ticular subfields of anthropology that "taken as a whole" can provide an holistic perspective on the fetus. The work which the editors encourage readers to do, "to step out of their comfort zones and read 'across' the discipline" (3), is productive but challenging nonetheless. If I have any quibbles about this excellent volume, it is that the editors could have gone further to show how this "reading across" can be done. The editors' brief conclusion does some of this work but it is principally a summary. Selecting two or three of the themes appearing in both biological/archaeological and social cultural chapters (place and social value, fetal ecologies, and the intersection of fetal identity, time, and relationality, for instance) for more detailed discussion in the conclusion would further elucidate the value of an integrative perspective.

The volume's contribution to scholarship and methods about fetuses and reproduction is first-rate. The archaeology and bioarchaeology chapters, in particular, are exemplary in challenging assumptions about data quality, problematising longstanding conceptualizations, and setting out directions for continuing work. The sociocultural chapters are similarly finely wrought examples of recent theorizing that deftly incorporate contested, experienced, and material aspects of reproduction and fetuses. While not all of the chapters address in equal measure the relevance of their work to contemporary issues of reproductive politics, there is lots here for engaging with reproductive care and justice. For instance, several chapters address anti-abortion perspectives, the shifting and complex intersection of ideology and women's embodied knowledge, religious thinking that troubles familiar binaries of pro/anti-choice or maternal/fetal rights, and the collusion of state and biomedicine in restricting reproductive lives. Significantly, as noted above, conceptualizing the fetus as a distributed entity extending beyond itself and its mother holds enormous potential for rethinking policies and practices that view individual women responsible for birth outcomes.

All of the chapters are clearly written and well resourced with footnotes and references for follow up reading. I found the glossary very helpful, particularly for some of the terminology of genetics, skeletal anatomy, and fetal development. Overall, I can see "The Anthropology of the Fetus" becoming an invaluable source for scholars in anthropology and other disciplines who are working on topics about reproduction, fetuses, bodies, infancy, and health. I also believe the volume will be very useful at the graduate and undergraduate level for modelling a compelling biosocial/biocultural approach.

Lisa M. Mitchell

Handman, Courtney: Critical Christianity. Translation and Denominational Conflict in Papua New Guinea. Oakland: University of California Press, 2015. 307 pp. ISBN 978-0-520-28376-3. (The Anthropology of Christianity, 16). Price: $ 29.95

The genius of this book is the way the author weaves anthropological theory, ethnographic description, mission history, and theological awareness to help readers understand the sociolinguistic complexities that contribute to the development of a contemporary church in Papua New Guinea (PNG). The book depicts the impact of Ernie Richert's arrival in the Waria Valley as a Summer Institute of Linguistics (SIL) translator in the late 1950 s. Upon his arrival, there was a well established Lutheran church that dealt with the linguistic complexities of the region by using their late 19th-century contact with the Kâte language as a Church-wide *lingua franca.* Richert's focus on blending the local dialects and using cultural expressions to make the translation clear, precipitated a revival movement in 1977 and impacted how the Guhu-Samane related to each other as well as outsiders. This complexity of history, sociolinguistic entanglement, and theological development provides the basis for Handman's presentation of what she calls "critical Christianity."

The book is in three parts, divided into eight chapters. In Part 1 she demonstrates how Richert's translation shifted the Guhu-Samane from the strangeness forced upon them by the Lutheran use of Kâte, to God's revelation in their own sociolinguistic particularity. In Part 2, Handman lays out the value of people expressing their Christianity in terms of culturally loaded expressions. The conceptual tension between deep matrilineal genealogies and short-term partilocality provided the grid through which people read the translation and applied it to "walking like Christians" (C. Handman, Walking Like a Christian. Roads, Translation, and Gendered Bodies as Religious Infrastructure in Papua New Guinea. *American Ethnologist* 44.2017.2: 315–327). Finally, in Part 3, Handman shapes the resultant denominationalism in terms of how people handle their sociorelligious differences using contrastive modes of worship. The New Life Church used culturally loaded expressions of Christianity through the use of drums, traditional music, sermons only in the language using only the Guhu-Samane translation, and loud corporate prayer. In contrast, the Reformed Gospel Church used guitars, a mix of local and Western melodies, sermons that freely switched between "*Tok Pisin"* and Guhu-Samane, used multiple translations, and more individual prayers. And all this with a stalwart group of Lutheran hold outs in the mix. "Each denomination sees itself as having critiqued and expunged the bad aspects of culture and kept the good, and each denomination sees the others as having done just the opposite" (246). Ultimately, this denominational critique enabled them to combine biblical genealogies with their already deep matrilineal genealogies to help them trace their identity back to the lost tribes of Israel: "being lost is a way to be found" (273).

There are two distinct take-aways from this cogent, well written, and argued ethnography: one for Christian mission and one for anthropologists. First a message for

missionaries – pay attention to the cultural environment in which you seek to communicate. The German Lutherans' colonial approach resulted in a "one size fits all" that strongly impacted their influence (cf. C. Keysser, A People Reborn. Transl. from German by A. Allin and J. Kuder. Pasadena 1980 [Orig. ed. 1929, "Eine Papuagemeinde"]). While espousing Eugene A. Nida's "dynamic equivalent" translation approach based on a version of "functional substitutes" (Toward a Science of Translating. With Special Reference to Principles and Procedures involved in Bible Translating. Leiden 1964), Richert, and others of his ilk, searched for cultural symbols that reflected Christian themes. For Richert, the men's house was such a symbol. The Lutherans tried to move people away from men's houses with their connection to pagan spirituality. By using this imagery, Richert unwittingly tapped into a deeply rooted cultural theme that subsumed a conceptual tension between matrilineal genealogies and contemporary villages. Had Richert understood this anthropological conundrum, Handman would not have had a story to tell. As it was, the New Testament translation provided the impetus for Guhu-Samane critique of spirituality that emerged from the 1977 revival. And that leads to the message of this book for anthropologists – pay attention of the way people respond to Christianity in the context in which you do research.

Sadly, the University of California Press has discontinued the Anthropology of Christianity series edited by Joel Robbins. This important series acknowledges that Christianity has strongly affected many contexts where anthropologists currently study (J. Robbins and N. Haynes [guest eds.], The Anthropology of Christianity. Unity, Diversity, New Directions. *Current Anthropology* 55.2014 [Supplement 10]). Bob Priest has put the classic Anthropology/Christianity debate in perspective (Missionary Positions. *Current Anthropology* 42.2001.1: 29–68) and Joel Robbins has clearly noted that Christianity must be part of cultural research in our contemporary world (Continuity Thinking and the Problem of Christian Culture. Belief, Time, and the Anthropology of Christianity. *Current Anthropology* 48.2007.1: 5–38). This being the case, the time may have come for anthropologists to pay attention to the spiritual issues missionaries have long focused on and people have long assumed. The reality of the spiritual world, either as studied by anthropologists or which missionaries seek to transform, must, in and of itself, be taken seriously by both. To be studied as objects of interest, on the one hand, or as something to be changed, on the other, reduces people to mere objects rather than human beings created in the image of God. To interact with real people who live out their longings and ways of living socially, economically, politically, and spiritually provides learning opportunities while also appreciating the rationale for their values. Doing so will raise awareness of anthropologist and missionary alike who, together with the people we love, are all part of God's family.

R. Daniel Shaw

Hanneken, Bernhard, and **Tiago de Oliveira Pinto** (eds.): Music in China Today. Ancient Traditions, Contemporary Trends. Berlin: Verlag für Wissenschaft und Bildung , 2017. 256 pp. + Audio CD. ISBN 978-3-86135-652-3. (Intercultural Music Studies, 21) Price: € 46,00

This volume of twelve collected essays arose from the 2012 TFF Rudolstadt conference in Germany, and probes the transformation of musical traditions in modern China. It forms the twenty-first volume of the Intercultural Music Studies series published by the Department of Ethnomusicology, Institute for Music Research, Julius-Maximilian University of Würzburg and edited by Max Peter Baumann. Bringing these twelve chapters together is no easy task because one of the many challenges in writing about music in China is the massive scope and diversity in terms of China's rich traditions, long history, and vast geographical region. This book covers such diverse music genres as instrumental *qin* music, folk songs, Chinese shadow plays, the folk dance genre *yang'ge*, Naxi and Uyghur minority ethnic music, ritual music, urban pop music, and the children's operas from the 1920 s, which are also audibly represented by an 80-minute CD with 17 musical examples. It will be an extremely useful introduction for both scholars and students who do not specialize in Chinese music. Each chapter includes good quality black-and-white reproductions of historical images and fieldwork photos. Readers fluent in Chinese will enjoy reading the titles, abstracts, and so on in both English and Chinese. It is certainly a valuable contribution to current Chinese music studies, both inside and outside the Euro-American scholarly world.

Recent political and economic successes are transforming China into a global superpower, and this radical change challenges the continuation of local musical traditions. Helen Rees depicts different stages of the official attitude towards traditional performing arts in China from the late 1980 s to the 2000 s. Influenced by the Soviet Union, Chinese authorities in the late 1980 s believed that "the Europeanized sound and modern staging of professional song and dance troupes would show the country in a better light" (11), rather than unmodernized, indigenous Chinese music. But in 2001 and 2003, *kunqu* and *qin* became UNESCO Masterpieces of the Oral and Intangible Heritage of Humanity, and this endowed a sense of national pride to both the Chinese government and population. Rees uses her personal encounters and various case studies from different regions, ethnic groups, and genres, to demonstrate the interwoven relationships between governmental cultural policies and actual practice; especially the impact at all levels of government policy to preserve tradition, the tourism industry, and urbanisation. This thoughtful writing will help readers to understand the contemporary Chinese music scene. Similarly, Chuen-fung Wong discusses the influence of the current Intangible Cultural Heritage Project and its associated "original ecology" movement on Uyghur music, but also presents audience