

and socio-economic conditions in the northern region. Indeed, it is somewhat baffling why such an important religious warfare was only treated *en passant* in the conclusion.

Religion and the Making of Nigeria is an excellent resource for scholars interested in the role of the politics and practice of religion in state-making in Nigeria. The book sets the scene for Ebenezer Obadare's forthcoming book *Religion and Politics in Nigeria*, which shows how the jostle for ascendancy between different religious forces in modern Nigeria is fundamental to the remaking of its political landscape.

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State of Rebellion: Violence and Intervention in the Central African Republic by
LOUISA LOMBARD

London: Zed Books, 2016. Pp. 287. £12 (hbk).

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In this important book, Louisa Lombard examines the Central African Republic (CAR) and its marginal place in the world through histories of violence and out-sourced politics. With a keen eye for the ways in which ordinary people experience and make sense of their country and those who govern it, *State of Rebellion* discusses the impact of international responses to violent conflicts in the 21st century. Lombard takes issue with conventional and unhelpful understandings of the state in Africa as one that fails to live up to ideal-type and fictive standards. Instead, Lombard commits herself to 'understanding politics in all its diversity'. She invites the reader to see 'CAR for *what it is*, rather than *what it is not* or what we think it *should someday be ...*' (p. 23, emphasis in original).

The book is divided into seven chapters. The first two chapters provide an alternative reading of the role of the state and international relations, building on the nature and structure of the relationships between people who live, govern and intervene in the country. Drawing on work of anthropologists such as Max Gluckman and Paul Richards, Lombard shows how violence constitutes relations in the CAR, and how the relations between national and international elites produce a state that is to a great extent governed in places like Paris, Ndjamena and New York.

Chapters 3 to 5 turn towards the aspects of individual and group agency or the lack of people's ability to influence developments. Chapter 3 discusses the role of mobility as an expression of social, political or economic status – that is, the powers to freely move in and out of spaces such as the national territory, NGO compounds and occult spheres. Mobility is thus a desirable resource that separates national and international elites from ordinary subjects. The fourth and fifth chapter discuss how local armed groups 'conventionalise' (e.g. by choosing an acronym that suggests a political agenda) in order to draw on the mechanisms of international recognitions and its perks such as media appearance and peace talks. Lombard is highly critical of the assumed effectiveness of Disarmament, Demobilisation and Reintegration (DDR)

programmes: 'to say that DDR preceded rebel groups in CAR would be an exaggeration, but not false' (p. 152). The failure to live up to the promise of DDR only reinforces the desire for its imagined entitlements. It results in similar sentiments of loss that people experience with the ever-shrinking state that gradually stepped away from its distributive role via jobs and services.

In the last two chapters, Lombard discusses the yield of decades of increasing anomie and dispossession: unprecedented levels of violence and popular punishment, and in their wake a diverse 'good intentions crowd' (e.g. p. 227), armed with an unfitting set of tools to address the multitude of challenges that emerge from CAR's state of rebellion.

In conclusion, *State of Rebellion* provides compelling insights into the nature of the relationships among people living and intervening in this little-known country and skilfully situates these relations in histories of 'violent extraversion' (p. 24). As such it provides a beautifully written and important introduction into both the Central African Republic and the anthropology of violence and intervention.

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Breaking Rocks: Music, Ideology and Economic Collapse, from Paris to Kinshasa by JOSEPH TRAPIDO

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Congo is perhaps best known internationally for its flamboyant *sapeurs*, nightlife, 'big men' – the most infamous of whom being Mobutu – and of course, music. These tropes appear in much of the research about Congo, and it is in *Breaking Rocks* that they all seem to converge in an ethnography about local systems of clientelism. This book explores the intersecting dynamics of music, reputation and control over social reproduction in and between Europe and Kinshasa. It also presents readers with a detailed account of social relations in a city where the politics of exchange are governed and coloured by a particular set of principles.

Trapido boldly contributes to theoretical discussions about neopatrimonialism by exposing unbalanced, or what he calls 'hateful', patronage practices that produce and reproduce systems of ideology. Using a Marxist approach (largely through a deployment of terminology and language), the author draws on scholarship premised on money market analysis. Trapido acknowledges that social solidarity can always be found underneath the so-called capitalist system, and claims that in moments of state failure, such as the 'epochal' period he analyses in Congo between the 1970s and 1990s, people do not merely lapse into older systems of exchange, but they re-invent a new logic. He shows us that not only is there a logic of 'wealth in people' operating in the city, but also explains the ways in which certain individuals manage to generate enough aura to maintain their power to effectively control exchange (p. 223).