

Après son examen des manifestations hétérogènes de razanisme, Rahamefy porte son attention sur les premières tentatives des chrétiens européens de convertir les Malgaches au christianisme en comparant ce dernier avec la religion traditionnelle. Catholiques et protestants se sont intéressés au concept de dieu malgache (Zanahary), le voyant comme facilement transformable en concept de Dieu chrétien. L'auteur note également les limites de la traduction religieuse, comme l'idée du péché originel, qui a résisté à la « logique du razanisme ». Les détails de ce type montrent le processus de syncrétisme, ou la manière dont le pouvoir (comme le pouvoir des prêtres, des pasteurs, ou des guérisseurs traditionnels) a effectué le mélange des cosmologies malgaches et occidentales.

L'étude de Rahamefy est très importante pour sa concision et sa perspective comparative de la politique des missions, du colonialisme, de la transformation religieuse dès le XIX^e siècle jusqu'à nos jours. L'auteur note que l'émergence de nouvelles sectes chrétiennes reflète une tradition syncrétique de longue date dans la mesure où, aujourd'hui, un grand nombre de dirigeants de sectes ont eu auparavant des vies de guérisseurs traditionnels. Pour les chercheurs de Madagascar qui veulent comprendre l'histoire tendue et souvent violente des missions chrétiennes au sein du royaume merina et pendant l'État colonial français, Rahamefy peint des sources secondaires pour offrir une analyse perspicace. Les historiens et les anthropologues de la religion bénéficieront également des connaissances portant sur les processus de l'enculturation religieuse et sur la résistance à l'impérialisme religieux de l'occident. Enfin, le livre peut être lu aussi dans un cadre contemporain de la politique de l'identité. Il met en évidence les moments où les sujets, membres inférieurs des hiérarchies locales, recourent à la force surnaturelle du razanisme pour exprimer des positions politiques qu'ils n'osent pas exprimer à haute voix. En tant que pratique politique consciente, le razanisme devient un moyen de s'autodéterminer culturellement.

John Barker, *Ancestral Lines: The Maisin of Papua New Guinea and the Fate of the Rainforest*, Toronto: UTP Higher Education, 2007, 229 pages.

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John Barker's work, *Ancestral Lines: The Maisin of Papua New Guinea and the Fate of the Rainforest*, represents a welcome addition to anthropological literature on several fronts. Based on over 25 years of ethnographic research, the book deals with the cultural and historic experiences of the Maisin peoples—an indigenous group inhabiting mainland Papua New Guinea. Using the production of tapa cloth as a metaphor for understanding broader cultural processes, Barker provides a rich account that elucidates why the Maisin came to reject commercial logging on their land, notwithstanding their intense

desire to participate in the growing cash economy of their country. Although their decision might be taken, at first glance, as evidence of the “conservatism” of indigenous cultures, Barker shows that it is but one event in a series of ongoing negotiations wherein the Maisin participate in the broader world order, but do so on their own terms. In its approach to social change, *Ancestral Lines* complicates any hard and fast distinction between tradition and modernity, cultural change and continuity, and resistance versus acquiescence to the forces of globalization.

Although *Ancestral Lines* is first and foremost a detailed portrait of Maisin social life, it is intended as more than a standard ethnographic account. Barker explains that the book was written with the intention of serving as a learning tool for beginning students in cultural anthropology. Most anthropological monographs are not designed to match up in any productive way with introductory textbooks. Standard ethnographies generally deal with only one or two of those topics that are normatively covered in introductory courses. This book, by contrast, was written in such a way that it illustrates the concepts and themes covered in most introductory textbooks. The topics covered include: the nature of anthropological fieldwork, economics, social organization, religion, political and legal structures and globalization. As required reading on a course syllabus, this book could be read either all at once as an extended case study, or stretched out as a series of illustrative chapters throughout the semester.

In keeping with its intended audience, the book has several notable features. *Ancestral Lines* contains little jargon and minimal referencing—it is written to be accessible to lower-level students in anthropology. The text is also liberally interspersed with lively personal anecdotes. We read about sorcery accusations, capsizing canoes and conflicts over the running of the community trade store. We also learn relatively early on about the difficulties Barker himself faced as a fledgling ethnographer adjusting to the tenor of reciprocity within the community. Accounts such as these do much not only to make the book a lively read, they also serve as particularly apt illustrations of what it is like to carry out fieldwork in a non-Western setting.

The book unfolds in a logical and well-organized manner. Following a short preface that sets out the general aims of the book, chapter 1 describes the context of research among the Maisin. Chapter 2 directs our attention to “Making a Living.” Here, we learn about the gendered basis of labour relations and perhaps most importantly that economic activities are about far more than mere survival—they are also socially and symbolically important. The focus of chapter 3 is on Maisin social organization—particularly, kinship, marriage and property relations. One of the most significant findings presented by Barker in this chapter concerns the fluidity of Maisin social configurations. Chapter 4 describes Maisin cosmology, including the relationship between indigenous beliefs and Christianity. Rather than framing their belief system in an evolutionary framework, Barker shows that Maisin draw upon both Christian and traditional beliefs in negotiating their day to

day lives. Chapter 5 is titled simply "Community." Here, we are introduced to the relationship between the three social pillars of contemporary Maisin life—village, government and church. Maisin sociality emerges as a hybrid consisting of intersecting networks of identity, both old and young.

The penultimate chapter, "Culture Change: Tapa and the Rainforest," is perhaps the most important in the book. This chapter provides detailed information concerning why it was that the Maisin decided in the 1990s that commercial logging of the land was likely to cause more harm than good. In unpacking the various motivations that prompted local decision-making processes, Barker shows that contemporary campaigns to "save the rainforest" are more fraught and motivated by competing agendas than a superficial understanding of environmental politics would have us believe.

Ancestral Lines contains many gems. Professionals will appreciate the many challenges that Barker faced in writing this text. As anyone who has ever taught introductory courses knows only far too well, one of the challenges instructors face is to introduce core disciplinary concepts—such as "society" and "culture"—which can later be complicated and problematized in the years to come. Throughout *Ancestral Lines*, Barker sets out cogent definitions of key terms, while at the same time, laying the foundation for their subsequent critique. For example, in drawing upon tapa cloth as a metaphor for social life, he writes: "like a tapa cloth, a society is composed of basic elements that fit together to provide a whole" (p. 75). If this statement sounds like an objectification to trained ears, Barker is quick to qualify this position only a few pages later: "So far in this chapter, I've been describing kinship, descent and marriage as sets of rules that guide social behaviour. This is necessary, but also a bit misleading. The Maisin are not given a rule book or script early in life for how to live" (p. 102). Cautionary words such as these beautifully pave the way for those students who will go on to take subsequent courses in cultural anthropology. Barker has anticipated and responded to the challenges anthropology course instructors face not only in the first year but throughout the undergraduate curriculum.

Ancestral Lines will be productively read not only by beginning students but by specialists as well. It will be of particular interest to scholars of the Pacific as well as anyone interested in art, aesthetics or political ecology. Perhaps most significantly, it serves as a powerful case study for theorizing social change. Globalization is presented as being neither ultimately "good" nor "evil"—it neither flattens cultural diversity nor leads to its creation. Similarly, we learn that transnational forces do not work to the detriment of local communities, but neither do they carry in their wake some kind of unqualified good. Finally, it is erroneous to see cultural change and continuity as opposed positions along a unidirectional time line. What Barker does best in *Ancestral Lines* is to reveal the many complexities involved in analyzing social life and history. The fact that he does so with such clarity and finesse makes this text all the more remarkable an achievement.

Richard Price, *Travels with Tooy: History, Memory, and the African American Imagination*, Chicago: University of Chicago Press, 2008, 448 pages.

Reviewer: *Allan C. Dawson*
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Maroon communities, formed by runaway and rebel slaves who fled the brutality and terror of whip and toil in the slave plantation, have become important symbolic reference points for Black communities throughout the Americas and the Caribbean. They represent both a militant and proactive response to the inhumanity of slavery and—for many Black movements—provide a connection with the idea of a past where African languages, cultures and traditions persisted. Richard Price's (1983) work on the Saramaka Maroons of Suriname helped to create the sub-field of Maroon studies in Afro-American anthropology. Further, working with Sydney Mintz (1976) in the 1970s, he also laid an important theoretical foundation for the ethnographic and historical study of plantation societies in the Caribbean with the introduction of the model of "rapid creolization" of the ethnically heterogeneous milieu that existed on most plantations, haciendas and fazendas.

After 35 years of working with the Saramaka in both Suriname and French Guiana and of exploring the role of Africa in forging the social imaginary of Afro-American and Afro-Caribbean societies, Price encountered Tooy—a Saramaka magical specialist and community leader—in the shantytowns that ring Cayenne. *Travels with Tooy* documents Price's seven-year association with the charismatic Saramaka priest. However, it is an association that, according to Price, goes far beyond the standard ethnographer-informant relationship. Price credits Tooy as a full partner and collaborator in his exploration of how the Saramaka understand the place of Africa and African cosmologies in the creation of their own culture. Price asks "What is Africa for Tooy?" (p. 51). In many ways, this question summarizes the entire project of the book—to address, in the context of the debate between creole theorists and Africa-centric scholars, the role that Africa has played in making Black society in the Americas.

This volume, in many ways, represents Price's attempt to distil and rearticulate his approach to the magnificently rich and varied way that Afro-American communities, particularly Maroon communities like the Saramaka, have included the African, Amerindian and European to make vibrant and whole societies despite the horrors of the Middle Passage and life on the plantation. I use the word *distil* to emphasize the incredibly personal and intimate nature of Price's collaboration with Tooy. Through this mesmerizing character—who will likely join the ranks of other classic ethnographic informants such as Ongka of Kawelka fame, or Paiakan of the Kayapo—Price has deftly presented us with the very embodiment of creolization: an individual whose culture and worldview is eminently Saramaka but within whom we see the myriad ways in which