

by disability, infirmity, bad luck or the moral calculus of the Chinese state during past political crusades—Bossen points out that many families which were classified as “landlords” after Liberation in 1949 were so labelled only because they had fewer sons among whom to divide their land. In turn she records the stories of the newly wealthy households, showing how a mixture of education, hard work and political opportunity provided the means for them to accumulate more than their neighbours. She concludes that wealth is produced by co-operation between men and women in the rural economy and migrants to Lu Village without ties of kinship, or unmarried individuals, are limited in what they can earn.

Two further chapters deserve special attention. In chapter 3, Bossen outlines a theory of the demise of female foot-binding in the early Republican era (1911-49). While most analysts argue that the rapid decline of footbinding was the result of changing cultural norms (the desire of men for bound feet) and government-initiated reforms, Bossen links it to a decline in women’s domestic textile production. When cheap imported fabrics became available, women’s labour moved outside into the fields, often replacing the labour of men who sought paid work in the cities or in the military. Thus for Bossen it was the shift in labour practices (from housebound textile production to outside agricultural production) and not rapid cultural change which eradicated footbinding. She also points out that the change was not abrupt, as is often described, but often involved the “early release” of young women’s bindings, resulting in what were called “cucumber feet” rather than the “three-inch golden lily” ideal of imperial times (p. 73). Bossen’s other unique contribution is her reconstruction of the experiences of a female shaman (chap. 5) who practised in Lu Village during the 1930s. Through interviews with the shaman’s daughter and elderly members of the community, Bossen paints a picture of a shrewd outsider to the community who was able to establish herself in a comfortable lifestyle on the basis of her insights into the spirit world.

Unfortunately one of the drawbacks of rural Chinese ethnography is the limitations of access. It sounds as though Bossen’s experiences with government minders and local Party officials were generally productive, but many of her conclusions are inferred from production or demographic data rather than confirmed by informants. These include such sensitive topics as political participation in the past (the Cultural Revolution and Great Leap Forward are like dark pits in the villagers’ memories), infanticide, suicide and even the ongoing political struggles in the community. To some extent this is to be expected, but it lends the overall ethnography a sense of speculative conjecture on many topics for which the reader might hope for firm answers. Typically Bossen presents her data in the form of tables and statistics, befitting the overall focus on economic anthropology. At times however the reader might wish for more than the life histories which Bossen provides, but instead the opinions, motivations and judgments of the Lu Villagers themselves concerning the sweeping changes taking place around them.

Still, the advantage of this book is its historical depth and topical breadth concerning one village in China’s rural countryside. It provides a necessary corrective to the gender myopia of past studies of Chinese peasants, including Fei’s work, with which this ethnography might be read in tandem. The book will appeal to anyone interested in rural China, peasant economies and the intersections of gender and development. While the picture of the Chinese countryside is not always rosy, Bossen extends the metaphor of the unbinding of women’s feet in the early 20th century to the potential for unbinding the technological, political and structural inequalities that afflict Chinese peasants in this one. However, as the book demonstrates, especially in the case of women, there is much ground that remains to be covered.

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Marie Mauzé, Michael E. Harkin and Sergei Kan, eds.,
Coming to Shore: Northwest Coast Ethnology, Traditions, and Visions, Lincoln and London: University of Nebraska Press, 2004, 508 pages.

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The book *Coming to Shore* is a collection of papers that grew out of a June 2000 conference in Paris and represents, as the editors suggest in their introduction, “the culmination of a several-year collaboration among many of the most prominent researchers in the field of Northwest Coast ethnology”—a project, they assert, that is long overdue (p. xi). But like most Northwest Coast ethnographic volumes, there is a decided bias in the number of chapters devoted to the more prominent and expressive northern cultures of the region (only about three, out of 21, chapters focus on the peoples of southern coastal British Columbia).

The initial impetus for the Paris conference was Claude Lévi-Strauss’s 90th birthday, and it seems only fitting that the first chapter is of the honoree’s personal reflections on his Northwest Coast work. I found this chapter and Frederica de Laguna’s similar, autobiographical chapter quite fascinating. Along with most of the chapters in the first section, “The Legacy of Northwest Coast Research,” Lévi-Strauss and de Laguna provide interesting insights into the development of this regional tradition and draw out the “anchored radiance,” to borrow a phrase from the notably missing Jay Miller (1999), of Northwest Coast academics. Of particular note in this first section is Regna Darnell’s contribution describing the similarities, continuities and differences between historical particularism and structuralism. She argues that the Northwest

Coast provides a focal point into which the French and Americanist traditions intersect, providing “a veritable microcosm for the history of anthropology” (p. 7). In light of who the conference honoree was, it is perhaps unsurprising that the “legacy” discussed in this first section focusses a lot on the contributions of Lévi-Straussian structuralism. Though finding the discussions of the use and difficulties of this theoretical perspective illuminating, particularly the chapters by Marjorie Myers Halpin and Margaret Seguin Anderson, at times the connections to this theory and scholar are a bit awkward—with reference to Lévi-Strauss just seeming to be dropped in. For example, in Marie Mauzé’s chapter on the lasting influence of the Northwest Coast on French anthropology, and particularly regarding Marcel Mauss’s work, Lévi-Strauss is not really discussed until the concluding section. That said, Mauzé’s chapter is an excellent compliment to Darnell’s work tracing the development of the Americanist tradition.

The next section of the book deals with texts and narratives and represents a shift in emphasis toward more ethnographically oriented discussions. An underlying theme in the three chapters of this section is on the status of Northwest Coast oral traditions vis-à-vis the Western literate tradition. Further, these chapters illustrate the dynamism and practicality of these peoples and their verbal arts from pre-contact times through to the more recent efforts of native elders to have their knowledge recorded for future generations. In terms of the latter, Martine J. Reid and Daisy Sewid-Smith’s contribution, which also forms part of the introductory chapter to their book (Alfred 2004), is of particular interest as they explore a new perspective on writing down (“textualization”) native verbal art. Here though, as throughout this section, the focus on northern cultures and peoples is quite prominent. For example, Reid and Sewid-Smith contend that while Northwest Coast ethnology is replete with biographical accounts of men, it “is still lacking in similar materials on women” (p. 188)—seemingly ignoring the recent biographies of female elders from Washington State that have been published (e.g., Goodman and Swan 2002; Hilbert 1995).

The third, and shortest, section of the book turns to issues dealing with the consumption of Northwest Coast peoples and cultures by non-native peoples. Here Sergei Kan contrasts the images constructed in tourist literature of the Tlingit with those of the native peoples in the American Southwest and highlights the bind in which many native peoples still find themselves: that to exist in the contemporary world somehow denies (or brings in to question) their “authenticity” as indigenous. As Kan suggests, those who visited the Alaskan Panhandle in the late 1800s-early 1900s seeking picturesque, “Noble Savages” were disappointed by the real-life contexts and lives of Tlingit peoples. Ira Jacknis, the other contributor to this section, traces the history and influences of the Northwest Coast Indian Hall at the American Museum of Natural History and the hall’s “critical role in forming our image of Northwest Coast Indian cultures” (p. 222).

The final section of the book, “Politics and Cultural Heritage,” is the one I found personally to be the most interesting and useful. With my research interests shifting from Washington State into British Columbia and toward the issues of Aboriginal rights and title, Daniel Boxberger’s chapter on anthropological expert witnesses and the marginalization of elders’ testimony is of particular value. Chapters by Richard and Nora Marks Dauenhauer, and Aaron Glass provide further, interesting illustrations of how the cultures and peoples of the Northwest Coast have practically and dynamically responded to their changing social, political and economic contexts. One issue that Glass discusses, that connects well with the chapter that follows by Bruce G. Miller, concerns the use of ethnographic texts in the revitalization of cultural practices. In Glass’s discussion these texts were used in disputes regarding recent innovations and transformations in the Kwakwaka’wakw Hamat’sa performance. Through the examples of a hereditary chief giving a professional dance group the rights to perform (for money) one of his family’s Hamat’sa dances and of women having the Hamat’sa and the right to its performance bestowed on them, Glass shows how both supporters and opponents use the same language of “tradition” while selectively drawing on the historical evidence to support their positions. This selectivity in the use of the ethnographic record forms the starting point for Miller’s chapter on Coast Salish justice practices. For Miller, though, the use of the publications and field notes of earlier anthropologists by contemporary native communities “in the (re)construction of indigenous ways of life and in internal debates about where communities should head” provokes a re-examination of “several issues and address questions that did not receive much anthropological attention in earlier generations” (p. 305). Having already read his book *The Problem of Justice* (2001) and found it thoroughly useful, I found this chapter, which draws heavily on the book, a bit cursory.

These examples of the selective readings and interpretations of the ethnographic record returns us to Boxberger’s discussion of court proceedings where “we see the situation where an oral tradition written down in the past is valid history, but that same oral tradition alive in the community today is dismissed as biased” (p. 328). An implication of this, according to Boxberger, is that anthropologists, under the guise of the “expert witness,” “are still engaged in a hegemonic process over control of knowledge” (p. 338). Patricia Pierce Erikson’s exploration of the Makah Cultural and Research Center (MCRC) provides a counterpoint to the bleak picture depicted in Boxberger’s chapter. This tribal museum and cultural centre, according to Erikson, is an example of a larger, global process where indigenous peoples “have greater resources for creating more authoritative autoethnography and mediating more directly between their community and the general public” (p. 347). The result being a shift in the collaborative relationship between native communities and academia that Erikson proposes “can challenge us to etch finer-grained, more accurate, and more reflexive ethnographies” (p. 358). The other chapter that deals with the Makah, and the final chapter of

the book, is a wonderfully written piece by Janine Bowechop, the Director of the MCRC and enrolled member of the Makah Nation, regarding the historical antecedents and preparations involved in the recent revival of Makah whaling.

Overall I found this book extremely interesting and useful. That being said, I am also part of the Northwest Coast ethnology community and I found at times that parts of the book entailed a certain degree of background knowledge that those unfamiliar with the region may find problematic. The inclusion of more maps may have been helpful in this context. But this drawback should not dissuade others from this valuable book as I found the engagement with wider anthropological issues, such as those surrounding the translation of native language texts and narratives, interesting and refreshing.

One issue I did find peculiar was who was included in both the original conference and in this book. Particularly in light of the contemporary atmosphere of interdisciplinarity, the absence of historians and others working in the region (even in terms of referencing them) is curious. Another issue I found with this book is stylistic: there are multiple typographic and formatting errors, which in certain parts, such as Kan's chapter, become quite noticeable. This last comment is a relatively minor point, and none of my quibbles take away from the overall value of this book—it is an excellent addition to the Northwest Coast ethnographic literature and points towards where the future of this regional tradition may be heading.

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Bernard Saladin d'Anglure, *Être et renaître inuit. Homme, femme ou chamane*. Paris: Éditions Gallimard, 2006, 429 pages.

Recenseur : *Frédéric Laugrand*
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Voyageur infatigable, chercheur prolifique, récent récipiendaire du Prix de la recherche scientifique sur le Nord, Ber-

nard Saladin d'Anglure livre ici les résultats d'un demi-siècle de recherche auprès des Inuit de l'Arctique de l'Est canadien. Les premiers terrains de l'ethnologue ont eu lieu dans le Nord du Québec, au Nunavik, au milieu des années 1950. Au début des années 1970, ils s'étendent à la région d'Igloolik, lorsque l'auteur s'y installe pour une période de quelques mois afin d'y étudier la conception inuit de la reproduction de la vie. Depuis 1971, Bernard Saladin d'Anglure n'a pas cessé de fréquenter la région. Il a vu ce petit village se transformer -sa population va plus que tripler en trente ans-, puis devenir une communauté de plusieurs milliers d'habitants particulièrement dynamique sur le plan culturel. Grâce au film *Atanarjuat, la légende du coureur rapide* produit par la société Isuma et les Inuit de cette communauté, les traditions d'Igloolik sont aujourd'hui connues bien au-delà des frontières du Nunavut.

D'entrée, Bernard Saladin exprime sa profonde reconnaissance aux Inuit de ce village, en particulier à trois de ses plus grands informateurs qui appartiennent tous à une même et grande famille: Iqallijuq, Ujarak et Kupaaq. Déjà interviewés par Knud Rasmussen qui passa à proximité de cette région au milieu des années 1920, ces Inuit vont s'avérer des sources intarissables sur le chamanisme et la mythologie.

Le livre plonge ensuite le lecteur dans la complexité des mythes des Inuit de l'Arctique de l'Est canadien, des récits que l'auteur a recueillis en inuktitut et qu'il compare méticuleusement avec d'autres variantes collectées jadis par ses prédécesseurs, Franz Boas et Knud Rasmussen. Claude Lévi-Strauss qui signe la préface de l'ouvrage a relevé l'une de ses plus grandes qualités, à savoir cette disposition typographique qui permet de distinguer clairement les versions originales des mythes, des commentaires et explications de l'exégète. Un tel dispositif met en valeur les très riches témoignages des Inuit, tout en permettant au lecteur de suivre les raisonnements de l'ethnologue, sa perspicacité comme ses doutes et ses hésitations. À cet égard, l'ouvrage de B. Saladin d'Anglure s'annonce à la fois comme un classique et une contribution modèle pour les chercheurs.

Hormis l'avant-propos qui dresse une brève histoire d'Igloolik depuis 1824, date de la visite du capitaine Parry, et une brève introduction qui présente les trois principaux informateurs de l'ethnologue, l'ouvrage est divisé en quinze chapitres. Le premier traite de la réincarnation de Savviurtaalik, un ancien chasseur décédé vers 1904, dans sa petite fille Rose Iqallijuq qui en portait le nom et l'identité. *A priori*, ce récit pourrait sembler exceptionnel mais Bernard Saladin d'Anglure montre qu'il en existe beaucoup d'autres, suggérant de considérer les récits de réminiscences intra-utérines comme un véritable genre narratif. Ce premier chapitre fournit à l'auteur l'occasion de présenter les grandes notions clés de l'univers spirituel des Inuit, des conceptions de l'âme à celles de la vie et de la mort. Le lecteur apprend comment, par un jeu d'échelles, l'utérus opère comme une métaphore de l'iglou et ce dernier comme une métaphore de l'univers. L'auteur rappelle enfin le phénomène du *sipiniq*, cette croyance d'un changement possible du sexe d'un nouveau-né au cours de l'accou-