initiation and mortuary ritual, that, although adjusted to the contemporary context, maintain important elements of Kayan cosmology and link life cycles across generations. Minimal social units in Kayan are dyadic. In familial contexts dyadic relations express hierarchy in generational and/or gender difference, while ritualized relationships tend toward equality between members of the same generation. Among the latter are *wandik* and *njakumb* relationships of taboo and exchange, and joking relationships, which are broadly characteristic of north coast cultures. These same terms are used in Murik villages to the northwest, yet each relationship has a particular inflection in Kayan that would distinguish it from its counterpart on Manam or in Murik. It would be interesting to learn more about these shared features and local differentiations.

"The Accounts of Jong" provides a highly focused version of the Kayan through their myths, history, and male lore. Understandably women's voices are only weakly heard in this ethnographic account, although it seems the women were very keen to be included in the project and made efforts to share even specialized women's knowledge. Likewise, the regional world of the Kayan is also underemphasized, although even today von Poser acknowledges that they have a strong outward orientation, engaging in migrant labor, and developing performances for regional *singsing* competitions and for tourist venues. Having often heard of the three villages, Kayan, Borbor, and Marangis, as important trade partners of the Murik, I was hoping to learn more of their perspective on the regional trade network. Folk operas, wave sorcery, and the origin of specialized trade goods were attributed by Murik and other coastal groups to these villages. Kayan trade partners were still visiting Murik villages in the late 1980s for stays of several months. The historical role of the Kayan in regional ethnography, what von Poser calls their macrocosm, may be difficult to retrieve at this point in time, but it would add considerably to our understanding of the larger region. Von Poser's insight about variation in mythical accounts could usefully be put to use in this larger context, and the multiple versions of the Jari myth he provides and cites would be important contributions to such a project.

"The Accounts of Jong" is a work of impressive care and precision with detailed accounting of the kinds of information from which it is created, and great attention to how unfolding events and relationships provided opportunities for the ethnographer to gain insight. This ethnography is a wonderful gift to the people of Kayan who so value their history and identity in the midst of radical change. At the same time, it is an important contribution to Melanesian ethnography for a region of the north coast that has been little documented in recent times.

Kathleen Barlow

Prince, Ruth J., and **Rebecca Marsland** (eds.): Making and Unmaking Public Health in Africa. Ethnographic and Historical Perspectives. Athens: Ohio University Press, 2014. 292 pp. ISBN 978-0-8214-2058-4. Price: £ 21.99

This book presents a collection of anthropological essays on public health in Africa. Based on historically informed ethnographic field research, the authors unpack programmatic notions of public health circulating in national and transnational communities of health providers, experts, politicians, donors, and agencies. Rather than presupposing a national system of public health, the authors investigate the connections between various forms of public health practice and the relations between the involved social actors. Geographically, the focus is on East Africa, with additional contributions from Nigeria and Senegal.

The introduction of Ruth Prince masterfully outlines changing anthropological, historical, and social science perspectives, from studies on ritual and healing to research on biomedicine and globalization in Africa, traces political developments from colonial governments over the developmentalist state, neoliberalism, structural adjustment to nongovernmental governance in Africa, and sketches the development from public health to global health. It provides an informative background but sets a rather broad frame for the ethnographic case studies.

The essays are grouped into three sections. The first entitled "Whose Public Health?" explores meanings of "public health" and how these meanings are shaped by wider historical and political processes in particular contexts. Drawing on his long engagement with Nigeria, Murray Last argues that the government – and the public – do not give much priority to what we know as classic conceptions of public health and embeds his argument in a discussion of political and religious forces which have shaped local understandings. From ordinary people's points of view, he concludes, "you can get by with minimal health care provided by all kinds of people", while public health is seen as "giving jobs and power currently to a set of individuals whose primary concern is not 'the public' but themselves … primarily" (73). In a carefully crafted case study from southwestern Tanzania, Rebecca Marsland emphasizes local concerns about indigenous forms of public health and shows how they have become entangled with recent district government legislations against "misleading traditions" which were framed in conventional public health terms. Examining the relationship between private pharmacists and the state in Senegal since independence, Noémi Tousignant skillfully traces the ways in which this group of health professionals have succeeded in redefining themselves as citizens who speak and act on behalf of a vulnerable public in changing economic and political contexts.

The essays of the second section are grouped around the topic of "Regimes and Relations of Care." All three accounts present experience near approaches which put real persons into the center of analysis. Lotte Meinert tells the story of Anna, an HIV-positive woman in Uganda who participated in a home-based care project providing antiretroviral therapy. Meinert followed Anna over several years and clearly documents how the "homework"-centered project regime made it increasingly difficult for Anna to reconcile the project aims with her own aspirations for further education. Hannah Brown examines the involve-

ment of woman's groups in home-based AIDS care in Kenya as domestic governmentality which has a long history in the colonial and postcolonial state. She convincingly argues that home-based care obtains its power and traction as a public health intervention because it builds on this historical legacy which has opened a space for women to gain social distinction and enter a legitimate relationship with the state. Benson A. Mulemi's contribution moves from home-based care regimes around antiretroviral therapy to hospital-based care regimes of chemo- and radiotherapy. In his ethnography of a cancer ward in the largest public referral hospital in Nairobi, he impressively demonstrates how patients, families, doctors, and nurses recur to diverse technologies of hope to face the ambiguities and uncertainties of treating advanced cases of this deadly disease in a context of limited resources.

The third and final section addresses "Emerging Landscapes of Public Health." Susan Reynolds Whyte investigates how members of the public in Uganda perceive the causes, prevention, and treatment of diabetes. She suggests that the poor tend to be more concerned about life conditions while those who have money and sophistication increasingly engage in preventing lifestyle diseases, encouraged by the media and an emerging market for health products. The last two contributions center on global health interventions which have dramatically changed the public health landscapes of Kisumu, the third largest city in Kenya. Ruth J. Prince explores "how people in the city navigate these landscapes, how they live and work within them, and in so doing, produce something out of them" (209). She pays particular attention to volunteers and demonstrates that their engagement in the ever-changing landscape of health projects exposes them to new knowledge and opens up new networks, contacts, and identities, although their livelihood remains unstable and uncertain. P. Wenzel Geissler provides a subtle ethnography of a transnational medical research station that operates in and around the city. His account conveys how decontextualized such high end public health and medical research is conducted in Africa, creating a sense of desire and exclusion among the local residents, while temporary staff may cross the boundaries but never really belongs.

This collection of essays provides rich insights into the diverse public health encounters and engagements of district health workers, community members, pharmacists, women living with HIV, cancer patients and those involved in their care, people exposed to diabetes, volunteers in HIV programs, temporary staff in scientific projects, and other social actors. But does the book really "rethink public health and what it means in Africa", as Ruth Prince claims in the introduction (1)?

The book would have gained from a deeper reflection of the key terms and their interpretations in the various contributions. The concept of "public health" as conventionally defined (3) is tied to a specific concept of the "public" which could have been further elucidated. How does this interpretation compare with the definition of the "public" by Jürgen Habermas, Rebecca Marsland refers to? Marsland argues that such a public does exist in Tanzania, but it is not recognized by the health authorities (81), and Noémi Tousignant suggests that private pharmacists in Senegal constitute such a public with reference to policies regulating their work (102). In a broader sense, most essays contribute valuable insights into collectivist versus individualist notions of health protection and expectations towards the state and international organizations. A more systematic consideration of these overarching themes would have rounded up the deep and experience near insights presented in the individual essays.

The book is of particular interest for medical anthropologist working in Africa. I further recommend it for advanced undergraduate and graduate courses on health and medicine in Africa. Brigit Obrist

Remme, Jon Henrik Ziegler: Pigs and Persons in the Philippines. Human-Animal Entanglements in Ifugao Ritual. Lanham: Lexington Books, 2014. 161 pp. ISBN 978-0-7391-9041-8. Price: £ 49.95

Jon Henrik Ziegler Remme has written an account of his ethnographic research among the Ifugao, an ethnolinguistic group in the Cordilleras of the northern Philippines. Remme, then a doctoral student at the University of Oslo in Norway conducting his doctoral dissertation, investigated the intersections between animism and Pentecostalism in Ifugao. The book "Pigs and Persons" focused on the tourist-heavy village of Batad, in the municipality of Banaue. It is also part of Remme's larger interest on religion and culture in the region. His account of everyday experiences during fieldwork in Batad is a very personalized presentation of his encounter with different personalities in the village.

The book provides a narrative of culture change and negotiations between the market economy and customary culture observed, not only in Batad, but also in other parts of the Philippine Cordillera. As the market economy exerts its dominance on traditional cultures, this book provides an account of how a culture deals with acculturation. The Ifugao is a ranked society, where social status, wealth, and prestige are measured mainly by the amount of rice land holdings of an individual. Remme effectively discusses Batad political economy and interweaves his discussions onto different aspects of Ifugao culture (i.e., gender, religion, politics, reciprocity, economy).

Perhaps the main contribution of the book is the attempt to re-evaluate the role of rice in the discussion of Ifugao aggrandizement. As most scholars (and the Ifugao themselves) consider rice as the measure of one's wealth, Remme reminds us that there are other material aspects that explain Ifugao social ranking. The focus on pigs as the fulcrum of aggrandizement, although not new in anthropology, is the first study of its kind in Ifugao. His work provides agency to the pigs as they are offered to Ifugao gods and spirits. For Remme, the ability of an individual or families to acquire pigs for feasts and rituals ensures the maintenance of the prestige of the individual and her/his family in the community. He attributes this to the importance of pigs in Ifugao mythology and its economic value. However, missing is the explicit discussion of human agency and an explanation of why the Ifugao do