to the land of the dead involves trials and exercises in restraint. The dead are said to encounter four fruits, the strawberry, blueberry, raspberry, and plum. However, they are to not succumb to the temptation to eat the fruit. If they do so, they will become stuck at that point and never make it to the other side. Obizaan Staples presents a completely different picture of this process, one that promises spiritual cleansing instead. So, as Obizaan Staples informs the dead spirit on the journey, the individual will encounter the four fruits enumerated above. But, instead of telling the individual to not eat the fruit, he or she is instead encouraged to do so. In fact, the spirit of the deceased is told to go ahead and eat his or her fill. Here, it is perhaps best to quote Obizaan Staples on the encounter with the first fruit, the strawberry (literally in Anishinaabe, "heart berry"): "As you begin to eat those strawberries you will begin to feel the spiritual energy in them. It will startle you as if you were splashed with water. One portion of that which bothered you is removed and washes down, leaving your spirit" (91). After consuming the last of the fruits, the plum, "all that has bothered you washes off" (101). What a beautiful sentiment and so completely at odds with the scholarly literature. This is not the first instance I have encountered where the teachings of Anishinaabe spiritual leaders contradict the scholarly literature. So, we learn once again that the scholarly literature should be read very carefully and always double checked with individuals who actually know the living tradition.

Finally, on a more personal note, I find the book gives one pause to consider his or her own life. After all, it is only natural in some ways that one would review one's own life when reading a book about funerals and thinks ahead to his or her own passage to the other side. One of the more compelling parts of the ceremony occurs during the wake. At this time, according to the teaching, the spirit of the deceased travels the world, visiting all the places he or she has been (35). One cannot but help travel in one's mind, "revisiting every place that they have been while on this Earth" (35). The section above also can have an impact on the reader. There is something calming and reassuring knowing that all that has bothered one will eventually be washed away. In fact, there are some ways that teaching can inspire an individual to start the process now, looking inside oneself to see if there is any way one can wash away "all that has bothered you."

The book is a very short read. One can finish reading it in a single sitting, honestly. But, the intent of the book and the teaching presented in the book both run deep. This is a book that should be read and taken to heart by any person interested in the spiritual life of the Anishinaabe. Well beyond the teachings about death, the reader will find even more teachings about how to live the good life of the Anishinaabeg. Lawrence W. Gross

Paulin, Chris, and **Mark Fenwick:** Te Matau a Māui. Fish-Hooks, Fishing, and Fisheries in New Zealand. Honolulu: University of Hawai'i Press, 2016. 232 pp. ISBN 978-0-8248-6618-1. Price: $ 35.00

Marine and freshwater fishing were subsistence practices indispensable to the traditional Maori economy, but few books have described the technologies and activities involved in them. In fact, we have to go back to 1929 for the only substantial contributions hitherto: Elsdon Best's "Fishing Methods and Devices of the Maori" (Wellington), upon the methods, and Raymond Firth's "Primitive Economics of the New Zealand Maori" (London) upon the social and economic contexts. The current book, "Te Matau a Māui," is therefore a welcome addition to the subject. The authors are both marine biologists. Chris Paulin was at the Museum of New Zealand Te Papa Tongarewa for many years, working on the taxonomy and systematics of fishes of the New Zealand region, and he has turned his attention recently to the design and function of traditional Maori fish hooks. Mark Fenwick, who has Maori ancestry and interests, works at the National Institute of Water and Atmospheric Research, Wellington. The authors describe the subject of their book as (14), "the nature and function of traditional fish-hooks, the historical inter-relationships between Māori customary fishing, the development of commercial fisheries and their regulation by government, and the need to manage and conserve fish stocks in New Zealand." These topics all involve Maori, but not exclusively.

The primary focus of interest in the book is early, mostly pre-European, Maori fishing, most especially the fish hooks that were involved in it. There is a summary in Maori and a brief "Introduction" by Mark Fenwick, the implication seeming to be that the remainder of the text is by Chris Paulin. Chapter 1 is an historical introduction to Maori fishing and *matauranga* Maori (Maori knowledge) related to it, while chap. 2 reviews some aspects of the history of New Zealand fishing, including of the historical abundance of fish, fish taxonomy, and overfishing, but only partly in relation to Maori. Chapter 3 discusses the manufacture and use of traditional Maori baited hooks, chap. 4 of trolling lures, chap. 5 of nets, and chap. 6 of ritual and ornamental aspects of fish hooks. Chapters 7 and 8 are about ethnological and museological aspects of Maori fish hooks; making and faking, collecting, and histories of collections. Chapters 9 and 10 sit rather awkwardly with the rest of the book. They describe official reports and legislation pertaining to fisheries conservation and management, much of it with little specific reference to Maori, except where it concerns tribal property settlements. The broadening of the subject to all fisheries in New Zealand might be why the qualification "Maori," which might otherwise have been expected in the book title, is missing.

The chapters on traditional Maori fishing gear generally elaborate earlier publications by Paulin, notably in *Tuhinga* 18 (2007). They discuss in some detail the manufacture and function of different types of hooks, and their relative frequency in archaeological sites throughout the prehistoric sequence. This is a well-informed, detailed, and very useful commentary that is enhanced by Paulin's understanding of the archaeological evidence of fishing and of fish biology and ecology. The text is complemented by numerous images of fish hooks, most of them in color. Two particular issues are raised. One is the man-

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ner in which particular hook types worked in catching fish, especially the rotating or circle hooks. In research by Cooke and Suski (2004) cited in "Te Matau a Māui," the circle hook catches on the flesh inside the jaw of the fish and, as the line is tensioned backward from the shank, the hook point rotates through the flesh to encompass the jaw, just as was argued by Reinman in 1970, cited in the book, and many authors since. However, Paulin and Fenwick (67–71) propose that, in the traditional Maori circle hook, the point does not penetrate the flesh but rather guides the hook to slip over the narrow section of the jaw; a technique which the authors identify, optimistically, as encoded in words translated as "wrapped well" that occur in a Maori fishing incantation (79). Their proposition is plausible enough, but if the point was only a guide in the Maori circle hook, then making it sharp would seem to have been redundant, even counterproductive. A second issue (121–129) is whether the putative ornamental fish hook form known as *hei matau* – meaning a hook-shaped neck ornament – existed prior to the arrival of Europeans and was possibly an implement for scraping flax or seal skins or performed some other such function. The functions seem improbable but Paulin's argument that the form is late is certainly worth the additional research he recommends.

Through the chapters 6 to 8 there is an extensive description of fish hook collecting and museum collections of Maori hooks. This is interesting for its evidence of the provenance of various types and examples of fish hooks but it could have done with some succinct conclusions, as indeed could the book as a whole. Had "Te Matau a Māui" been confined to the form, function, history, and collection of Maori fish hooks, or indeed of Maori fishing generally in historical perspective, that would have been simple enough, but the last two chapters, upon the management of late historical and modern New Zealand fisheries, blur the focus of the book and detract from its main theme. The bibliography, with items in a single numbered list for the book, is sufficiently detailed but contains some errors, for example: 11 and 128 have different references to the same book; 46 and 315 have the wrong authors; 325 and 326 have different authors for the same article and 48 and 362 have the wrong title and editors.

Those matters aside, "Te Matau a Māui" is a book to be valued on several grounds: it brings the material culture of Maori fishing back into discussion, and within the context of archaeological and ecological evidence; and if it does not quite succeed in putting this main theme into an historical context of fishing activity and its management, at least it indicates where that discussion needs to head. The book is well-written, attractive, and worth the attention of anthropologists. Atholl Anderson

Peel, J. D. Y.: Christianity, Islam, and *Orișa* Religion. Three Traditions in Comparison and Interaction. Oakland: University of California Press, 2016. 296 pp. ISBN 978-0-520-28585-9. Price: £ 29.95

Published two months after its author's death in November 2015, "Christianity, Islam and *Orișa* Religion" is the final contribution to the study of religion in Africa, and in particular Nigeria, by the great sociologist J. D. Y. Peel. Peel's first book, "Aladura. A Religious Movement among the Yoruba" (London 1968), focused on the Yoruba "praying" churches, and he later returned to the study of the Yoruba with a historical-sociological study of the kingdom of Ilesha, published as "Ijeshas and Nigerians. The Incorporation of a Yoruba Kingdom, 1890s–1970s" (Cambridge 1983), and an exploration of the role of Christianity in Yoruba ethnogenesis in "Religious Encounter and the Making of the Yoruba" (Bloomington 2000). Both "Ijeshas and Nigerians" and "Religious Encounter" won the Amaury Talbot Prize of the (British) Royal Anthropological Institute and the Melville J. Herskovits Award of the (US American) African Studies Association, a so far unparalleled achievement that reflects Peel's status as one of the most important scholars of religion in Africa.

Peel's final contribution to the study of Yoruba religion focuses on the relationship between Christianity, Islam, and the diverse ranges of practices he calls "*Orișa* Religion." This ambitious comparative project is possible because Yoruba speakers converted to both Islam and Christianity in significant numbers. And even though the majority of Yoruba speakers have been either Muslim or Christian since the mid-20th century, traditional forms of spirituality remain important and constitute the basis for institutions such as chieftaincy and kingship. Today, Yoruba speakers of all three religions live closely together and religious conflicts are usually resolved quickly. However, Peel points out that interreligious relations have been subject to significant historical change over the course of the 20th century, and suggests that for the purposes of comparison, it is more productive to understand Islam and Christianity as rivals even as they coexist peaceably within a framework of shared community values (2).

Reflecting the different possibilities of comparison in the Yoruba context, the book is divided into two parts. The first part contains five chapters based on already-published material that rely on comparison between different groups and societies to explore how different social conditions may lead to the adoption of particular forms of religious practice. Comparing the conversion to the world religions among the Yoruba and the Asante (Ghana), Peel suggests that the far greater reluctance in Asante to adopt Christianity is predicated mainly on their existing beliefs, which emphasised the pervasive threat of anarchy. As a result, conversion was understood as a far more perilous activity than in the Yoruba context, where most religious activity was based on the understanding, encapsulated in the over-arching divination cult of *Ifá*, that order existed in the beginning, and simply needed to be restored (chap. 1). This difference also informed the differences between the first histories of the Yoruba and Akan by Samuel Johnson and C. C. Reindorf respectively: Johnson's work illustrates the greater ease with which Yoruba speakers could represent Christianity as an integral part of their experience (chap. 2). After an illustrative discussion of the performativity and fluidity of the Yoruba traditional pantheon (chap. 3), Peel suggests that the strongly

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