

while well-known for his work amongst the Batek of the Malaysian peninsula, here sets Borneo within the wider context of hunter-gatherer studies in Southeast Asia.

All contributors are necessarily concerned with issues of identity and ethnicity, and with the role of nomadic forest groups in the context of contemporary forest economy and management. But the book goes well beyond these themes, to explore the extent to which those people habitually described by those around them as Penan and Punan are independent (either in terms of their subsistence or in terms of their social relations), accommodate a common value system of “immediacy, autonomy, and sharing,” and exemplify a typical set of cultural practices, even when they are sedentary. What emerges is certainly much variation in those strategies deployed in particular places and at particular times, but also a “common logic of procurement”; all being part of a historical ecology that speaks more of complex resource management and social flux than of simple hunting and gathering. Contrary to the comfortable stereotypes – both Western and local – we learn that Bornean foragers do not always engage in sustainable extraction, despite being widely regarded as sensitive to those long-term ecological cycles that regenerate growth; have fewer words for plants than their farming neighbours despite being acknowledged as forest experts; and do not always live up to their pacifist reputation, by actively resisting the incursions of incoming loggers.

While the editors accept that Penan and Punan may give us some analogies helpful in understanding South-east Asian pre-agricultural prehistory (in, for example, their sago economy), they avoid the reductionism now familiar from evolutionary ecology, and remain agnostic as to whether contemporary groups might be remnants of pre-Austronesian foragers or “secondary” Austronesian specialist forest extractors. Neither do they commit themselves to a particular model based on linguistic or ethnographic data, and competently demonstrate how what evidence we do have, for the recent past at least, indicates nuanced and distinctive histories for individual groups, some entering into relations of trade and bondage with local agricultural peoples, to varying degrees of intensity and permanence. All these data challenge yet again the validity of the conventional category of “hunter-gatherer,” but most importantly Penan and Punan are through this collection beginning to speak for themselves, most clearly through Klimut’s coauthorship with Puri. Theirs is a dynamic world – one contributor sees it as inherently unstable – full of paradoxes, conforming only weakly to the usual comforting liberal environmentalist ideology; unquestionably politically and economically marginalized, and under modern conditions increasingly culturally depleted. But it is a world nevertheless in which local people actively make decisions about how to pursue their livelihoods, and what kind of accommodation to reach with their nonforaging neighbours and the civil states within which they find themselves. Their means of achieving this include strategically using the stereotypical identities imposed upon them by outsiders.

It is a common enough observation that many collected editions on a single subject lack thematic coherence and evenness of quality. In the case of this book, such a lack is well enough compensated for by its adding to the tools of scholarship, science, and governance a convenient work of reference on a much neglected people. Strangely though, for a work that adopts a largely critical and agnostic position on cultural history and debates of common heritage, the editors attempt bravely to persuade us that we should adopt “Pnan” as a compromise and all-encompassing term for the often competing, confusing, and controversial ethnonyms “Penan” and “Punan.” This may be its shortest-lasting legacy.

Roy Ellen

**Soothill, Jane E.:** *Gender, Social Change, and Spiritual Power. Charismatic Christianity in Ghana.* Leiden: Brill, 2007. 261 pp. ISBN 978-90-04-15789-7. Price: € 79,00

Ruth Marshall-Fratani’s 1991 essay “Power in the Name of Jesus” opened a debate on the question of gender, social change, and power in African Pentecostalism which has continued down to the present. This book, based on case studies in Ghana is the most important research on the question to date. Clear, concise, and elegantly written, it is a subtle and nuanced analysis of the gender dynamics in this form of African Christianity.

Jane Soothill is very aware of the difficulties posed by her position as a female, British scholar, versed in the gender debates of the Western academy. As she notes, the “book looks at the lives and experiences of ‘African women,’ which requires the researcher to be doubly aware perhaps of the relationship between the ‘Self’ and ‘Other,’ especially given the history of European women’s engagement with their African counterparts.” This is something she does very well.

Soothill looks at Pentecostalism and gender in an historical perspective before moving on to contemporary patterns. Looking back to the evangelical move in the USA, she notes that “on the whole the evangelical movement was not a feminist one” but that “many women, when they did move from evangelicalism to feminism, took with them the knowledge and skills they had learnt” (55f.) in their churches. These claims are often made for Pentecostalism in other parts of the world. Soothill examines the work of Salvatore Cucchiari and Elizabeth Brusco, writing from southern European perspectives and Latin American perspectives, while going on to look in some detail at the claims of Ruth Marshall-Fratani with regard to Pentecostalism, gender, and power in Africa. It was upon much of this material that David Martin based his somewhat ecstatic conclusion that Pentecostalism is in fact a “women’s movement”; a “sisterhood of shared experience.” Martin points to the “buried intelligentsia who through their involvement in the churches more and more actively relate to each other and sustain each other.” Jane Soothill is more circumspect and more complex in her analysis, concluding that “the gender discourses of Charismatic Christianity are used in multiple ways to

challenge old cultural forms, to create new ones, and to generate renewed forms of legitimacy for 'traditional' gender norms". She concludes that essentially "[they do] not challenge the structures that reinforce and perpetuate gender inequalities."

Two remarkable figures in Ghanaian Pentecostalism, Francesca Duncan-Williams and Christie Doe Tetteh, emerge in the chapter entitled "Big Women, Small Girls." Soothill was quite clearly impressed (maybe even a little overawed) by these "big women." Soothill feels their power, but they also feel hers, and their relationship was marked by a definite tension. For me this was a particularly fascinating part of the book. She explores the relationship of power between born-again women and argues that leading female figures such as these exert considerable authority over other women in their respective churches. Concluding her marvelous study of these two figures Soothill concludes: "The new churches appeal to many women primarily not because they provide opportunities for communal solidarity – though they may do this to a limited extent – but because they provide access to the spiritual power of prophetic individuals" (179).

While these "big women" have enormous power, other women can also access it and often do particularly in relation to their men. In chapter six entitled "Men, Marriage, and Modernity" the author examines the influence of this form of Christianity on the understanding of marriage and how "born-again women access spiritual power through charismatic practices and use it to try to mediate changes in their gendered relationships."

Going back to the late Adrian Hastings and Richard Gray, and more recently to the work of Paul Gifford and J. D. Y. Peel amongst others, the School of Oriental and African Studies has made an important contribution to the understanding of Africa Christianity. In this book Jane Soothill has made an impressive contribution to that tradition and claimed a significant place in the field.

Patrick Claffey

**Stone, Linda, and Paul F. Lurquin:** *Genes, Culture, and Human Evolution: A Synthesis*. With an Introduction by L. Luca Cavalli-Sforza. Malden: Blackwell Publishing, 2007. 314 pp. ISBN 978-1-4051-3166-7. Price: \$ 44.95

This textbook results from the collaboration of a cultural anthropologist (Linda Stone) and a molecular geneticist (Paul Lurquin), both inspired by the work of Luca Cavalli-Sforza, who advised on the book and has written an introduction. The book lives up to its title. It provides an invigorating and well-informed overview of human genetic and cultural evolution, one that transcends the disciplinary boundaries that become an irrelevance to a full understanding of where we come from, our nature and origins.

The range of topics covered is wide, but appropriate to the subject matter. Starting with a brief outline of the main ideas of genetic evolution and cultural evolution, it moves on to what we know of human evolution from fossil and material remains. It proceeds to a more detailed

exposition of relevant genetic theory, including the information available from mitochondrial DNA, what DNA studies can tell us about human evolution, and the roles of mutation and natural selection, drift, and migration. Later comes a chapter on "the prehistory of human genes," coalescent theory, and more on the DNA evidence including "mitochondrial Eve" and the "Out of Africa" model (which is supported).

There is an account of theories of cultural evolution, and gene-culture coevolution. Not surprisingly, given Cavalli-Sforza's work in this area, an extended section considers the correlation of human genes with human languages. Key human migrations are considered, including the peopling of the Americas and the Neolithic advance in Europe. Later topics include an analysis of kinship and how it evolved; and, more controversially, a discussion of the cultural evolutionary processes involved in human religions. The book concludes with a chapter on medical implications, eugenics, and the evolutionary future of humankind.

It is a well-written book. Concepts are in most cases carefully explained, with boxes, tables, and figures used liberally to assist understanding, and a glossary of technical terms. There are a few appendices (e.g., one for the Hardy-Weinberg theorem). There is a short summary at the end of each chapter, further reading, and a few discussion questions. At the back there are notes for each chapter; plus key references. The index is satisfactory (no more), although the absence of a consolidated reference list (they are segregated into key chapter references) can be irritating if one wants to see if or how a particular piece of research has been referred to.

In general, the tone of the book is not dogmatic, and controversies are made clear. Nevertheless a definite line is usually taken. In my view the authors succeed well in expounding the intricate relationships between genetic and cultural factors. They are careful to avoid genetic determinism. For example, they point out the genetic closeness between the Jewish population of Israel and the Palestinian and surrounding Arabic populations, such that any explanations of the conflict must be sought in socioeconomic and political/cultural areas, not in biology (156). Of course, in such a wide panorama there are going to be some areas where readers may disagree. For example, the authors ask why the United States is one of the most religious countries in the worlds, and conclude that this can be attributed to a cultural founder effect (247f.), following the fundamentalist beliefs of the early settlers. This is dealt with in less than one page and left me unconvinced that this is any explanation for the situation over 300 years later; but, it could be at least a useful basis for further discussion of the issue.

In sum, this is a clear and authoritative text for getting across our current understanding of human evolution, especially what we know of genetic evolution and of the beginnings of interplay between genetic and cultural factors. It also provides an interesting account of further aspects of cultural evolution (language, kinship, religion, and other areas) which are more open to discussion or dispute; and either provides arguably the best account