

the south, as the print shops produced catalogues of their releases.

In the 5th chapter, “The Chauncey C. Nash Collection of Prints and Sculptures,” Lutz discusses the collection in detail. Beginning with the prints, she presents short summaries of the life of the most important artists represented in the collection as well as some of their individual artistic expressions. A single page is dedicated to the various printmaking techniques. In contrast to the good documentation of the prints, the artists of the carvings in the collection are largely unknown.

A large part of the book concentrates on the color plates of a part of the collection. Here, the texts focus on the interpretation of the prints and sculptures, but also mention characteristics concerning the style of the artists, the material of the items, the myths that are expressed, quotations of the artists, and other information.

The publication is well-written and points to many interesting details. The photographs, which not only show Inuit art but also single Inuit portraits and group pictures, artists during their work, the interior of museums, and pictures of Euro-Americans involved with modern Inuit art and the Nash collection, support the subject matter very well. The book includes a book and article list for those who would like to take a closer look at Inuit art and culture. Although the publication deals with one single collection of modern Inuit art, it represents a good introduction to the topic in general. Hence, it can be recommended to laymen and specialists, both will enjoy the book.

Dagmar Siebelt

McCloud, Aminah Beverly, Scott W. Hibbard, and Laith Saud (eds.): *An Introduction to Islam in the 21st Century*. Malden: Wiley-Blackwell, 2013. 328 pp. ISBN 978-1-4051-9360-3. Price: £ 21.99

Islamic practice in the 21st century has been a major source of a series of intellectual endeavours in different parts of the world. “An Introduction to Islam in the 21st Century” is an academic effort that exhibits an uncompromising allegiance to the essence of the title. The editors have done a commendable job of bringing together sharp and precise works on 21st-century Islamic practice. The volume engages with a multitude of interpretations of the Islamic tradition as it moved from one period to another. More importantly, there is a direct addressing of issues that remain controversial in the present (4).

Divided into four parts, the volume looks at the myriad manifestations of lived Islam in order to draw the reader’s attention to the gap that exists between essence and appearance. Barring four out of five chapters of Part III all the chapters are written by the editors. Part I looks at basic tenets of Islam, its history, core beliefs, and political theology. While the chapter on history gives a succinct account of successive Muslim dynasties and empires, factors responsible for their rise and fall, and the shifts in political interests as Islamic state changed hands, the ones on structures, beliefs and political theology remain linked to the centrality of *Tawhid* (oneness of God) in Islam. In particular, chapters 4 and 5 require a special mention. The

4th chapter not only introduces the reader to the development of Islamic jurisprudence but also touches upon the founders of each sect. Moreover, the subheads that deal with the Mutazilite intellectual tradition and the Asharite response outline the contours of Islam’s relationship with philosophy very well. The 5th chapter looks at the development of different fractions that emerged as Islamic political theology began entering newer domains of belief. The section on modern developments specifically makes one aware of the way the idea of pure Islam gained prominence as both Europe and European modernity became inescapable.

The second part of the book engages with the political dimension of Islam’s relationship with the modern world. Given the point at which the earlier part ends, arguments made with reference to the rise of nation-states and the way it restricted the religious worldview readily make sense. In two consecutive chapters, Hibbard (one of the editors of the volume) has engaged with two trajectories of Islam’s political advancement in the modern age. In the context of state-sponsored secularisation Turkey, Egypt, South Asia and several other geographies are briefly discussed, whereas with reference to traditionalist state Saudi Arabia, Iran, Pakistan, and Afghanistan are looked at. Through these two chapters Hibbard has tellingly questioned the wholeness of the Islamic world. Besides, both the chapters highlight the perpetual struggle involved in attaining Islamic ideals in the age of political correctness and fallible human aspirations. The last chapter in this part deals with the Muslims’ experience as minorities in the US, UK, France, and Germany where they find themselves torn between the demand for leaving their age-old customs in order to get assimilated, on the one hand, and the rise in Islamophobia on the other. As “second-class citizens” in the West, the chapter highlights, Muslims’ endeavours in the direction of integration are rarely considered genuine (158). Part III deals with the Muslim experience in different geographies. While going through the chapters of this section one gets to question the singularity of Islam-colonialism experience. In particular, the chapter on Muslim histories in Latin America and the Caribbean adds significantly to the knowledge of someone interested in the religion and its followers. These regions add to our understanding for Muslims’ presence in these geographies is negligible, yet Islam, having come from several regions of the world, remains unavoidable. Through understanding how Islam from several countries shapes and gets shaped in these geographies, the author argues our view of the “Islamic world” gets globalised (250).

The last part of the volume that deals with Islam in the globalised world is the most important section. The chapter on teaching about Islam and Muslims in the present age makes a strong case for an essential shift in the pedagogical practices given the radical shift in perception of both Islam and Muslims after the 9/11 attacks. The author has used the word ecology as an “organising concept” to summarise the range of relationships that become more crucial in the context of teaching about Islam and Muslims in the present (273). It has been rightly pointed out

that Muslim scholars' expertise on Islam is overpowered by their Muslimness whereas non-Muslim scholars, even if lacking, are considered objective in their understanding of the religion and community. Such an argument reflects the situation of teaching in general, wherein scholarship is given more importance than understanding. The author makes a case for going beyond the conventional teaching so as to pave the way for meaningful dialogue and creative learning.

This volume offers a fascinating introduction to Islam in a lucid language. The side boxes perfectly complement the flow of the text. Remaining true to its principle objective, the work does not get into debates except, briefly, in the last part. The authors have presented an informed account of Islam. By not typifying Shi'ism and Sunnism further and highlighting the overlaps between different sects, the authors have checked the arguments put forth by policy makers who push anti-Islam policies and, when questioned, keep asserting "whose Islam are we talking about?" At the same time, the volume strongly questions the image of Islam as a world religion, a stance that accounts for the rise of Islamophobia. Scholars interested in Islam and Muslims as well as sociology of Islam must read this book. Irfanullah Farooqi

MacGaffey, Wyatt: *Chiefs, Priests, and Praise-Singers. History, Politics, and Land Ownership in Northern Ghana.* Charlottesville: University of Virginia Press, 2013. 227 pp. ISBN 978-0-8139-3386-3. Price: \$ 37.50

Wyatt MacGaffey's "Chiefs, Priests, and Praise Singers" is a superb book and a valuable contribution to both the anthropology of Dagbon and the historiography of northern Ghana. The book presents a revisionist account of the history of the founding and political development of the Dagbon kingdom in Ghana's northern Region. Dagbon is one of four major centralized states in northern Ghana, with power concentrated in several "royal" lineages based in the city of Yendi. According to the oral traditions (drum histories) of the ruling elite in Yendi, this political structure developed in the 15th century when invading horsemen entered the region, displaced the local religious authorities (*tindanas*), and developed a system of secular chieftaincy. MacGaffey challenges the "Yendi tradition" by arguing that the supposedly indigenous *tindanas* and immigrant chiefs share an original cultural unity. Far from reflecting actual historical processes, the Yendi tradition was developed by the royal elite to justify their power, and then accepted as fact through the accounts of colonial anthropologists in the 19th and 20th centuries. To correct this picture, MacGaffey uses the *tindanas'* drum histories as well as a larger anthropological investigation of the region as a whole. The result is an admittedly conjectural alternative history, which allows MacGaffey to argue that *tindanas* have a justifiable claim to land and resources in the present.

Chapter 1 presents and critiques the Yendi tradition, which says that the Yendi political dynasty emerged in the 15th century when one of the invading warriors, Na Nyangse, installed himself as chief. This "official" histo-

ry differentiated between immigrant chiefs and indigenous *tindanas*, and privileged the former as the founders of the Dagbon state. In the late 1920s, colonial officials recorded the drum histories as truth. One of them, colonial anthropologist R. S. Rattray, added an evolutionary twist to the story by arguing that the invading chiefs were superior because they were patrilineal, whereas the displaced *tindanas* came from "inferior" matrilineal societies. However, MacGaffey observes, the Yendi tradition is problematic because it fails to incorporate *tindanas'* drum histories, and, at a more basic level, because the *tindanas* in fact still exist.

Chapter 2 focuses on the paramount chieftaincy of Yendi as portrayed in the drum histories. The drum chants recite the official history of the paramouncy, and they reinforce the concept of *nam* (the ritual aspects of Dagbon chieftaincy). Through a meticulous and detailed presentation of the drum chants, MacGaffey concludes that they are deeply political and contested. They are political in that they exclude *tindanas* from land rights. They are contested in that, after 1865, two sons of the paramount chief created rival "gates" for the throne, and each gate developed drum chants promoting themselves as the rightful heirs. For these reasons, the drum chants must be seen as political tools in the struggle to capture *nam* and define the powers of the royal family.

Chapter 3 challenges the notion of a deep historical division between chiefs and *tindanas* in Dagbon, which supposedly marks kingdom off from other polities in northern Ghana by virtue of its unique foundation by invading warriors. To challenge these ideas, MacGaffey discusses a wide variety of *tindanas*, some of whom accepted the Yendi tradition and agreed to subordinate themselves to the paramount chief, others who claimed independence from Yendi and operated as chiefs themselves. More importantly, MacGaffey finds many similarities in symbols and clothing between *tindanas* and chiefs. Also, many chiefs ritually install *tindanas* in ceremonies similar to the installation of lower-level chiefs. *Tindanas*, in other words, historically have shared political functions with chiefs.

Chapter 4 reinforces the idea that *tindanas* and chiefs share a similar history and that it is difficult to distinguish between their roles in the present. In this chapter, MacGaffey constructs an alternative history based on the *tindanas'* versions of the founding of Dagbon. In this narrative, there existed an indigenous group of "big men" in Dagbon – the "Original Elders" – who allowed Na Nyangse to settle peacefully in the 15th century. Perhaps, MacGaffey surmises, therefore, the Original Elders were *tindanas*, and, therefore, the Dagbon chiefs had indigenous roots. MacGaffey uses two kinds of evidence to support this claim. First, the *tindanas'* version of Dagbon history is closer than the Yendi tradition to the oral traditions of other northern polities, including Nanun, Mamprugu, and Taleland. Second, it is difficult to distinguish between the roles of *tindanas* and chiefs in the present, which suggests a common history. MacGaffey also finds evidence that the Yendi paramouncy developed only after 1700, when the region found itself in a key position in