

constructing and sustaining people's cultures. Hence, as clearly documented in the case studies at the core of this volume, sound ethnography forms the foundation of cultural conservation.

Following the editor's concise and cogent introduction to the intellectual and legislative contexts, as well as the practical implications of the cultural-conservation movement, 16 essays explore three of its primary objectives: "Conserving History," "Protecting Biocultural Diversity" and "Encouraging Folklife." An afterword by Archie Green offers the visionary integration of historical incident, cultural symbol and call to action that those in the field have come to associate with this pioneer of public folklore.

All six essays on "Conserving History" raise significant concerns regarding the societal and disciplinary paradigms operative in giving the past a future, while the five pieces on "Protecting Biocultural Diversity" indicate the broad relevance of cultural conservation, even beyond the United States (almost too definitely the focus of the book) and across disciplines. The specific cultural-conservation strategies discussed in the five essays under the theme of "Encouraging Folklife" should offer some guidance to heritage workers everywhere. The many provocative premises presented throughout are grounded in case studies, and the entire text is thoroughly erudite, well written and extensively documented.

This is a truly significant work, a worthy addition to the many eminent volumes published by the American Folklore Society and a just reflection of the vision and inspired leadership of the American Folklife Center in international cultural studies.

To Remember the Faces of the Dead: The Plentitude of Memory in Southwestern New Britain

Thomas Maschio

Madison: University of Wisconsin Press, 1994. x + 245 pp. \$48.50 (cloth), \$22.95 (paper)

Reviewer: Wayne Fife

University of Massachusetts at Amherst

This book is a fine ethnography of the almost unknown Rauto people of Papua New Guinea. The text is complimented by the reproduction of a number of excellent photographs, as well as several very fine drawings by Coralie Cooper. Written in the tradition of the new psychological anthropology, it would not be inaccurate to refer to it either as an ethnography of emotion or a phenomenology of religion, for it is both of these and more.

Maschio's main aim is to explicate what he refers to as the "plenitude of memory" among the Rauto. This involves an understanding that life is both a series of losses and an attempt to connect oneself to other human beings, objects and places. This insight builds upon Maurice Leenhardt's suggestion that the person, unlike the individual, is capable of superabundance, i.e., a limitless ability to assimilate exterior elements and make them part of his or her plenitude.

Maschio shows us how this occurs among the Rauto, through chapters that deal with their religious, ritual and mythical life. Along the way he discusses images of time, persons, places and the dead. Chapter 4, for example, contains a very valuable discus-

sion of female puberty rituals, and explains why, for the Rauto, "the female puberty ritual conflates male and female realms and thus indicates that the Rauto ideal of humanity is represented by an amalgam of male and female powers" (p. 139). Also particularly good are chapter 6 ("Images of Time, Person and Place") and chapter 7 ("To Remember the Faces of the Dead"). The first concerns Rauto notions of human agency, while the latter is a valuable inquiry into the meaning of death.

As Maschio himself notes in the opening chapter, this book could be considered as part of the "romantic" tradition, as represented by thinkers such as Leenhardt, Jung and Vico (p. 33). As such, it tends to place the Rauto in a sort of timeless existence that ignores history, the nation state and other wider social contexts. It does not seem fair, however, to criticize the book for not including things that the author found irrelevant to the task at hand.

That task is not less than to explain the way that the construction of Rauto religious and emotional life is related to the overall process of individuation. Individuation, like plenitude, concerns becoming a fully adult, fully social person. Maschio demonstrates how expressive culture is connected to this process, suggesting that the creation of culture itself is strongly tied to this primary form of mimesis.

Often, in anthropology, certain concepts become associated with particular authors. Clifford Geertz and "thick description" and Victor Turner and "communitas" are but two small examples of this. It may be that in the future these associations will include Thomas Maschio and "plenitude," for in this book Maschio has amply demonstrated the relevance and rewards of using this concept for the consideration of a people and the construction of an ethnography.

In the Shadow of the Antichrist: The Old Believers of Alberta

David Sheffel

Peterborough, ON: Broadview Press, 1991. xvii + 252 pp. N.p. (paper)

The Old Believers

Researched by David Sheffel, directed by John Paskiewich, produced by Joe MacDonald and John Paskiewich

National Film Board of Canada, 1989. VHS format. Running time 56:51. \$31.00

Reviewer: Richard MacKinnon

University College of Cape Breton

This book and accompanying video provide an ethnographic study of a Russian Eastern Orthodox sect, the Old Believers, who live in isolated areas of Alberta. Based on Sheffel's Ph.D. dissertation at McMaster University, they offer a detailed examination of life in a community whose explicit goal is to be isolated from Canadian society. Instead of accessing the media, Old Believers "learn about their place in the world predominantly through history, and the past serves as the preferred method for reducing the burden of voluntary isolation" (p. 3). Consequently, the author's aim is to "lift the cloak of obscurity to which the Old Believers seem to have been condemned by history and modern scholarship . . . [and to] provide inspiration and perhaps justification for the study of other seemingly insignificant societies and communities" (p. 9). To that end, Sheffel offers thick ethnographic description of the culture of this small commu-