EAP352) as well as in the treatises of his disciples like Shaykh Paseban (1817–1937) and, especially, the works of the prolific writer of Shattariyah brotherhood Shaykh ʻAbd al-Manaf al-Khatib (1922–2006) from Surau Nurul Huda, Batang Kabung (I. R. Katkova, and Pramono, Sufi Saints of Sumatra. St. Petersburg 2009). These sources from Western Sumatra could have made this study complete and perfect.

Regarding Java, it was less underwent by international Sufi influence and famous by the syncretistic religious traditions, therefore, the teaching of Shaṭṭārīyah on Java bears a more complicated mystical character. Here *tariqah* Shaṭṭārīyah is chiefly disseminated among Javanese aristocrats *bangsawan*, precisely among aristocrats of *keratons* (royal palaces) of Cirebon, Yogyakarta, and Surakarta. In this context the study by Fathurahman can be distinguished as the most valuable and pioneer as it establishes the connections between *silsilahs* among Javanese elites. The book provides eight Javanese and one Sundanese manuscript containing twelve Shaṭṭārīyah *silsilahs* developed in West and East Java as well as Yogyakarta. All spiritual lines descend to ʻAbd al-Muhyi of Pamijahan and ʻAbd al-Rauf as-Singkili. These manuscripts are supplemented by four Javanese-influenced Malay sources from Batavia of the late 18th–19th century. The central figure of these *silsilahs* is ʻAbd al-Muhyi from Karang. The indisputable advantage of this study is represented by three *silsilahs* belonging to the female Sufis of aristocratic background, namely Ratu Raja Fatimah and Nyimas Ayu Alimah of the Cirebon Palace, and Kanjeng Ratu Kadipaten, wife of Pangeran Mangkubumi who played the outstanding role in shaping the individuality of a famous Javanese mystic and leader of the "holy war" on Java against European colonialism, Prince Dipanagara.

The manuscript sources from the Lanao area of Mindanao in the South Philippines really decorate this investigation as it is necessary to say that Muslim communities of this region are very poor elucidated by the scholars on the history of Islam in Southeast Asia, meanwhile Shaṭṭārīyah and Naqshbandiyah Sufi centers of Mindanao and Sulu have well-established spiritual networks with centers in West Java, Cirebon, and Banten, and played significant role in the Islamization of this area in the 17th–18th centuries. The author reveals four Malay and Arabic manuscripts discovered in two collections in Marawi City in Lanao del Sur, Mindanao: The al-Imam as-Sadiq (A. S.) Library of Hussainiyyah Karbala in Bi-aba-Damag and the Sheik Ahmed Bashir Memorial Research Library in Matampay. In these *silsilahs* the author distinguishes the main line dated back to Ibrahim al-Kurani and the key figure ʻAbd al-Qahhar of Banten (Sultan Haji 1680–1687).

Finally, it can be noticed that the Shaṭṭārīyah brotherhood accumulated knowledge of Hinduism, Buddhism, and Islam and created an extraordinary syncretistic teaching, which is still an enigma for scholars from many disciplines. In this context, the book by Oman Fathurahman can be a helpful guide for future investigations on the various islands of Indonesia. Irina R. Katkova

Field, Julie S., and **Michael W. Graves** (eds.): Abundance and Resilience. Farming and Foraging in Ancient Kauaʻi. Honolulu: University of Hawaiʻi Press, 2015. 262 pp. ISBN 978-0-8248-3989-5. Price: $ 65.00

This edited volume on the archaeology of a Hawaiian fishing, farming, and craftsmen community is unusual in placing faunal remains, often a subsidiary special study, at the center of site identity, culture history, and interpretation. Field, Graves, and their colleagues tackle the challenge of summarizing excavations and investigation over a span of 32 years, from 1958 to 1990 at Nuʻalolo Kai, Kauaʻi Island, Hawaiʻi. Field research at this site, renowned for its great preservation, unusual in the tropics, primarily occurred in the 1950s and 60s. The resulting record involves the usual variability in field methods, documentation, and sporadic publication that occurred along the way. No comprehensive site report was previously published. The site occupation spans from approximately A.D. 1300 to the 20th century. Nuʻalolo Kai was occupied for more than a century after contact, until the introduction of diseases and the general disintegration of Hawaiian society led to the community's downfall. I agree with the authors' assessment that "[a]lthough it has taken more than fifty years to produce a synthesis of Nuʻalolo Kai, this site and its collections have been worth waiting for" (10).

The foundation of the research is careful analysis of fauna, including analysis by context, frequency, age profile, size index, relative abundance, diet breadth, and bone modification. These data are then converted into an understanding of changing procurement strategies and subsistence lifeways. There are eleven chapters and three data-based appendices. Early chapters present the environmental and cultural contexts of the isolated Na Pali coast on the northwestern side of Kauaʻi and the history of excavations. Following these are data-specific chapters on fishing, turtle remains, avifauna, modified coral, and shell and bone ornaments. A particularly interesting chapter by Alex E. Morrison and Kelley S. Esh applies the faunal data to present-day conservation models and recent attempts at managing natural environments and resources. This type of exploration of how archaeological studies of long-term resource use can aid today's efforts is not conducted often enough. There is compelling evidence for how the dynamics of fishing, in relation to the management of domesticated pigs, goats, and dogs, changed as the local population grew.

A final chapter clearly synthesizes the research in terms of chronology of habitation and subsistence, including periods of initial use, community growth, community expansion, and resilience both before and after European and American contact. A model is presented for the gradual development of harvest pressure on fish and mollusks, without accompanying evidence of decline, taxa replacement, or resource collapse. As the book title states, resilience is the central organizing concept of the book. One major conclusion is that traditional community-based resource management systems were able, for the most part, to maintain stable marine food supplies for centuries, and that "… the community was adept at maintaining a bal-

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ance between the limits of the land and ocean and the needs of the residents" (202).

Much is accomplished in this volume. As stated, an often marginalized data set is placed front and center in a cultural historical reconstruction. This volume displays the continuing value of thorough analysis of large archived collections of archaeological materials even when the methods and standards of excavation and documentation varied. Faunal indices are well-used throughout to isolate key diachronic data trends and their meaning in terms of dynamic cultural and behavioral patterns. The clear presentation of archaeological evidence, including numerous well-constructed tables and figures, as directly relevant to present-day resource and conservation issues sets a standard for archaeological research in Hawai'i and elsewhere.

I would like to have read about the present-day community of the area, including whether and how it was involved in the effort to analyze materials from the old excavations. Is the area so depopulated today that no cohesive community exists that is connected to the site? Was it the nature of the project, based on archived museum collections in distant Honolulu, that kept community collaboration from occurring? Or did collaboration occur that is just not represented in the volume? For example, it is stated that "Hawaiian oral histories, chants, and traditions also convey a history for the place," (11), yet we are not told what that past is and how it might integrate with or diverge from the Western scientific story told here.

The volume in total represents a major contribution to the archaeology of Hawai'i and the Pacific. It represents an example beyond its regional significance of how often-neglected or "secondary" data sources such as faunal remains may represent significant aspects of archaeological research when analyzed thoroughly and placed within a framework of environmental conservation and resource management. This is an important volume for any archaeologist contemplating how traditional procurement systems can provide examples of flexible adjustment and resilience to changing environments, introduced domesticates, and even the upheaval of contact.

Jack Rossen

Freeman, Carla: Entrepreneurial Selves. Neoliberal Respectability and the Making of a Caribbean Middle Class. Durham: Duke University Press, 2014. 258 pp. ISBN 978-0-8223-5803-9. Price: $ 24.95

Freeman's ambitious ethnography addresses how the logics of global neoliberalism become manifest through and reconfigure local understandings of kinship, gender, and labor. She makes the case that a holistic consideration of the lives of Barbadian entrepreneurs must go beyond the (extremely porous) boundaries of "work," showing how the logic of the neoliberal economic system reaches deep into the affective lives of those who participate in it. Entrepreneurial self-making for Barbadians is linked to identity along lines of race, class, religion, and gender, in some ways mirroring the processual nature of those identities, in other ways reconfiguring them. Thus a serious examination of work reveals shifts in domestic duties, expectations between spouses, religious conversions, and ideas about how to raise children.

Freeman returns to the classic opposition between "*respectability*" and "*reputation*," where the former emerges from the institutions of colonial hierarchies, and the latter is forged individually through resistance, improvisation, and wit. This binary is mapped onto others: feminine/masculine, European/African, Christian/syncretic religions, chastity/sexuality, elite/lower class, order/flexibility. Some might criticize Freeman for returning to what she herself calls "old chestnuts of Caribbean studies" (208), however, it is exactly these unsatisfying binaries that she seeks to unsettle. Instead of assuming that neoliberal logics would naturally align with elite respectability, she shows how the oft-used concept of "flexibility" is one that simultaneously invokes the neoliberal fickleness of global flows, the "cut and contrive" nature of poor women surviving economic marginalization, and the risk-taking of the entrepreneur. In Barbados, middle-class women are supposedly the bastion of respectability but also the new entrepreneurial heroes of neoliberal commerce. But the pressures of neoliberal "flexibility" also align them with Barbadian ideals of "African" resistance and resourcefulness, both in terms of participation in mixed economies (from historical slave provision grounds to today's side-businesses), and in terms of the personal performance of "verbal wit, musical flair, and guile" (21), personal skills which help them to create and maintain independent businesses.

Freeman argues that part of the difficulty of her project stemmed from the fact that many North Atlantic anthropologists consider the self-making of neoliberal entrepreneurs to be mundane; they appear to lack the cultural alterity that we are trained to seek and explain. She argues that the "middle class" as a unit of analysis has either been ignored in favor of conflicts between class extremes, or treated as so broad as to be meaningless. Freeman insists that the middle class of Barbados, including white women, be analyzed on their own terms. The result is a subtle consideration of the interplay between global capitalism, shifting racialized class hierarchies, and the gendered nature of entrepreneurialism.

It is interesting, therefore, that Freeman notes that few of these entrepreneurs actually describe themselves as "middle-class." She presents entrepreneurialism as generally upwardly-mobile; many of those she discusses appear to be well-established. But clearly self-employment also can be a survival strategy for those facing increasing economic marginalization. One wonders how many unsuccessful entrepreneurs there are in Barbados, and whether the label "middle class" is really the most useful analytical category here. We see hints of entrepreneurs' economic tenuousness in the "self-exploitation" of long work hours, but it would have been interesting for Freeman to spend some time discussing entrepreneurs who believe that the risks of capitalism did not pay off for them.

To be fair, however, Freeman's main interest lies not in the profitability of these businesses but in the intersection of economic systems and "psychological habitus."

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