shaped and selected to minimize ethnic and regional differences that would conflict with any picture of a nascent unified Tanzanian nation-state. The Maji Maji war or wars have consequently taken on symbolic political importance that has distorted much of what has been subsequently reported. The most controversial and valuable side of this historical collection is its attempt to work toward a more accurate and detailed set of accounts of this important historical movement or movements. None of these essays diminishes the importance of Maji Maji, but all combine to provide a far more credible and diverse picture of what occurred. History can be diverse and accurate and still inspire cultural interest and inspiration to Africans. Illusions about the unitary values of a nation-state are not necessarily more important than memories about ethnic identities and local cultural pride which value diversity.

T. O. Beidelman

Gieler, Wolfgang: Afrika-Lexikon. Geographie, Geschichte, Kultur, Politik und Wirtschaft. Frankfurt: Peter Lang, 2010. 541 pp. ISBN 978-3-631-59568-8. Preis: € 69.80

"Afrika-Lexikon – Geographie, Geschichte, Kultur, Politik und Wirtschaft" expands the breadth and depth of our understanding of the African continent. This edited collection builds upon previous works that have dealt exclusively with the social and economic realities of Africa. Lucidly written, the lexicon serves as a compendium not only for political science students and NGOs working in African countries, but anyone, including nonacademics, seeking current and compact information about African countries and their geographical, political, and economic set ups.

"Afrika-Lexikon" begins with a brief preface by the editor, which is then followed by a detailed list of abbreviations and maps depicting sociopolitical facts about various states of modern Africa. The lexicon presents individual countries in alphabetical order with an affable layout for the reader, allowing for a synoptic view of relevant information about each state. The greatest strength of the lexicon is precisely its breadth of coverage in terms of different themes intended to differentiate the continent – its manifold societies and political systems. To make such a differentiation intelligible to the reader, the authors present a consistent layout of topics facilitating a quick glance at the contemporary situation of each country. This presentational clarity culminates in portraying the social and political meanings of the national flag of each country, despite some minor typographical errors found on pp. 230, 225, 339, and a few others. Besides, some few inconsistencies found may end up confusing the reader as in "Windhuk" on p. 328 and "Windhoek" on p. 329. The same goes for the population figures mentioned on pp. 189 and 192.

The lexicon presents a high quality of data mainly from the perspective of political science, and in most instances, the authors convey their own analysis of this data. However, from a Social Anthropological perspective, the lexicon would have been more complete if the contributors had also given ample information on local history revealing cultural practices, rather than dwelling more on the political and economic ones. Such information can be obtained more from local informants than computer animated statistical analysis. Hence, the relevance of oral history may become more manifest. My impression in relation to history is that the contributors prefer written to oral history for lack of documentary evidence. For example, about Burundi, it is stated on page 108 that "the original settlement of presentday Burundi and the exact ancestry of the three main groups (Twa, Hutu, and Tutsi) is controversial for lack of sources in the scientific literature." Exactly the same argument about Ruanda is found on page 355. Due to this lack of clarity in written history both authors resort to assumptions: "It can be presumed that …". In such a context, Social Anthropological analysis, by contrast, would favour oral history by taking especial account of the information provided by local (elderly) informants about who their ancestors are and where they had come from. Such information can be found in their mythical narrations and ritual performances, which demands of course doing field research over a long period. Today, however, oral history depicting the precolonial past of many African societies is increasingly receiving the attention of modern historians. In addition, by giving identical and partly verbatim accounts about the historical developments and social composition of both Burundi (108 ff.) and Ruanda (355 ff.), the authors seem to suggesting a synchronic analysis that neglects cultural specificities of these states.

Social Anthropologists may argue that the choice and employment of concepts such as dialect instead of language, *Stamm* (tribe), *Naturreligion* (natural/primitive religion), *Schwarzafrika*/*Schwarzafrikaner* (black Africa / black Africans), may be no longer politically and scientifically correct as they may portray conventional ideas about Africa, which could disparaging nowadays. These words are found especially on pp. 132, 273, 477, 264, 268, and 306, respectively. These concepts further indicate a well-known paradigmatic model of the difference between "Us and "Them." "Society" instead "tribe" or "ethnic groups" is much more common today among Social Anthropologists because it points to differentiated cultural, social, and ritual complexities as opposed to the classical understanding of the "simpleness" of social groups who merely adapt to their natural environments. The term 'sub-Saharan Africa' is much more common today among academics rather than the more classical form "black Africa."

Regarding religion, the authors correctly mention the coexistence of the three main religions (Islam, Christianity, and traditional religions) in African countries without giving adequate reference to Judaism. This religion is also present, though on a small scale, in 13 African countries (Ethiopia, Ghana, Cape Verde, Libya, Malawi, Mali, Morocco, Sao Tome, Zimbabwe, South Africa, Tunisia, and Uganda).

The practice of Judaism on the African continent belongs to the aspects of social life not widely known about the continent, since there is a general tendency to portray Africa in negative terms such as catastrophes and pan-

demics (HIV/AIDS), lethal conflicts, economic decline, corruption, and lack of modern democratic principles. Very little of what actually functions in Africa, is portrayed. Two contributors to the "Afrika-Lexikon," however, have made the extraordinary effort of explicitly describing what actually works on the continent. See Sascha Dangmann's last paragraph on the current political developments in Eritrea (140) and Rebecca Miltsch's contribution on Mauritania (313–319). Furthermore, almost all the contributors write about political corruption in African countries and the ethicizing of politics without actually drawing adequate attention to dynamics of social obligations these groups may have towards one another, which may be deeply rooted in their cultural values as well as the historical processes that have led to the present power structures prevailing on the continent.

Regarding the contribution on Sierra Leone, there are a number of statements that need amendments. For example, the political systems of chieftaincy and chiefdoms (392) are not as traditional as the reader might imagine, since these institutions were introduced by the British Colonial Administration to serve their own purpose. Secondly, Paramount Chiefs are not elected for life in all districts of Sierra Leone as p. 392 seems to suggest. Recent Social Anthropological research may prove that such a claim does not in fact apply to the Luawa chiefdom in Kailahun district. There have been instances of violent political struggle for power among candidates contesting elections; the Paramount Chieftaincy may go to the candidate who wins. Again SLBS has functioned even before the civil war, and the US dollar is almost a second unofficial currency in the country. Finally, to speak, by implication, of the Sierra Leonean society today (394), is to suggest that the modern state is identical with society which, in my estimation, is actually not the case for there are many societies living in Sierra Leone. Despite these apparent shortcomings, "Afrika-Lexikon" makes a welcome and important addition to our understanding of the social systems of African countries. John Combey

Gluck, Carol, and **Anna Lowenhaupt Tsing** (eds.): Words in Motion. Toward a Global Lexicon. Durham: Duke University Press, 2009. 346 pp. ISBN 978-0-8223-4536-7. Price: £ 15.99

Carol Gluck, one of the editors of this intriguing book, claims that "Words are always in motion, and as they move across space and time, they inscribe the arcs of our past and present" (3). Anna Lowenhaupt Tsing, the other editor, believes that such wandering lexemes can demonstrate the extent to which nations constitute communities: "By following the histories of words of consequence, the authors track shifting political cultures that both form and exceed nations" (11). In short, then, this book selects some fourteen key terms in a particular nation and time, and explores how they spread transnationally, changing (and being changed) at each point of spatial and temporal contact.

This so-called "words-in-motion" project began with a series of workshops from 2000 to 2004 among an international group of historians, sociologists, political scientists, anthropologists, and others who were interested in how certain aspects of language related to social and political contexts. The first arose in the aftermath of the Asian economic crisis in the late 1990s when agencies like the World Bank and the International Monetary Fund demanded things like "good government," "transparency," and "rule of law" from the fledging Southeast Asian economies before aid would be offered. But at the same time, the Middle East and North Africa was already transmitting a growing vocabulary of community and human rights, as were countries in East Asia, South Asia, and South America. And these were not simple impositions or importations from abroad or the "world system." As Gluck points out, words like "responsibility" resonated in Japan not because they were Western, but because they offered "new possibilities for social, political, and moral action" (5).

I suppose the best way to present the flavor of this book is to start by listing the fourteen terms discussed by the contributors, in order, and their venues: (1) "security" (*segurança*) in Brazil by Itty Abraham; (2) "indigenous" (*adat*) in Indonesia by Anna Lowenhaupt Tsing; (3) "custom" (*'ada*) in the Middle East and Southeast Asia by Mona Abaza; (4) "responsibility" (*sekinin*) by Carol Gluck; (5) "secularism" (*'ilmaniyya/laïcité/sécularisme*) in Morocco by Driss Maghraoui; (6) "sublime" (*saburaimu*) in Japan by Alan Tansman; (7) "minority" (*'aqalliyya*) in Egypt by Seteney Shami; (8) "headscarf" (*hijāb*) in France by Claudia Koonz; (9) "injury" in China and India by Lydia H. Liu; (10) "conspiracy" (*conjuración*) in the Philippines by Vicente L. Rafael; (11) "terrorism" in India by Partha Chatterjee; (12) "commission" (*komisyon*) and "board" (*kurul*) in the Ottoman Empire by Huri Islamoglu; (13) "community" (*chumchon*) in Thailand by Craig J. Reynolds; and (14) "good governance" (*thammarat*) in Thailand by Kasian Tejapira.

The shear breath and variety imparts shock and awe. We see discussions on contemporary words, like the English loanword "sublime" in modern Japanese, juxtaposed with historical terms in Turkey borrowed from the French Revolution. We see how similar terms with a single etymology – e.g., *adat* in Indonesia and *'ada* in the Mideast and Southeast Asia (both originating from Arabic *'ada*, referring to practices not addressed in Islamic law) – becoming currently manifested in very different ways. Some of these "words in motion" – "terrorism" in India and "injury" in China, for example – seem to only have tangential indigenous counterparts. Other concepts – like "secularism" in Morocco – appear to have had multiple or competing inspirations (*'ilmaniyya* and *laikya* from Arabic and *laïcité* and *sécularisme* from French).

Along the way there are some fascinating tales. Consider the story of the Arabic *hijāb* (headscarf) in France. Before the 1980s few Europeans had seen veiled women outside of Muslim countries. With increasing immigration of workers and families from Francophone North African countries, France was caught off guard for the "*hijāb* wars" of the turn of the twentieth-first century. While headscarves were tolerated as quaint or cute on grandmothers, the sight of young Muslim French women wear-