

was childless, the importance of his writings to compensate for lack of progeny is also found in several places in the work. Regarding the exchange of the Muslim population of the area (284f.), he is, inter alia, concerned with stating, that “[t]he Treaty [of Lausanne] does not speak of deporting the ‘Turks’ of Greece’s new territories, but of ‘Muslims,’” since “there are almost no ethnic Turks in these regions ... only Muslim converts of Greek, Albanian, Bulgarian, etc. extraction” (285), a topic to which he often comes back concerning the relation between Greeks and Albanians from the former’s point of view, but also regarding the traditional customs preserved by the Greek converts, such as in connection to death rituals (302). Although the author generally is eager to point to differences, similarities among the people are written between the lines, and this is one of the reasons the book is especially interesting as a documentation of life, customs, and thinking in Epirus around 100 years ago. All in all, I have learned much from this work, and commend it highly.

Evy Johanne Håland

Obizaan Staples, Lee, and Chato Ombishkebines Gonzalez: *Aanjikiing. Changing Worlds. An Anishinaabe Traditional Funeral.* Winnipeg: Algonquian and Iroquoian Linguistics, 2015. 170 pp. ISBN 978-0-921064-22-0. (Algonquian and Iroquoian Linguistics Memoir, 22) Price: \$ 30.00

While the premise for this book is rather simple, it contains a wealth of information of great benefit for individuals seeking to understand not only Anishinaabe funeral practices but other, larger aspects of the culture as well. At its most basic, the book provides instructions on how to conduct an Anishinaabe funeral. As Obizaan Staples writes, he wants to share his knowledge about how to conduct an Anishinaabe funeral so that the information will be available for the Anishinaabeg in the future (5). In reality, the book offers so much more than that.

One problem common to books claiming to present the spiritual life of Indian people is that the authors are necessarily to be trusted. It is not uncommon to see what sometimes is referred to as “plastic medicine men” writing books on Native American spirituality purely for profit and otherwise engaged in the selling their services to conduct “authentic” Indian ceremonies. So, first and foremost, the credentials of the authors of this book needs to be established. Lee Obizaan Staples and Chato Ombishkebines Gonzalez are two of the best choices to write a book of this nature. I am especially impressed by the approach Obizaan Staples takes to conducting himself. According to my own late spiritual advisor, Greg Kingbird, Sr., an Anishinaabe spiritual leader is not to ask for money to help people. Instead, if someone provides so much as a pinch of tobacco, the spiritual leader is supposed to answer the call. As discussed in the “Preface,” Obizaan Staples is just such a spiritual leader. He “has answered the call of the tobacco that always seems to find him and never seems to cease” (xi). There is no evidence he wrote this book for profit or that he otherwise sells his services. A pinch of tobacco is enough for him to go to

work for his people. This is the mark of an authentic Anishinaabe spiritual leader. As such, the words he presents in this book can be completely and thoroughly trusted.

For his part, Chato O. Gonzalez falls in the same vein as Obizaan Staples. As he writes in the “Acknowledgements,” he has spent many hours driving Obizaan Staples around Anishinaabe country, assisting him in and learning the ways of the Anishinaabe spiritual life. More to the point, he has spent countless hours doing the hard work necessary to learn the Anishinaabe language. Such dedication indicates his heart is with the Anishinaabe people and he, too, can be trusted to provide an accurate account of their spiritual life. So, the authenticity of this book cannot be questioned and we can look to it to find some very good information about Anishinaabe funerals and their spiritual life in general.

The basics of the funeral are rather straightforward. Starting with the pre-funeral feasts, the process then moves on to the wake. The funeral proper comes next in order, followed by the post-funeral feast. Finally, if the family of the deceased so chooses, there may be a memorial feast one year after the funeral as well.

Since it is considered imperative that an Anishinaabe funeral be conducted in the native language, the book is bilingual. The left verso contains the Anishinaabe while the right verso provides the English translation. However, it should be noted, that, as explained in the “Preface,” the English serves more as an explanation of the Anishinaabe language content rather than being a translation (xvi). Additionally, the Anishinaabe language presented in the text is more formal than what a native speaker of the language is likely to use at an actual funeral.

Given the above, the book helps anyone so interested to learn the basics of conducting an Anishinaabe funeral. So, in that regard, the book can be considered something of a primer. In fact, if one were so inclined, one could memorize the Anishinaabe language portion and be well on the way to being able to conduct an Anishinaabe funeral. However, it is very important to note simply learning the basics of the funeral ceremony, even memorizing the Anishinaabe language part of it, is not enough to qualify an individual to actually conduct a funeral. As Obizaan Staples discusses in the “Introduction,” if an individual is really interested in conducting funerals, first and foremost, that individual should not pursue the matter. Instead, “the Manidoog [spirits] will find a way for you to begin helping in this way” (5). Such an individual also needs to find qualified teachers, and Obizaan Staples ends his “Introduction” by saying if one is truly interested in this calling, one can offer tobacco to himself or O. Gonzalez (27). So, it is possible to start to learn how to conduct an Anishinaabe funeral with this book. But, the book is just a beginning of a life-long journey for those called by the Manidoog to serve the Anishinaabe people in this manner.

From a wider perspective, the book also overturns some of the scholarly literature on the afterlife of the Anishinaabe. The journey to the land of the dead is perhaps the best example of this phenomenon. As generally presented in the scholarly literature, the four-day journey

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 prac-

tices 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-