ers have become more professionalized and educated, they have become more reflexive and concerned with copyright issues regarding their use of ritual speech. Drawing on Goffman, Donzelli notes that innovative style in ritual speech invests the performer with a higher degree of agency compared to the past. She argues that these new styles produce new forms of historical consciousness, personhood, and subjectivity associated with voluntarism, choice, and modernity. Laurence Hérault's rich detailed essay "Learning Faith" compares Roman Catholic and Protestant (the Reformed Evangelical Church) communion rituals in Switzerland. She discovers basic similarities in both the Catholic and Protestant strategies in the transmission of belief. Abandoning older dialogical pedagogical methods that attempted to indoctrinate supposedly passive children with fixed dogma, new methods encourage a much more experiential approach to faith. Hérault indicates that ritual transmission does entail fundamental differences in practice that reinforce Catholic versus Protestant beliefs about the Eucharistic act.

Charles Stafford has been analyzing Chinese religious belief and practice in rural Taiwan and China. Contrasting his own dull childhood experiences in Christian rituals with the colourful attention-grabbing Chinese rituals with firecrackers, drums, gongs, cymbals, and food, he relies on the cognitive approaches to emphasize the "catchiness" of certain religious representations for our evolved psychology. Furthermore, he suggests that learning religion involves concentrating on the psychology of humans in our social arena. Stafford suggests that the excitement of food and firecrackers draw Chinese children into other social occasions that involve rich narratives, religious doubts, and other psychology lessons. The volume concludes with Michael Rowlands's research on a Pentecostal tradition in a small provincial town in Cameroon. He describes how amplified noise, sound, and music create a "sonorific bath" that enhances religious transmission highlighting the power of the Holy Spirit in collective rituals.

This volume demonstrates that a formidable barrier divides social and the cognitive anthropologists. Sperber, Bloch, Whitehouse, and even the very Durkheimian Mary Douglas have been encouraging a merger between cognitive studies, hermeneutics, and ethnography, while others have been more reticent or antagonistic. One might ask whether drafting Kierkegaard or a reconstructed Lévy-Bruhl has really enhanced the anthropological study of religion or just edified our conversations as the late Richard Rorty would say. Either way, this work has helped to advance the discussion.

Raymond Scupin

Bierlich, Bernhard M.: The Problem of Money. African Agency and Western Medicine in Northern Ghana. New York: Berghahn Books, 2007. 228 pp. ISBN 978-1-84545-351-0. Price: $ 80.00

The problem posed by this book is based on the old anthropological and structural functionalist notion that the nature of contemporary traditional societies involves interplay of tradition and change. Society, it is observed, is made up of many constituent parts and institutions which together work in such a way as to build a harmonious social system. Consequently, any significant alteration or modification in the structure and function of any or some of these parts leads to alterations in others and eventually in the texture and shape of the social life of the whole society (Parsons, The Social System. New York 1951). This assumption underlines Bierlich's work. In many instances, the introduction of Western norms and values including monetised economy and new ways of healing into hitherto traditional social structures has in several respects either disrupted or distorted cultural ways of doing things or as in the case of the Dagomba in northern Ghana, it has exacerbated the cultural schisms based on gender differentiation. In other cases, social change has led to new forms of adaptive behaviours that painlessly blended the old with the new. In this book Bierlich is at pains to establish how the penetration of globalised money and *materia medica* (medicines) has exacerbated already existing tension generated by cultural ideology relating to power relations between Dagomba men and women in the northern region of Ghana. The book also describes how the people have in their own ways interrogated the change through new forms of adaptive behaviours to contain the love-hate relationship between men and women. The consequences of social change and its acculturative effect in traditional societies is a favourite pastime for many anthropologists who have studied societies in the developing world and in this book, Bierlich has followed in that tradition.

How the Dagomba traditional arrangements have interrogated the change has been elaborated in eight interconnected chapters. The first chapter sets the tone for the study with a description of the people, their land, their historical origin, and the cultural locale of men and women in the home and in the larger society. The second chapter discusses the nexus of kinship, gender, and witchcraft ideology. In chapter three, the author examines issues relating to common diseases/illnesses, ethnophysiology, and medicines for diagnosing a variety of health problems. In chapter four the author discusses the multivocal nature of medicines – the people's classificatory arrangements of these products and the therapeutic options available in times of ill health. In chapter five, the author examines the role of traditional healers in the context of plural medical culture of the Dagomba. In chapter six, the author examines the relationship between health, wealth, and magic as perceived by the people. In chapter seven, the author describes the position of women in health care vis-à-vis the overarching role of men in health care. Finally in chapter eight, the author focuses on the ramifications of what Nichter (Anthropology and International Health. Dordrecht 1989: 236) refers to as the "commodification of health" – the tendency to treat health as a commodity which one can buy and as a commodity which one can obtain through

the consumption of commodities, medicines. In this chapter the author shows how in traditional therapeutics, money could be a negative factor in therapy management.

The beauty of this book lies in the rich anthropological data gathered and the deep analytical insight that the author brings to bear on the data. Going by the Malinowskian tradition, the author took residence among the people, learned their language, and made considerable use of local concepts "to grasp the native's point of view, his relation to life, to realise *his* vision of *his* world" (Argonauts of the Western Pacific. London 1922: 25). The reader is thereby well-informed through the use of local concepts and idioms.

Like any anthropological work, the study was time-bound; it was undertaken between the 1980s and 1990s when the entire nation was undergoing very difficult economic transformation which could have exacerbated the tension arising from gender differentiation regarding health care. Clearly, today, life for many women in northern Ghana has changed considerably, thanks to the new global focus on poverty, the works of many nongovernmental organisations in the poverty-stricken northern regions of Ghana and the state's policy regarding the attainment of the Global Millennium Development Goals, all of which aim among others, at poverty reduction, empowerment of women, and the reduction of maternal and infant/child mortality. The net result of this global paradigm shift is increase in women's access to land, education, credit facilities, and the labour market. Consequently, the old social structure which tended to restrict women's role in health production is gradually giving way. The author clearly recognises this point in the concluding part of the book.

This book is indeed an important addition to the stock of general literature on ethnic groups in northern Ghana. The literature on these societies has not seen much update since the production of monographs by earlier anthropologists such as Fortes (The Dynamics of Clanship among the Tallensi. London 1945), Goody (The Social Organisation of the LoWiili. London 1956), Oppong (Growing up among the Dagbon. Accra-Tema 1973), and others. In the area of health and medicines in particular, and the issues arising from their introduction in traditional Ghanaian societies, this book complements the works of such scholars as Field (Religion and Medicine of the Ga People. London 1937), Twumasi (Medical Systems in Ghana. Accra-Tema 1974) and Senah (Money Be Man. The Popularity of Medicines in a Rural Ghanaian Community. Amsterdam 1997). In all, the book should serve as a springboard for further studies into the commoditisation of health in traditional societies in Africa. It also offers a wide range of topics for further study and theoretical approaches to interrogate field studies. On a practical note, the book is also recommended for use not only by students of society but also by development and change agents whose activities in communities require a careful understanding of the usages and nuances of their beneficiary communities.

Kodjo Senah

Bošković, Aleksandar (ed.): Other People's Anthropologies. Ethnographic Practice on the Margins. New York: Berghahn Books, 2008. 238 pp. ISBN 978-1-84545-398-5. Price: £ 37.50

The essays that comprise "Other People's Anthropologies" offer fresh perspectives on the history of anthropological ideas and practice. The book consists of eleven case studies of "national" anthropological traditions: those of Russia/Soviet Union, Netherlands, Bulgaria, Kenya, Turkey, Argentina, Cameroon, Japan, former Yugoslavia, Norway, and Brazil. An introduction by Aleksandar Bošković and Thomas Hylland Eriksen, on the one hand, and a postscript by George E. Marcus and an afterword by Ulf Hannerz, on the other, offer broader theoretical and historical frames for these rich, if at times uneven, analyses of "other" anthropological traditions.

Acknowledging their debt to previous studies of "marginal" anthropological traditions, Bošković and Hylland Eriksen inquire into the continued relevance of the language of center/periphery for discussing anthropological approaches other than those of the "great traditions" of Britain, France, the United States, and Germany. They imply that the notion of marginal anthropologies maintains some conceptual purchase, given that it informs their guiding questions: "Do peripheral anthropologies create their own centers, or do they slavishly adapt to the latest fashions of the metropoles? Do they at all perceive themselves as peripheral? Do they represent alternative theoretical or methodological perspectives which should have been better known at the center, or is their work either second rate or similar to metropolitan anthropology?" (4). The range of anthropological traditions discussed here, however, underscores the relative (and unstable) nature of center and periphery within the global anthropological discipline. This leads Hannerz in his afterword to question more forcefully the salience of the center-periphery distinction and Bošković and Hylland Eriksen to admit that divergences between peripheral anthropologies may be just marked as similarities.

This axis of difference and similarity pivots around questions such as the historical relationship of the specific traditions to colonialism and nation-building projects; the development of "native" theories or the reliance on imported ideas; the kinds of training anthropologists receive; who, what, and where the anthropologists study; and the languages and venues in which anthropologists publish. The Russian/Soviet, Japanese, and Dutch traditions analyzed by Anatoly M. Kuznetsov, Han F. Vermeulen, and Kaori Sugishita, respectively, have direct roots in projects of colonial expansion (although Kuznetsov gives too little emphasis to Russian/Soviet anthropology's role in documenting internal others, such as the "small peoples of the North"). A history of anthropology in service to imperial power, however, has produced strikingly divergent engagements with hegemonic Anglo-American anthropology. In the Soviet case, ethnographers sought a theoretical "self-sufficiency," embracing homegrown concepts such as