

a history and an ethnographic study, brilliantly moving from an anthropological examination of local theories of power and agency to a historical reconstruction of the cannibal figure from the 19th to the 20th century. Mobilizing a vast array of colonial and missionary archives, she includes gripping field research on recent anti-cannibal crusades in Tooro in the 1990s and 2000s, led by a main charismatic branch of the Catholic Church, the Uganda Martyr Guild (UMG). The book comes with a compact disk showing a 2002 video taken during one of UMG's "holy war" against witchcraft.

The first four chapters focus on the Tooro Kingdom from the 1830s to the present, and investigate the meaning of power as ingestion. Looking at the king as an embodied conduit, a center of exchanges with the people of Tooro, Behrend traces the dialectics of flow and blockage that served as metaphors for social distinctions and social prosperity, and, in the 19th century, slowly became inseparable from slavery. She uncovers how Western images of the cannibal and the Eucharist – redolent of hunger, sacrifice, and communion – were imported and received in Tooro, and how the cannibal figure started to speak of reversed funerary rituals and social death.

The second part of the book centers on contemporary cannibal crises. Here, Behrend confirms existing anthropological analyses that interpret popular African views of evil forces as vernacular diagnostics of the consequences of unleashed global capitalism. Through cannibal anxieties however, Behrend sheds new light on the popular experience of the HIV-AIDS epidemic, the deterioration of the political sphere under Idi Amin and Milton Obote, and the guerilla led by the Allied Democratic Force (ADF) in 1996–2002, as waves of "internal terror." Chapters 6 to 9 give a detailed account of the Uganda Martyr Guild's crusades and healing techniques since the early 1990s, shedding precious light on the little-known phenomenon of Charismatic Catholicism in Africa. More broadly, the author diagnoses the rise of a new moral and spiritual order based on Christian magic.

The final chapters return to missionary encounters and the colonial period to track the historical emergence of the modern cannibal in Tooro. Behrend sees this evil figure as a colonial hybrid. In the 1890s, missionaries introduced Christianity to Tooro, provoking violent reactions, and the persecution of people who refused to convert. People interpreted these "pagan killings" as a ritual cleansing of witches and cannibals. Among Tooro Catholics, the Eucharist took preeminence over resurrection, while the host became used as a medicine and a device for ordeals. Amidst a wealth of archival findings, Behrend detects other crucial spiritual innovations. She shows, for instance, how local *embandwa* spirit mediums domesticated aspects of Christianity and helped to birth the imaginary of the "spirit of Christianity." The last chapters of the book unpack the lore of the modern witch resurrecting his victims to eat them. The performance, Behrend argues, stages an inverted Catholic mass and scenes of perverted consumption. In addition, cannibal stories carry traces of Tooro Catholics' major spiritual conflicts with missionaries, in particular dis-

agreements over spirit possession and resurrection as embodiment.

At times, the book's wealth of details and analytical ideas can become dizzying. Instead of organizing her findings in fifteen chapters, bearing repetitions, the author could have perhaps streamlined her major points in fewer sections. Yet fighting one's way into Behrend's superb archive is rewarded by many theoretical and empirical findings. For instance, the first section of the book discusses wonderful ideas about the "textualization" and "re-oralization" of cannibals through missionary and colonial texts, and Tooro voices. A social history of Western Uganda also emerges, with fresh hypotheses on the rise of upwardly mobile Christianized classes during colonialism. But the book's main contribution remains in its bold argument. In arguing that cannibals in Tooro emerged in mimetic reactions to Europeans' obsession with anthropophagy, at the same time it served Ugandans to interpret, domesticate and counteract European practices, Behrend contributes to changing the ways in which social scientists have approached modern witchcraft in Africa.

Florence Bernault

Berg, Manfred, and Simon Wendt (eds.): *Racism in the Modern World. Historical Perspectives on Cultural Transfer and Adaptation*. New York: Berghahn Books, 2011. 378 pp. ISBN 978-0-85745-076-0. Price: \$ 95.00

The study of racism, both as a social and cultural phenomenon, has become a core theme in a number of social science and humanities disciplines over the past few decades. From the 1980s onwards, there has been a rapid expansion in the range of books and journals on various historical and contemporary facets of racism and related social phenomena. More importantly, perhaps, the academic study of racism has become an increasingly globalised phenomenon. This has been most evident in the growing body of scholarship that has emerged in recent times that has been preoccupied by a concern to analyse and comprehend the role of racism from a comparative perspective. Partly as result of this growing body of both empirical research and theoretical analysis, we are now in a better position to make sense of the changing contours of racism as an ideology and as political force in various parts of the globe.

"Racism in the Modern World" is in many ways a product of this expansion in the comparative literature on racism. As the editors argue with some force in their introductory overview essay, there is a growing interest in "the history of particular racisms" (13). Berg and Wendt explore aspects of this history in this essay and argue that we need to bear in mind the importance of historicity and context in the analysis of racisms. In putting together this edited volume, they have sought to collect both empirically focused as well as theoretically reflective studies of the role of racism within a comparative historical perspective. All the chapters are framed by a dual concern to link the contemporary morphology of racisms to the wider historical context. An excellent example of this overarching frame is to be found in the first substantive essay by Frank

Dikötter on “The Racialization of the Globe: Historical Perspectives.” Dikötter’s analysis focuses on the processes that can help us to make sense of the spread of racism to different parts of the globe. He draws on a detailed analysis of racial ideologies in China in order to highlight the centrality of scientific and political discourses in helping to shape both the emergence and the spread of racism in specific historical contexts. From this starting point, the volume moves on to explore other core areas of scholarship about racism from a historical perspective. Benjamin Braude, for example, takes on the question of how racism arose in Europe rather than in the Near East. Christian Geulen addresses the intersections between ideas of race and culture in the twentieth century. This in turn is followed by Boris Barth’s account of the role of racism in making sense of the phenomenon of genocide. Taken together these chapters help to situate racism within a more complex and shifting historical context and environment.

Perhaps the most innovative aspects of this collection can be found in the chapters that explore historical contexts that have not formed part of the core research agendas on racism. Good examples include Michael Zeuske’s account of slavery and racism in Cuba, Claudia Bruns’ exploration of the links between colonial racism and German anti-Semitism, the role of racism in Philippine-American colonial history (Paul A. Kramer), and Urs Matthias Zachmann’s account of racism in late Meiji Japan. All of these chapters are worth reading and reflecting upon, particularly since they address eras and historical contexts that have not formed a central concern in research agendas on racism more generally.

The two concluding chapters of the collection take up issues that have emerged as important themes in the study of racism in the contemporary context. Gregory D. Smithers’ chapter focuses particularly on how both the United States and Australia adopted policies aimed at allowing the entry of the “right kind of white people.” Smithers’ account is particularly informative in how these policies were aimed at ensuring the reproduction of “whiteness” through restricting the entry of the “other” into the national population. The concluding chapter by A. Dirk Moses explores the role of race and indigeneity in discourses about contemporary Australia. The issue of indigeneity remains a sensitive issue in Australia in a context where the ideals of race and whiteness have become part of the public discourse about the evolution of national identity in Australian society.

“Racism in the Modern World” is a welcome and innovative addition to the literature on racism in the contemporary global environment. It covers themes and issues that are deserving of more scholarship and research on a global scale and it is to be hoped that it will be read and discussed widely both by scholars and students alike. As with many edited volumes there is always the danger that the analysis to be found in individual chapters will be lost within the general arguments that run through the book as a whole. This would be a shame since this collection has brought together a number of important contributions that deserve a broad readership.

John Solomos

Bianquis, Isabelle : *L’alcool. Anthropologie d’un objet-frontière.* Paris : L’Harmattan, 2012. 250 pp. ISBN 978-2-296-56640-8. Prix : € 25.00

Professeur d’anthropologie à l’Université François Rabelais de Tours, Isabelle Bianquis a orienté depuis 25 ans sa recherche vers l’étude des liquides qui sont en rapport direct avec le corps, soit qu’ils y entrent sous forme de breuvages alimentaires ou thérapeutiques, soit qu’ils circulent en son sein (sang, lymphe), soit qu’ils en proviennent (lait, urine, sperme, sueur, larmes, salive, pus ...). Un premier terrain a conduit l’auteur en Alsace pour l’étude du complexe de représentations et de pratiques relatives à la vigne et au vin. Un second l’a menée en Mongolie, pays d’élevage s’il en est, pour une investigation en profondeur de cet autre complexe, non moins chargé, qui se constitue autour des laits, de jument principalement, mais aussi de vache, de chamelle, de chèvre et de brebis.

Le présent ouvrage s’organise autour de cet élément commun au vin et au lait fermenté qu’est l’alcool, qui à l’usage s’avère être un objet anthropologique particulièrement pertinent, riche et porteur de sens pour qui cherche à s’y retrouver dans les méandres des codes qui régissent la sociabilité entre les hommes tout comme la communication avec les dieux. “Les alcools”, écrit Bianquis, “fonctionnent comme une ligne de partage pour penser les formes d’objectivation du monde.”

Un premier chapitre, quelque peu laborieux, vise à dégager les outils conceptuels propres à permettre l’analyse des données ramenées de l’enquête, entre autres ceux de frontière et d’objet-frontière, avec une intéressante incursion parmi ces emblèmes gréco-nietzschiens de la mesure et de la démesure que sont Apollon et Dionysos. A partir du deuxième chapitre le propos devient véritablement passionnant, car on se trouve plongé en plein en des terrains situés géographiquement aux antipodes, et qui néanmoins, par un hasard qui n’en est peut-être pas un, se trouvent dans le prolongement l’un de l’autre. A partir d’un matériel d’une richesse débordante, il apparaît que, quel que soit le milieu envisagé, “l’alcool-feu se situe dans cette zone qui sépare la vie de la mort, l’humanité de l’animalité, les hommes des dieux” (56). Objet de la vie quotidienne, il n’en fonctionne pas moins comme un opérateur permettant de penser les oppositions et les complémentarités qui structurent fondamentalement les cultures.

Dès le départ, Bianquis entendait situer son travail dans la grande tradition des monographies descriptives à base d’observation participante, et elle s’approprie pleinement la phrase d’E. Leach quand il a dit que la description n’acquiert de valeur scientifique que “lorsqu’elle entre dans des détails quasiment obsessionnels.” Un chapitre est consacré au rôle thérapeutique de l’alcool destiné à maintenir l’équilibre humoral du corps. Un autre montre comment il “bat la mesure du temps” : en effet, “l’acte de boire de l’alcool se présente comme un ‘sas’ entre des espaces et des temps sociaux, comme une pause entre deux mondes, entre deux saisons, deux étapes du cycle de vie, deux états dans les relations sociales” (168). D’autres chapitres encore sont consacrés aux rituels sociaux et religieux de consommation, puis à l’idée de “boisson-totem”.