existing chiefdoms were sustained (16 f.). The second type is East Maritime Southeast Asia, including the Sulu Sea, Sulawesi Sea, and Maluku Sea, while the third type is the Philippines. The fourth type includes the mountainous interior of islands where inhabitants were not influenced strongly by outside institutions until the late 19th century.

Hayase approaches his study of this region by strongly focusing on the ethnic history and interactions between three distinct peoples: the Maguindanao Sultanate, the Sangir peoples of the Sangihe Islands, and the Bagobo. The Sangir have not been discussed historically before, and their traditional home today lies in Indonesia, while the Maguindanao and Bagobo are based on the southern Philippine island of Mindanao. He focuses on factors that led to the rise and fall of each ethnic group, their retention of tribal organization, and the political impact of their engagements with Christianity, Islam, and indigenous religious traditions. At the same time, as part of a wider history, European and indigenous interactions, wars, and desires to control the spice trade are carefully interwoven into the larger spatial geography of East Maritime Southeast Asia. As a result, Brunei, the Sulu Sultanate, Ternate and Tidore, and Makassar all play a part in his overview.

In contrast to Western Maritime Southeast Asia, the Philippines had little influence from Hinduism or Buddhism and the "states" that arose were based on Islam as well as a trading, raiding, and slaving complex during the Christian Spanish conquest. Between the sixteenth and nineteenth centuries this world contained autonomous chieftain societies sustained by mobile seafaring peoples. Hayase attributes the development of the Maguindanao Sultanate under Sultan Kudarat to his strong efforts to control the growing trade in the region, his alliances with other kingdoms in a holy war or jihad against Spain, and Maguindanao's advantageous location near the mouth of the Pulangi River. Maguindanao also had a close relationship with the interior Buayan kingdom and with the Sangir, located near Ternate. However, Maguindanao never developed a permanent royal palace and capital and the center of the sultanate was the entire alliance of settlements along the Pulangi River. The alliances themselves were partly due to the establishment of kinship relationships through intermarriage and appeals to Islamic unity under the sultan's religious and political leadership. These features failed to provide the basis for a lasting kingdom, however, as sultans easily moved their capitals around and maintained flexible state institutions, such as a council of chiefs, rather than establish the bureaucratic apparatus of other kinds of states. While Maguindanao became a very powerful state in this region in the eighteenth century, it did not last long as peoples fled earthquakes and volcanic disasters, as the Dutch allied with Makassar and Ternate, and as seafaring peoples left for the more prosperous Sulu Sultanate.

The Sangir are an example of a smaller kingdom that did not evolve into a sultanate, although they were closely tied through trade, slave raiding, and intermarriage with Maguindanao and Ternate. The Sangir represent "chieftain states" who lacked an agricultural base, and who flexibly accepted Islam and Christianity at different times. A mobile people, some lived in Mindanao and some became Protestants during the Dutch colonial period in Indonesia.

The final section of the book reviews the American rule of Mindanao and the establishment of abaca plantations in Davao early in the twentieth century. Relying in part on anthropological accounts, he reviews the Bagobo political and social organization, which never rose beyond communities of 3–10 households. The Bagobo were a warrior society that resisted Islamization and retained their indigenous religion until relatively late in the nineteenth century. As American and Japanese established abaca plantations, the local environment in which the Bagobo lived was altered and they lost their ability to maintain autonomous lifestyles and communities. Today, the number of young Bagobo who can speak their languages are few and their ethnic identity is disappearing.

The methods for writing the history of people where there is a dearth of written records meant that Hayase had to rely on oral traditions, Muslim royal genealogies, and observations by Europeans and Chinese. Indeed, he is to be commended for his devotion to providing an innovative history of peoples with so few written documents. To bolster his interpretations, he spent four months doing oral history with the Bagobo during 1985 and he also turns to personal accounts written by European visitors to the region in the 1700s. In doing so, he offers a model of historical reconstruction of a very diverse region in Southeast Asia that bestows recognition to the accomplishments and struggles of some of the lesser known ethnic groups that became minorities in the 20th century under colonization.

Susan Russell

Janowski, Monica, and **Fiona Kerlogue** (eds.): Kinship and Food in South East Asia. Copenhagen: NIAS Press, 2007. 292 pp. ISBN 978-87-91114-93-9. (NIAS Studies in Asian Topics, 38) Price: £ 17.99

This useful volume includes an introduction by the first editor and ten detailed ethnographic studies of the relationships between food and kinship in Southeast Asia. With the exception of one Thai case and one Vietnamese, all the papers deal with Indonesian societies. The whole length of the nation is covered, from Sumatera to Irian Jaya. Several of the communities described are little known ethnographically.

Southeast Asia is famous for enormously complex symbolism linking tangible daily goods – food, houses, cloth – to social relations. The use of foods to symbolize kin relations, express gender identities, track kinship transactions, and represent ritually the kin order has been well-known and described in the literature for decades. Relations between wife-giving and wife-receiving groups are famously important, and ceremonies for the dead – ancestors and others – are

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particularly rich and complex. Never, however, have the foodways of particular groups been better described than herein, or more thoroughly chronicled in a comparative and analytic volume. These highly detailed ethnographic accounts are informed by recent theories of family and gender, as well as the classic work on kinship that owes so much to Indonesian research and researchers.

Rens Heringa goes into detail on a single ritual: the seventh-month-of-pregnancy ritual in a small, distinctive community in Java. This ritual is incredibly rich in symbolism – even by Javanese standards – and must be one of the few ceremonies of that particular time in life. It is directed by a midwife. Fiona Kerlogue describes use of food in incorporating people into the diffuse and expandable kinship networks of the Malays of Sumatera. Carol Davis treats land, fertility, matrilineal kinship, and food in Minangkabau society, also Sumateran. Kari Telle describes death and commemoration rituals of the Sasak, held to be the indigenous inhabitants of Lombok, who have the usual intricate food symbolism for these ceremonies. Timo Kaartinen looks at a Muslim community in the Kei Islands, an archipelago little known in the ethnographic literature. Its Muslim villages are particularly poorly covered, making this a very welcome study. Dianne van Oosterhout moves to Papua, a different world; Inanwatan of the northwest end of the island is clearly a Papuan society, concerned with semen and blood, sago and sago-grubs, and as different from the rice-eating Austronesian societies to the west as could be imagined. Willemijn de Jong studies rice rituals in another poorly documented area, a distinctive isolated region of central Flores where both kin relations and their symbolism in foodways are intricate even by east Indonesian standards. Stephen Sparkes examines offerings for the ancestors in northeast Thailand. Finally, Nguyên Xuân Hiên examines the symbolism of "glutinous" rice in the Vietnamese New Year Festival, and the association of both with family, including the extended families and lineages of Vietnam. (This chapter uses an obsolete classification for sticky rice – which is neither "glutinous" nor a specific variety of rice, but a wide range of varieties that share only a mutation making their amylose cook up sticky. Nguyên provides a fascinating, but not credible, origin story for it; actually, sticky rices occur in archaeological sites thousands of years old in the Yangzi Valley, and have probably been around as long as domesticated rice has. Nguyên also gives a Vietnamese origin story for the sticky rice dumplings known as *chung*, but they are actually a borrowing from China.)

All the studies in this book are characterized by extremely thorough, detailed, and well-explained ethnographic reporting. To anyone who loves good ethnography, they are pure delight. They will restore the faith of those who weary of excessive rhetoric and of purported ethnographies that say much about international political economy but little about actual people on the ground. The book will amaze anyone not already familiar with the powerful, intricate, exquisite symbolism of kinship and lifeways in Indonesia and Southeast Asia, where the layout of a meal can be a superb work of visual art as well as a symbolic chart whose every element may have four or five levels of meaning. Indonesian, Thai, and Vietnamese folk cultures remain among the greatest creations of the human spirit, and should be widely appreciated as such. This book will help bring them into wider visibility. For students of the anthropology of food, it is essential reading.

Eugen N. Anderson

Kasfir, Sidney Littlefield: African Art and the Colonial Encounter. Inventing a Global Commodity. Bloomington: Indiana University Press, 2007. 382 pp. ISBN 978-0-253-21922-0. Price: $ 27.95

Kasfir tells us that the aim of this book is to "trace the ways widely different late nineteenth- and early-twentieth-century European impressions of Kenya and Nigeria and the subsequent British colonizing policies toward their imperfectly understood subject peoples intervened in and transformed the objects and practices of two groups of African artists" (1). Few would disagree that such changes have taken place all over Africa. Few would also disagree with the author's aim of "effacing the boundaries between what is comprehended as African art and what is not" (315), if by that she means that she wants to include more practices and materials than are sometimes considered. Kasfir argues for including contemporary manufacture of spears and related metalwork, the making of beadwork, the fashioning of works for consumption by non-Africans such as tourists and European curio and art buyers, and the construction of a particular personal appearance by way of clothing, jewelery, grooming, body-painting, and other means so as to present a particular persona associated with one's ethnic and/or gendered self. She includes not only African presentation of self to other Africans but African presentation of self to tourists and foreign film viewers. Obviously all contemporary African artifacts and practices are in many ways influenced by the events of colonial history, by colonial and post-colonial culture, and by local and global markets. Kasfir asserts that some African art historians discount many such contemporary crafts and fashions, even though African creativeness did not cease with European influence which only changed such forms of expression rather than put an end to them. Obviously these are all legitimate areas of study today even though these have not always qualified as "art" by all Africanists. Still, Kasfir's broad perspective is not as innovative as she suggests. Pages of influential journals such as *African Arts* indicate that such an approach is more widely accepted than she seems to acknowledge. For these reasons, few would question her "claim for the full inclusion of the colonial encounter in the history of African art, not as a pretext for its decline but as the occasion for its reinvention" (315).

The author organizes her study around two contrasting societies, both apparently emphasizing the institution of warriorhood in expressing key cultural values. In one case, it is the Idoma, a people of east-central

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