

bing it large' followed by a diatribe on embodied knowledge. After hearing about how important it is to get the right look, we learn that the clubbers' gaze is a creative, non-conformist and carnal gaze in an environment where anything goes; 'Grrrr – down boy' (p. 10), reiterates the 'liberated' (p. 141) author. Contradictions continue in trite sections on Dancing (a Dionysian sensual landscape), Music (kinaesthetic being-in-the-world), Sex (here we learn that 'People fuck for fun' [p. 36] and that 'Cunts are so very beautiful' [p. 39]), Dress (glam is good), Drugs (booze and cocaine complement each other to make the good time a better time), Vibe (the club is a friendly and tolerant place where everyone smiles [pp. 87–96] and you get out of it what you put in). Nowhere in this section, or in the rest of the book, is there any balanced criticism or theoretical debate, or mention or warning to impressionable readers from anti-hero Johnson about the negative effects of drugs (addiction), sex (STDs). This is because, apparently, there aren't any: Johnson is 'determin[ed] to party hearty' (p. ix); so presumably, when the Government says that Britain has the highest herpes rate in the EU, this is just more propaganda to attempt to break up the clubbers' subversive 'conspiracy of pleasure' (p. 13).

The second section, 'Sensual Experiments in the Art of Being Human' (pp. 115–176), does not sit well following the initial coarse parts of the book such as the introductory "What the fuck are you on about mate?" (pp. 3–6). Here, Johnson suggests that the clubbing experience is a form of transferable knowledge, a movement from one 'socio-sensual state to another' (p. 115). This claim is substantiated by female testimonies on anal sex (examples of *habitus*, changing attitudes to water sports), claims that clubbing develops senses of social abandonment and alters one's sensual morality, and an inter-

esting use of Damascio on the 'proto-self' – the clubbing body as emotional bottom-up processor. By now, however, it is too late, the reader's interest is lost. *Train-spotting* is a better option.

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Michael Harkin. 1997. *The Heiltsuks: Dialogues of Culture and History on the Northwest Coast*. Lincoln: University of Nebraska Press. xiv + 195 pp.

Harkin has written a fine account of Heiltsuk ethnohistory and culture, during their post-missionary period, between 1880 and 1930. He draws significant inspiration from Bakhtin's dialogism, evaluating Heiltsuk colonial history from the perspective of 'dialogues,' or, situated historical accounts by Heiltsuk peoples and colonial representatives that are available in archival sources. Harkin unpacks the dialogues and identifies the pragmatic and metapragmatic features of the historical texts and reveals Heiltsuk resistance to colonization and missionization. The dialogic approach allows Harkin to navigate successfully between the reification of past Heiltsuk culture and the over-emphasis of individual voices. The result is a careful presentation of the dynamics of Heiltsuk experiences and, indeed, a sense of their contemporary notions of the past.

Harkin opens with a picture of nineteenth century Heiltsuk culture. His historical sketch reminds readers that the Heiltsuks are situated at the center of the broader Northwest Coast culture area and that they are the likely source of notable features of coastal life including the Winter Ceremonial and the Cannibal Dance (p. 1). Harkin's review of Heiltsuk social structure, rank and naming as well as the Winter

Ceremonial, provides a foundation for subsequent discussions of traditional power relations and structures within and outside of the group.

The contemporary portrait of Heiltsuk culture reflects life in the village of Waglisla (Bella Bella) British Columbia, as Harkin experienced it in the mid-1980s. He shows the continuing geographic and economic marginalization of the group from mainstream Canada in contrast with enduring political connections and recent efforts to use the court system to protect food harvesting rights. Harkin devotes considerable time to describing the public contexts of Heiltsuk culture, including the role of churches and the importance of feasting. Harkin's pairing of historical and contemporary sketches sets up a discussion of the relationship between current and past Heiltsuk events, framed within a Heiltsuk cultural contradiction between uncontrollable forces beyond the village and basic principles of social ordering society found within (p. 66). This section concludes with the analysis of a contact narrative, recorded by Harkin in 1986, in which he expands on the idea that community symbols and their meanings are found in current expressions of historical events (p. 45).

The second part of the book explores thematically, through three dialogues, the intersections of Heiltsuk and Euro-Canadian societies during the colonial period. Harkin looks first at the language and metaphors of bodily control, including the impact of disease. He moves next to missionary activities and dialogues concerning the Heiltsuk soul. Finally, Harkin considers material goods and changing perceptions of resources and land in the wake of settlers' ideas about these commodities. This section is historically and culturally rich and the result is a skillful demonstration of the impact of colonialism and the Heiltsuk resistance to it.

Harkin makes significant contributions both to ethnohistory and to Northwest Coast ethnology. Despite now twenty year old field data, Harkin ably demonstrates that ethnohistory benefits from the inclusion of native voices. By extension, the dialogic approach, or, the interplay between native and colonial voices in the recent past, has tremendous possibilities for understanding cultural persistence and revival projects underway in coastal villages today. Harkin also adds to a limited literature concerning the Heiltsuks themselves. He describes concisely traditional and contemporary cultures, the changes wrought by colonialism, and Heiltsuk reaction. The strengths of *The Heiltsuks* stem from Harkin's ethnohistorical approach which offers a chance to understand native responses to historical events by illuminating their continuing dialogues with the past.

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Thomas C. Patterson. 2001. *A Social History of Anthropology in the United States*. Oxford/New York: Berg. x + 212 pp.

In this concise book, comprising just 164 pages of text, Thomas Patterson provides a comprehensive and unusually inclusive history of anthropology in the United States. Framing the history of American anthropology in terms of a range of political and economic issues that have defined American history – issues of national identity, race, ethnicity, equality and inequality, among others – he gives attention to each of the four subfields and their contributions to discourse on these issues. Patterson also introduces readers to a wide range of American anthropologists, including precursors such as Thomas Jefferson.