Ellen Badone and Sharon Roseman engage discussions of the fluid and mobile realities of the experience of pilgrims–pilgrimage and tourists–tourism. As such, ideas of identity, place, sacredness–secular and ethnography become central to the volume. Chapters in the book travel to Spain, east England, New Guinea, New Mexico, Japan, Toronto and California. They take the reader on journeys to religious and secular pilgrimage-tourist destinations. One travels, depending on the chapter, and sometimes simultaneously, in the shoes of a spiritual-religious pilgrim, an ethnographer, a "trekkie," a tourist-traveller, or a colonial missionary. The editors offer a well-written and engaging introduction to the thematic focus of the book, laying out how current anthropological thinking about pilgrimage has travelled itself under the guidance of Turner and Turner (1978), Morinis (1984), Eade and Sallnow (1991), and Coleman and Elsner (1995). Balancing this theoretical discussion of pilgrimage is one on tourism and tourists which highlights mainly the work of MacCannell (1976), Graburn (1977, 1989), and Bruner (1991). The final chapter, written by Badone, offers a useful theoretical perspective which attempts to situate those "travellers" discussed in the book "in an interstitial border zone, a metaphorical space "betwixt and between" cultures where social actors have the potential to reformulate meanings and negotiate identities" (p. 181).

If taken as a whole, the book accomplishes its purpose of examining the intersection of the journeys of pilgrimage and tourism. Individual chapters read in isolation, at times, could be seen to be out of place within the larger theme of the book, or at least a bit of a stretch to link the themes together (see for example Holmes-Rodman, Fife, Coleman and Porter). I do not offer this comment as a criticism, however, of the inclusion of any of these papers. Editors have the right to presume that a reader may well do them the courtesy of reading the entire book to see the multidimensional ways which a collection of papers do in fact speak to each other and larger umbrella themes.

Holmes-Rodman, in a very compellingly written piece about her physical, professional and metaphorical journey to Chimayo, New Mexico, moves the reader back and forth between the contradictions and complexities of the roles of ethnographer, pilgrim and traveller. Fife's piece on the creation of "sacred" space and the pilgrimage made by missionaries to foster such space in, but not necessarily enroute to, New Guinea in the late 19th century, offers a critique of the presumed nature of a pilgrimage site, and physical mobility understood to be integral to any pilgrimage. He links the vision of these missionaries to the tourists of the same era who travelled to places such as the English Lake District and Niagara Falls. The latter emphasized the physical effort expended to see and understand a site. Missionaries in New Guinea expended parallel physical efforts to turn their mission compounds into "sacred sites" of pilgrimage. His argument for understanding such spaces as sites of pilgrimage, I feel, is one of the more distinctive and insightful contributions to the entire volume.

Spain is a popular destination of the travellers documented here. Three papers (Roseman, Frey, and Tate) are all geographically located there. The detailed ethnographic work done by Frey strives to capture the "aftermath" of the experience of those who travel the Camino de Santiago. As with several other authors included here, she works to bring together the categories of pilgrim and tourist, looking at how walking the Camino affected lives long after it became simply—but never a simple—memory. Frey and Holmes-Rodman add excellent materials to any discussion of how we as ethnographers "do" our work, and thus would be useful read-

ings in any field methods course. How the sacred (never something fixed no matter how it has been imagined) is further cultivated in the discourse of tourism and the production of collective identities is examined in Roseman's and Tate's contributions. Roseman deftly plays with the fluidity of the notion of culture, demonstrating that it is not only anthropologists who can see it as something fragmentary and dynamic, even if such renderings run against other uses of the notion such as those engaged historically by groups such as Galicians and Basques.

Graburn's and Porter's pieces, somewhat apart from the others, begin with the actions of the secular, if not the bureaucratic in Graburn's case. Writing about the refusal of shrine priests to collect a secular "tourist tax" imposed by Kyoto authorities to help to maintain the shrines as tourist-heritage sites, he teases out the nuances of the difference between tourists and pilgrims. He highlights that the Kyoto priesthood were adamant about maintaining a distinction between these two categories. He cautions against any globalizing, Euro-American assumptions about either tourists or pilgrims, or those who receive them. Porter takes the reader far afield to visit Star Trek conventions. Like Fife's 19th-century missionaries, Porter's trekkies have little interest in their journey to the pilgrimage site. Trekkies ironically are on a "spaceless" journey: they can gather as pilgrims anywhere; their experience centres on their being part of a community of fans. These participants become the "sacred centre" (p. 173) of these pilgrimages. It is in the extension of this idea of pilgrimage that one has to assume that the link to tourism exists. In contrast is Coleman's discussion of the pilgrimage site of Walsingham in England, a site visited and understood, albeit slightly differently, both by Anglican and Catholic pilgrims. Spiritual engagement at Walsingham, according to Coleman, is integrally linked to the "physical environment provided by the village and its landscape: from fields to the shrines, the narrow lanes to the pubs" (p. 53) which amplify the pilgrimage experience (p. 64).

The lack of an integrated collective bibliography of all of the sources and any cross-referencing between chapters outside of that done by the editors are two small niggling criticisms of the book. If I have one larger criticism it would be in its title. More accurately I would title it *Intersecting Journeys: The Anthropology of PILGRIMAGE, Tourism and Ethnography*. The authors (save Graburn, and to a lesser extent Coleman) seem much more familiar with the literature and ideas of pilgrimage than they do with those of tourism and tourists. The tourism literature with which the Introduction engages is the anthropological literature which speaks largely to the notion of pilgrimage and tourism. This is an important and significant literature on the subject. Tourism and tourists studies, however, is very much an interdisciplinary field. Work by cultural geographers, sociologists, and some from cultural studies have much to say on the subject of this volume (see for example Crang and Thrift 1996, Crouch 1999, Lanfant et al. 1995) The work of Urry (1990, 1995) could have been used more extensively. Anthropologists are only some of those who have made important contributions to the field. Furthermore, I found many of the insights offered by individual authors and the editors on the nature of ethnography very rich. There is a small but important literature on the parallels between tourists and anthropologists. Papers here revive and expand this discussion, offering thick description of the parallels in the mobile and fluid nature of both our anthropological "selves" and our work. Not to highlight this important theme in the book in the title, but to sort of slip it in as a sub-theme in the text potentially denies an important audience for this book. The volume deserves a wide readership among those interested in pilgrimage, tourism, ethnography and any notion of a mobile and shifting identities and places, and how anthropologists (and other social scientists) might think about these realities.

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