

Boaten I. In their respective chapters, they analyze both oral and written sources to cover the history of people's origins, and the making and remaking of boundaries in precolonial and colonial times. Although Père and Gombnimbou present ethnographic data on the movements of different peoples in the border region between Ghana and Burkina Faso, Boaten offers an account of the history of the Ashanti state by an Ashanti ruler. Part 2, "Bonds and Boundaries of Belonging," has several foci: the bonds provided by the concept of homesteads as a residence pattern of the Dagara people of northwestern Ghana (Alexis B. Tengan); the movement of Kasena women during marriage processes that shape social and domestic space (Ann Cassiman); and conversion to Christianity as the movement to another form of social belonging, resulting in a particular form of boundary drawing (Edward B. Tengan). In part 3, "Contested Bonds, Redefined Boundaries," authors highlight the other side of bonds and belonging—the boundaries of exclusion. Nayiré Evariste Poda does not attempt to hide her political motivation as she criticizes naming practices of the state of Burkina Faso that interfere with concepts of matrilineal and patrilineal belonging in the Dagara society. Hagberg provides an example of the Fulbe from western Burkina Faso, who have to deal with contested belongings by being simultaneously strangers, citizens, and friends to local farmers. Joost Dessen analyzes the impact of agricultural extension services on Lobi hoe farming; they are the basis for boundaries separating the "Lobi excellent farmer" from farmers involved in "the capitalist matrix" (p. 195).

Bonds and Boundaries is an interesting collection of essays with rich ethnographic data on this particular border region. The theoretical framework, outlined in the introduction and by division of the book into three parts, is convincing. To the reader interested in the implications of concepts of bonds and boundaries beyond the ethnographic evidence presented in each chapter, a deeper discussion of these in each essay and in relation to the specific subjects might have been desirable. All in all, however, the authors succeed in their quest to demonstrate the dialogue between different anthropological traditions and nationalities.

Old Man Fog and the Last Aborigines of Barrow Point. *John B. Haviland, with Roger Hart.* Washington, DC: Smithsonian Institution Press, 1998. ix + 226 pp., photographs, glossary, notes, bibliography, index.

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Year after year, the number of Aboriginal languages spoken in Australia decreases.

In 1979, Roger Hart, born around 1915 and presumably the last survivor of the Barrow Point people, asked John Haviland for assistance in writing down his language. This was an offer Haviland could not refuse. The U.S. anthropologist had been studying Guugu Yimithirr, a related Aboriginal language, in the northern Queensland community of Hopevale for almost a decade. Roger Hart's attempts to retrieve the Barrow Point language from memory were tied up with an array of stories about his life and people as well as traditional narratives he had heard mainly as a child. As Haviland explains, "Roger's linguistic reconstruction gradually gave way to a full-scale autobiographical excursion" (p. 25). With the addition of data from archival sources, this history—Hart's "invention of himself" (p. xvi)—became the subject matter of *Old Man Fog and the Last Aborigines of Barrow Point*.

In an earlier article, Haviland introduced his project to the readers of the *American Ethnologist* (18[2]:331–361) and showed to what extent the biographical endeavor involved an interactive (re)construction driven by current identity-related concerns. In addition to Haviland, the late Tulo Gordon (1918–89) engaged in conversations with Hart. Gordon, childhood friend of Hart and Haviland's instructor in Guugu Yimithirr, was an Aboriginal man, a gifted storyteller, and a painter. Betwixt and between his two interlocutors, Hart sought to resolve "a special dilemma of identity" (p. xviii)—a dilemma "felt most acutely by Aborigines of mixed descent, manifest in a deep personal ambivalence people like Roger Hart experience about who they are in the world" (p. xviii). Following his Barrow Point childhood, Hart became separated from his people. Being of part-European descent, he was institutionalized and received a mission education, even though his Aboriginal stepfather gave him a tribal identity. The devastating impact of European colonization on the Barrow Point people in the first half of the 20th century

threads throughout the book. Colonialism affects the remembered myths of Old Man Fog, known also as Wurrey, a trickster with whom Hart closely identifies. Perhaps not surprisingly, such traditional narratives containing etiological legends and moral tales gained prominence in the quest for "origins and order" (p. 11) as people struggled to come to terms with the past, as well as the present.

In the foreword, the prominent Aboriginal leader Noel Pearson tells about his childhood memories of Haviland: "I was six years old when this tall American who everybody said was 'half Chinaman' or 'half Filipino' came to stay in Hopevale" (p. ix). He offers an anecdote of Haviland's impressive language skills. In the mid-1980s, Pearson befriended Hart and their conversations focused on Barrow Point. Pearson notes the importance of Hart's account for the history of the life and fate of the Barrow Point "bush people" (p. xi) and the landright claims of their descendants. In the introduction, Haviland warns that the textualization of Hart's life history ("an invented genre" [p. xvi]) may give the false impression of a coherent whole and the illusion of arresting a remembered past unmediated by subsequent experiences and the context of storytelling. Following this, Haviland offers a four-part history of the last Aborigines of Barrow Point, each part interlaced with tales of the adventures of Old Man Fog. In part 1, entitled "The stories of Barrow Point," Haviland sets the scene. The influx of gold miners and further occupation of lands by European settlers in the late 19th century forced the Aborigines who survived the colonial onslaught to flee further into the hinterlands or to become fringe dwellers in the newly established towns. From the Turn of the Century onwards, the Queensland government enabled police to restrict Aboriginal people's movements, to relocate and to deport them, to turn them into inmates, and to take their children away. The remnants of the Barrow Point people, in search of rations and marriage partners, interacted seasonally with a Lutheran mission named Hope Valley (founded in 1886) at Cape Bredford. The Mission took in an increasing number of children until its entire population was evacuated south in 1942. Many of the elderly died in exile. The survivors returned in the early 1950s to establish the heterogeneous Aboriginal community of Hopevale. From the early 1970s onwards, increased local autonomy and modernization led the older

residents to reflect on their past and identity. In part 2, "Barrow Point," Haviland and Hart construct the dramatically changing lifeworld of the Barrow Point people in the first decades of the 20th century. The authors continue with the subsequent "diaspora" in part 3. In part 4, "Return to Barrow Point," Haviland describes Hart's memories evoked by visits to Barrow Point in the early 1980s. "What survives is radically transformed" (p. 190), writes Haviland in his afterword.

I read *Old Man Fog*, which is delightfully free of jargon, with fascination and admiration. The paintings by Tulo Gordon that illustrate the book, many of them reproduced in color, add an extra dimension to this multilayered history. The traditional stories, authoritatively recounted by Hart, are gripping. Haviland hopes the book contributes to the remembrance of the Barrow Point people. It also is an outstanding and memorable example of ethnography through time.

Heritage on Stage: The Invention of Ethnic Place in America's Little Switzerland. Steven D. Hoelscher. Madison: University of Wisconsin Press, 1998. xi + 327 pp., illustrations, photographs, tables, notes, bibliography, index.

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Steven Hoelscher writes about the development of public displays of Swiss identity in New Glarus, Wisconsin, from the town's founding in 1845 until its sesquicentennial celebration in 1995. In three chronological parts covering the periods 1890–1915, 1918–48, and 1962–95, the author describes local expressions and performances of Swissness. He also discusses how this local "vernacular culture" is affected by and relates with the "official culture" of Wisconsin—or the United States in general. In the first chapter and the epilogue, Hoelscher frames these discussions, arguing his central point that New Glarus, through its development, is invented as an "ethnic place," that today caters to tourists. Throughout the book, Hoelscher interweaves insights from scholarship on public memory, performance, ethnicity, authenticity, and tourism.

Hoelscher presents his empirical material in detail, including personal, local, and state levels, while offering a well-researched presentation of contradictory tendencies present in the