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*We would like to remind our readers that, strictly speaking, we are not reviewing the books and articles presented here (in the sense of giving a critical assessment of their contents) but intend to draw the readers' attention to the publications that are of particular interest for those who are engaged with both – anthropology and mission. The material in the bulletin partly consists of quotes taken from the presented books and articles.*

## Review of Books

(by Vinsensius Adi Gunawan and Othmar Gächter)

**Roussou, Eugenia, Clara Saraiva, and István Povedák** (eds.): *Expressions of Religion. Ethnography, Performance, and the Senses*. Zürich: Lit Verlag, 2019. 295 pp. ISBN 978-3-643-91110-0 (pbk)

This volume brings together experts in ethnology, anthropology, folklore, sociology, and history of art, in order to discuss the varieties of religious expression through ritual performance, empirical ethnographic analysis, and sensory modes of perception. The primary goal of the book is to re-centralize the importance of expressing religion through performance, art, and the senses, and to approach performative action as religion in a variety of sociocultural, historical, political, and spiritual contexts.

The authors in this volume examine, in distinct yet convergent ways, how religion is creatively expressed, ritually performed, and sensorially experienced at present and/or in the past. The significance of this book lies on the richness and diversity of expressions of religion that are presented here, and on the multi-disciplinary dialogue that is generated among diverse theoretical, analytical, and methodological approaches.

**Harvey, Graham, and Jessica Hughes** (eds.): *Sensual Religion. Religion and the Five Senses*. Bristol: Equinox Publishing, 2019. 239 pp. ISBN 978-1-78179-415-9 (pbk)

“Sensual Religion” demonstrates the value of paying attention to the senses and materials in lived religion and also leads the way for improved studies of religion as sensuality.

Each of the five senses – vision, hearing, taste, touch, and smell – will be covered by two chapters, the first historical and the second contemporary. The historical discussions focus on the sensuality of religion in ancient Greece, Samaria, Rome, and Byzantium – including reflections on their value for understanding other historical and contemporary contexts. Chapters with a contemporary focus engage with Chinese, African-Brazilian, Sikh, First Nations, and Métis, and Spanish Catholic religious lives and activities. Beyond the rich case studies, each chapter offers perspectives and arguments about better ways of approaching lived, material, and performative religion – or sensual religion.

Historical and ethnographic critical and methodological expertise is presented in ways that will inspire and enable readers to apply, refine, and improve on their practice of the study of religions. In particular, the intention is to foreground the senses and sensuality as a critical issue in understanding religion and to radically improve multi- and inter-disciplinary research and teaching about the lived realities of religious people in this sensual world.

**Hickel, Jason, and Naomi Haynes** (eds.): *Hierarchy and Value. Comparative Perspectives on Moral Order*. New

York: Berghahn Books, 2018. 157 pp. ISBN 978-1-78533-997-4 (pbk)

Globalization promised to bring about a golden age of liberal individualism, breaking down hierarchies of kinship, caste, and gender around the world and freeing people to express their true, authentic agency. But in some places, globalization has spurred the emergence of new forms of hierarchy – or the re-emergence of old forms – as people try to reconstitute an imagined past of stable moral order. This is evident from the Islamic revival in the Middle East to visions of the 1950s family among conservatives in the United States. Why does this happen and how do we make sense of this phenomenon? Why do some communities see hierarchy as desirable? In this book, leading anthropologists draw on insightful ethnographic case studies from around the world to address these trends. Together, they develop a theory of hierarchy that treats it both as a relational form and a framework for organizing ideas about the social good.

**Rosen, Lawrence:** *Islam and the Rule of Justice. Image and Reality in Muslim Law and Culture.* Chicago: The University of Chicago Press, 2018. 280 pp. ISBN 978-0-226-51160-3 (pbk)

Islamic law is often understood as an arcane and rigid legal system, bound by formulaic texts yet suffused by unfettered discretion. While judges may indeed refer to passages in the classical texts or have recourse to their own orientations, images of binding doctrine and unbounded choice do not reflect the full reality of the Islamic law in its everyday practice. Whether in the Arabic-speaking world, the Muslim portions of South and Southeast Asia, or the countries to which many Muslims have migrated, Islamic law is readily misunderstood if the local cultures in which it is embedded are not taken into account.

Lawrence Rosen analyzes a number of such misperceptions. Drawing on specific cases, he explores the application of Islamic law to the treatment of women (who win most of their cases), the relations between Muslims and Jews (which frequently have involved close personal and financial ties), and the structure of widespread corruption (which played a key role in prompting the Arab Spring). From these case studies, one can appreciate the scope of judges' discretion, the adaptability of Islamic law, and the role of informal mechanisms in the resolution of local disputes.

The author also provides a close reading of the trial of Zacarias Moussaoui, who was charged in an American court with helping to carry out the 9/11 attacks, using insights into how Islamic justice works to explain the defendant's actions during the trial. The book closes with an examination of how Islamic cultural concepts may come to bear on the constitutional structure and legal reforms many Muslim countries have been undertaking.

*Marie-Claire Foblets:* At a moment when, around the world, the image of Islam has negative connotations – whether in political discourse, the media or public opinion

more generally – Rosen offers an analysis of Islamic law that deconstructs numerous stereotypes.

**Pandolfo, Stefania:** *Knot of the Soul. Madness, Psychoanalysis, Islam.* Chicago: The University of Chicago Press, 2018. 427 pp. ISBN 978-0-226-46508-1 (pbk)

Through a dual engagement with the unconscious in psychoanalysis and Islamic theological-medical reasoning, Stefania Pandolfo's unsettling and innovative book reflects on the maladies of the soul at a time of tremendous global upheaval. Drawing on in-depth historical research and testimonies of contemporary patients and therapists in Morocco, this book offers both an ethnographic journey through madness and contemporary formations of despair and a philosophical and theological exploration of the vicissitudes of the soul.

"Knot of the Soul" moves from the experience of psychosis in psychiatric hospitals, to the visionary torments of the soul in poor urban neighbourhoods, to the melancholy and religious imaginary of undocumented migration, culminating in the liturgical stage of the Qur'anic cure. Demonstrating how contemporary Islamic cures for madness address some of the core preoccupations of the psychoanalytic approach, she reveals how a religious and ethical relation to the "ordeal" of madness might actually allow for spiritual transformation. A sophisticated and evocative work, the book points to new possibilities of psychic life in the encounter with the Islamic ethical imagination.

*Veena Das:* Reading this book is both an intellectual and an aesthetic experience. Pandolfo's subtle and nuanced rendering of the meandering life of reason, unreason, terror, and hope is unparalleled in anthropological and psychiatric literature. Her deep knowledge of Islamic theology and poetry, her mastery over anthropological and psychoanalytical theory, and, above all, her capacity to listen, show what an anthropological devotion to the world might mean.

**Cadena, Marisol de la, and Mario Blaser (eds.):** *A World of Many Worlds.* Durham: Duke University Press, 2018. 224 pp. ISBN 978-1-4780-0295-6 (pbk)

"A World of Many Worlds" is a search into the possibilities that may emerge from conversations between indigenous collectives and the study of science's philosophical production. The contributors explore how divergent knowledges and practices make worlds. They work with difference and sameness, recursion, divergence, political ontology, cosmopolitics, and relations, using them as concepts, methods, and analytics to open up possibilities for a pluriverse: a cosmos composed through divergent political practices that do not need to become the same.

*Donna J. Haraway:* It is not easy not to know in advance, not to make objects from one's knowledge as subjects. But a genuine heterogeneous pluriverse ... requires opening to caring and knowing differently.

**Garnier, Adèle, Liliana Lyra Jubilut, and Kristin Bergtora Sandvik** (eds.): *Refugee Resettlement. Power, Politics, and Humanitarian Governance*. New York: Berghahn Books, 2018. 317 pp. ISBN 978-1-78533-969-1 (pbk)

Examining resettlement practices worldwide and drawing on contributions from anthropology, law, international relations, social work, political science, and numerous other disciplines, this volume highlights the conflicts between refugees' needs and state practices, and assesses international, regional, and national perspectives on resettlement, as well as the bureaucracies and ideologies involved. It offers a detailed understanding of resettlement, from the selection of refugees to their long-term integration in resettling states, and highlights the relevance of a lifespan approach to resettlement analysis.

**Purkayastha, Bandana, and Farhan Navid Yousaf:** *Human Trafficking. Trade for Sex, Labor, and Organs*. Cambridge: Polity Press, 2019. 211 pp. ISBN 978-1-5095-2131-9 (pbk)

The last few decades have seen a huge increase in attention paid to the trafficking of human beings, often referred to as modern-day slavery. International and national policies and protocols have been developed and billions of dollars spent to combat the issue and protect trafficking victims. Yet it continues to flourish and human beings, in both the Global North and the Global South, continue to be degraded to the level of commodities and smuggled across borders for profit.

Drawing upon feminist and human rights approaches to trafficking, this book links the worlds of policy, protocols, and social structures to the lived experience and conditions of trafficked people. Recognizing that trafficking for sex, labor, and body parts often overlaps in a broader context shaped by poverty, violence, and shrinking access to rights, the authors offer a more thoroughgoing account of this social problem. Only with such an integrated approach can we understand the exploitative conditions that make people vulnerable to trafficking, and the progress – as well as gaps – in initiatives seeking to address it.

**Kaul, Adam, and Jonathan Skinner** (eds.): *Leisure and Death. An Anthropological Tour of Risk, Death, and Dying*. Louisville: University Press of Colorado, 2018. 313 pp. ISBN 978-1-60732-728-8 (pbk)

This anthropological study examines the relationship between leisure and death, specifically how leisure practices are used to meditate upon – and mediate – life. Considering travelers who seek enjoyment but encounter death and dying, tourists who accidentally face their own mortality while vacationing, those who intentionally seek out pleasure activities that pertain to mortality and risk, and those who use everyday leisure practices like social media or dog walking to cope with death, “Leisure and Death” delves into one of the most provocative subsets of contemporary cultural anthropology.

These nuanced and well-developed ethnographic case studies deal with different and distinct examples of the intertwining of leisure and death. They challenge established conceptions of leisure and rethink the associations attached to the prospect of death. Chapters testify to encounters with death on a personal and scholarly level, exploring, for example, the Cliffs of Moher as not only one of the most popular tourist destinations in Ireland but also one of the most well-known suicide destinations, as well as the estimated 30 million active posthumous Facebook profiles being repurposed through proxy users and transformed by continued engagement with the living. From the respectful to the fascinated, from the macabre to the morbid, contributors consider how people deliberately, or unexpectedly, negotiate the borderlands of the living.

**Matory, J. Lorand:** *The Fetish Revisited. Marx, Freud, and the Gods Black People Make*. Durham: Duke University Press, 2018. 362 pp. ISBN 978-1-4780-0105-8 (pbk)

Since the early-modern encounter between African and European merchants on the Guinea Coast, some European social critics have invoked African gods as metaphors for misplaced value and agency, using the term “fetishism” chiefly to assert the irrationality of their fellow Europeans. Yet, as J. Lorand Matory demonstrates in “The Fetish Revisited”, Afro-Atlantic gods have a materially embodied social logic of their own, which is no less rational than the social theories of Marx and Freud. Drawing on 36 years of fieldwork in Africa, Europe, and the Americas, Matory casts an Afro-Atlantic eye on European theory to show how Marx’s and Freud’s conceptions of the fetish both illuminate and misrepresent Africa’s human-made gods. Through this analysis, the priests, practices, and spirited things of four major Afro-Atlantic religions simultaneously call attention to the culture-specific, materially conditioned, physically embodied, and indeed fetishistic nature of Marx’s and Freud’s theories themselves. Challenging long-held assumptions about the nature of gods and theories, Matory offers a novel perspective on the social roots of these tandem African and European understandings of collective action, while illuminating the relationship of European social theory to the racism suffered by Africans and assimilated Jews alike.

**Krug, Jessica A.:** *Fugitive Modernities. Kisama and the Politics of Freedom*. Durham: Duke University Press, 2018. 273 pp. ISBN 978-1-4780-0154-6 (pbk)

During the early seventeenth century, Kisama emerged in West Central Africa (present-day Angola) as communities and an identity for those fleeing expanding states and the violence of the trans-Atlantic slave trade. The fugitives mounted effective resistance to European colonialism despite – or because of – the absence of centralized authority or a common language. In “Fugitive Modernities” Jessica A. Krug offers a continent- and century-spanning narrative exploring Kisama’s intellectual, political, and social

histories. Those who became Kisama forged a transnational reputation for resistance, and by refusing to organize their society around warrior identities, they created viable social and political lives beyond the bounds of states and the ruthless market economy of slavery. Krug follows the idea of Kisama to the Americas, where fugitives in the New Kingdom of Grenada (present-day Colombia) and Brazil used it as a means of articulating politics in fugitive slave communities. By tracing the movement of African ideas, rather than African bodies, Krug models new methods for grappling with politics and the past, while showing how the history of Kisama and its legacy as a global symbol of resistance that has evaded state capture offers essential lessons for those working to build new and just societies.

*Vincent Brown*: Fugitives in early modern Africa and America survived the predations of slaving states by harnessing political traditions that would cure the ills caused by concentrated power. Tracing the ideas and actions of black people who built self-governing societies, Jessica A. Krug highlights new possibilities for thinking about collective struggle in a continuous age of rapacious exploitation. In this innovative and ambitious work of history, we can envision a free future outside the custody of state authorities.

**Worger, William H., Charles Ambler, and Nwando Achebe** (eds.): *A Companion to African History*. New Jersey: Wiley Blackwell, 2019. 534 pp. ISBN 978-0-470-65631-0 (hbk)

“A Companion to African History” embraces the diverse regions, subject matter, and disciplines of the African continent, while also providing chronological and geographical coverage of basic historical developments. Two dozen essays by leading international scholars explore the challenges facing this relatively new field of historical enquiry and present the dynamic ways in which historians and scholars from other fields such as archaeology, anthropology, political science, and economics are forging new directions in thinking and research.

Comprised of six parts, the book begins with thematic approaches to African history – exploring the environment, gender and family, medical practices, and more. Section two covers Africa’s early history and its pre-colonial past – early human adaptation, the emergence of kingdoms, royal power, and warring states. The third section looks at the era of the slave trade and European expansion. Part four examines the process of conquest – the discovery of diamonds and gold, military and social response, and more. Colonialism is discussed in the sixth section, with chapters on the economy transformed due to the development of agriculture and mining industries. The last section studies the continent from post World War II all the way up to modern times.

- Aims at capturing the enthusiasms of practicing historians, and encouraging similar passion in a new generation of scholars;
- Emphasizes linkages within Africa as well as between the continent and other parts of the world;

- All chapters include significant historiographical content and suggestions for further reading;
- Written by a global team of writers with unique backgrounds and views;
- Features case studies with illustrative examples.

In a field traditionally marked by narrow specialisms, “A Companion to African History” is an ideal book for advanced students, researchers, historians, and scholars looking for a broad yet unique overview of African history as a whole.

**Højbjerg, Christian K., Jacqueline Knörr, and William P. Murphy** (eds.): *Politics and Policies in Upper Guinea Coast Societies. Change and Continuity*. New York: Palgrave Macmillan, 2017. 357 pp. ISBN 978-1-349-95012-6 (hbk)

This book examines the radical changes in social and political landscape of the Upper Guinea Coast region over the past 30 years as a result of civil wars, post-war interventions by international, humanitarian agencies, and peace-keeping missions, as well as a regional public health crisis (Ebola epidemic). The emphasis on “crises” in this book draws attention to the intense socio-transformations in the region over the last three decades. Contemporary crises and changes in the region provoke a challenge to accepted ways of understanding and imagining socio-political life in the region – whether at the level of subnational and national communities, or international and regional structures of interest, such as refugees, weapon trafficking, cross-border military incursions, regional security, and transnational epidemics. This book explores and transcends the central explanatory tropes that have oriented research on the region and re-evaluates them in the light of the contemporary structural dynamics of crises, changes and continuities.

*Susan Shepler*: The chapters of the book problematize a range of common tropes about the politics of the Upper Guinea Coast, allowing us to understand political struggles in local terms, hence transcending conventional wisdom. The work shows that anthropological insights need not be purely theoretical but can be put to use in understanding and addressing pressing issues such as conflict, migration, and health crises.

**Epple, Susanne** (ed.): *The State of Status Groups in Ethiopia. Minorities between Marginalization and Integration*. Berlin: Reimer, 2018. 285 pp. ISBN 978-3-496-01587-1 (pbk)

In many parts of Ethiopia, craft-workers, hunters, and slave descendants are considered to be fundamentally different from the pastoral or agricultural communities among which they live. Their ambiguous and often marginalized position is justified culturally, and is still deeply entrenched in local beliefs and value systems. While many earlier publications portrayed a rather static image of social boundaries between status groups, recent research shows how boundaries are being crossed and social categories

reshaped and renegotiated. In two theoretical chapters and ten case studies, this book provides insights into factors that allow change and integration, or that contribute to the persistence or revitalization of social differentiation and marginalization.

**Weedman Arthur, Kathryn:** *The Lives of Stone Tools. Crafting the Status, Skill, and Identity of Flintknappers.* Chicago: The University of Arizona Press, 2018. 322 pp. ISBN 978-0-8165-3713-6 (hbk)

*The Lives of Stone Tools* gives voice to the Indigenous Gamo lithic practitioners of southern Ethiopia. For the Gamo, their stone tools are alive, and their work in flint-knapping is interwoven with status, skill, and the life histories of their stone tools.

Anthropologist Kathryn Weedman Arthur offers insights from her more than twenty years working with the Gamo. She deftly addresses historical and present-day experiences and practices, privileging the Gamo's perspectives. Providing a rich, detailed look into the world of lithic technology, Arthur urges us to follow her into a world that recognizes Indigenous theories of material culture as valid alternatives to academic theories. In so doing, she subverts long-held Western perspectives concerning gender, skill, and lifeless status of inorganic matter.

The book offers the perspectives that, contrary to long-held Western views, stone tools are living beings with a life course, and lithic technology is a reproductive process that should ideally include both male and female participation. Only individuals of particular lineages knowledgeable in the lives of stones may work with stone technology. Knappers acquire skill and status through incremental guided instruction corresponding to their own phases of maturation. The tools' lives parallel those of their knappers from birth (procurement), circumcision (knapping), maturation (use), seclusion (storage), and death (discardment).

Given current expectations that the Gamo's lithic technology may disappear with the next generation, "*The Lives of Stone Tools*" is a work of vital importance and possibly one of the last contemporaneous books about a population that engages with the craft daily.

*Thomas R. Hester:* A highly significant contribution to archaeology and ethnoarchaeology, and likely the most detailed study of contemporary peoples who make and use stone tools.

**Thiam, Mamadou Habib, Omar Ndoye et Pierre-Georges Despierre:** *Rites et traditions Lébou et Sérère du Sénégal.* Paris: L'Harmattan, 2019. 160 pp. ISBN 978-2-343-17008-4 (pbk)

Dans le cadre d'une ethnopsychiatrie, ce n°4 de Psychopathologie en Afrique présente des rites et traditions lébous et sérères qui ont conduit l'équipe de l'Hôpital Fann de Dakar à étudier l'usage de la calebasse en tradithérapie, celui du pagne et de son tissage, ainsi que les rituels lébous autour de la mort.

- La calebasse est bien plus qu'un fruit dont la coque séchée sert de récipient, c'est l'outil du thérapeute traditionnel, «il faut savoir la retourner dans le bon sens». Cet objet a un rapport avec l'œuf primordial chez les Mandingues qui définit le plan spirituel au-delà de l'être.
- Le pagne tissé nous explique que le tissage est comme une écriture: «c'est le jour où à la lumière du soleil, le 7ème génie expectora 85 fils de coton...». Le textile a aussi une valeur de transmission spirituelle.
- La mort, ses rites et croyances, forment un système symbolique qui définit ici la culture des Lébous du Sénégal à chaque étape de la vie.

**Tamba, Moustapha (dir.):** *Georges Balandier et l'Afrique.* Paris: L'Harmattan, 2019. 306 pp. ISBN 978-2-343-16614-8 (pbk)

Georges Balandier est un grand anthropologue et sociologue français auquel de nombreux hommages solennels ont été rendus un peu partout sauf, à notre connaissance, en Afrique et par des Africains, malgré tout ce qu'il a fait pour ce continent en tant qu'africaniste. L'Afrique doit beaucoup à Georges Balandier. Il convient de signaler, pour commencer, qu'il a largement participé en son temps au mouvement anticolonialiste aux côtés de grands intellectuels d'alors gravitant autour de la revue «Présence africaine». Outre le fait qu'il a participé à la création de cette revue, il y a publié des articles antiracistes et anticolonialistes alors remarquables. Durant cette période et par la suite, il a contribué à faire connaître les cultures africaines, en particulier leurs littératures et leurs arts. Les plus grands apports de Georges Balandier ne se trouvent cependant pas là mais ailleurs, à savoir la recherche scientifique. En effet, il a fait partie des premiers africanistes français avant d'en devenir la figure de proue. Pour commencer, disons qu'il a contribué à la création des premières institutions de recherche africaines en sciences sociales tant en Afrique de l'Ouest qu'en Afrique centrale. Ce qu'il faut cependant retenir, ce sont surtout ses propres travaux de recherche. Ceux-ci constituent le principal domaine de son apport dans la mesure où il a contribué à la connaissance des sociétés africaines aux points de vue de leurs réalités et des démarches scientifiques nécessaires à leur appréhension.

**Grillo, Laura S.:** *An Intimate Rebuke. Female Genital Power in Ritual and Politics in West Africa.* Durham: Duke University Press, 2018. 293 pp. ISBN 978-1-4780-0155-3. (pbk)

Throughout West African societies, at times of social crises, postmenopausal women – the Mothers – make a ritual appeal to their innate moral authority. The seat of this power is the female genitalia. Wielding branches or pestles, they strip naked and slap their genitals and bare breasts to curse and expel the forces of evil. In "*An Intimate Rebuke*" Laura S. Grillo draws on fieldwork in Côte d'Ivoire that spans three decades to illustrate how these rituals of

Female Genital Power (FGP) constitute religious and political responses to abuses of power. When deployed in secret, FGP operates as spiritual warfare against witchcraft; in public, it serves as a political activism. During Côte d'Ivoire's civil wars, FGP challenged the immoral forces of both rebels and the state. Grillo shows how the ritual potency of the Mothers' nudity and the conjuration of their sex embody a moral power that has been foundational to West African civilization. Highlighting the remarkable continuity of the practice across centuries while foregrounding the timeliness of FGP in contemporary political resistance, Grillo shifts perspectives on West African history, ethnography, comparative religious studies, and postcolonial studies.

*Joseph Hellweg:* This remarkable book offers a new and insightful understanding of West African women's rituals that feature public genital display, highlighting the central role that postmenopausal women have long played in the moral life of their communities. Presenting a complex, detailed, and revolutionary argument, "An Intimate Rebuke" could change the face of African studies, opening the field to a heightened sense of women's ritual activism, critical political acumen, and resistance to male tyranny."

**Pauli, Julia:** *The Decline of Marriage in Namibia. Kinship and Social Class in a Rural Community.* Bielefeld: transcript Verlag, 2019. 296 pp. ISBN 978-3-8376-4303-9 (pbk)

In Southern Africa, marriage used to be widespread and common. However, over the past decades marriage rates have declined significantly. Julia Pauli explores the meaning of marriage when only few marry. Although marriage rates have dropped sharply, the value of weddings and marriages has not. To marry has become an indicator of upper-class status that less affluent people aspire to. Using the appropriation of marriage by a rural Namibian elite as a case study, the book tells the entwined stories of class formation and marriage decline in post-apartheid Namibia.

**Kresse, Kai:** *Swahili Muslim Publics and Postcolonial Experience.* Indiana: Indiana University Press, 2018. 239 pp. ISBN 978-0-253-03754-1 (pbk)

"Swahili Muslim Publics and Postcolonial Experience" is an exploration of the ideas and public discussions that have shaped and defined the experience of Kenyan coastal Muslims. Focusing on Kenyan postcolonial history, Kai Kresse isolates the ideas that coastal Muslims have used to separate themselves from their "upcountry Christian" countrymen. Kresse looks back to key moments and key texts—pamphlets, newspapers, lectures, speeches, radio discussions – as a way to map out the postcolonial experience and how it is negotiated in the coastal Muslim community. On one level, this is a historical ethnography of how and why the content of public discussion matters so much to communities at particular points in time. Kresse shows how intellectual practices can lead to a regional understanding

of the world and society. On another level, this ethnography of the postcolonial experience also reveals dimensions of intellectual practice in religious communities and thus provides an alternative model that offers a non-Western way to understand regional conceptual frameworks and intellectual practice.

**Heo, Angie:** *The Political Lives of Saints. Christian-Muslim Mediation in Egypt.* Oakland: University of California Press, 2018. 309 pp. ISBN 978-0-520-29798-2 (pbk)

Since the Arab Spring in 2011 and ISIS's rise in 2014, Egypt's Copts have attracted attention worldwide as the collateral damage of revolution and as victims of sectarian strife. Countering the din of persecution rhetoric and Islamophobia, "The Political Lives of Saints" journeys into the quieter corners of divine intercession to consider what martyrs, miracles, and mysteries have to do with the routine challenges faced by Christians and Muslims living together under the modern nation-state.

Drawing on years of extensive fieldwork, Angie Heo argues for understanding popular saints as material media that organize social relations between Christians and Muslims in Egypt toward varying political ends. With an ethnographer's eye for traces of antiquity, she deciphers how long-cherished imaginaries of holiness broker bonds of revolutionary sacrifice, reconfigure national sites of sacred territory, and pose sectarian threats to security and order. A study of tradition and nationhood at their limits, this book shows that Coptic Orthodoxy is a core domain of minoritarian regulation and authoritarian rule, powerfully reversing the recurrent thesis of its impending extinction in the Arab Muslim world.

*Brian Larkin:* This is a landmark study in the resurgent literature on religion and media and eloquently makes its case for seeing practices of mediation as central to political life.

**Wachtel, Nathan:** *Paradis du Nouveau Monde.* Paris: Fayard, 2019. 331 pp. ISBN 978-2-213-71223-9 (pbk)

La découverte d'un monde jusqu'alors insoupçonné, à la fin du 15<sup>ème</sup> siècle, suscita en Occident d'innombrables hypothèses et fantasmes. Que ce soit la localisation du Paradis terrestre au cœur de l'Amérique du Sud ou le problème de l'origine des populations indiennes, ces recherches se fondaient souvent sur des études remarquablement documentées, menées avec une rigueur que l'on peut presque dire scientifique.

Parallèlement, parmi les populations amérindiennes, en réaction à la situation coloniale, se développèrent sur l'ensemble du continent américain des mouvements «messianiques» ou «prophétiques», récurrents dans la longue durée. Migrations vers la Terre sans Mal, attente du retour de l'Inca, vision extatique du retour des morts dans la Ghost Dance: ces mouvements combinent des croyances et pratiques autochtones avec certains apports occidentaux, en ordonnant ces derniers selon la logique propre des

systèmes de pensée indigène. Ainsi se modela au fil des siècles l'identité indienne.

Nathan Wachtel poursuit, avec ce nouveau livre, sa réflexion sur la pluralité des perspectives historiques, leur complémentarité pour la restitution d'une histoire globale, et les traces que les traumatismes hérités du passé inscrivent dans les mémoires collectives.

**Rivera, Alberto Trivero:** *Trentrenfilú. El Mito Cosmogónico Fundamental de la Cultura Mapuche.* Santiago de Chile: Ediciones Tácitas, 2018. 142 pp. ISBN 978-956-379-061-0 (pbk)

Trentrenfilú recopila las memorias del mito cosmogónico mapuche. Un mito que demoró miles de años en formarse y que interpreta el origen del universo, la vida y la humanidad. Bajo la premisa de un relato en sus inicios unitario, Alberto Trivero Rivera reinterpreta el mensaje recibido de diversas fuentes: rescribiendo una extensa tradición oral.

**Di Giminiani, Piergiorgio:** *Sentient Lands. Indigeneity, Property, and Political Imagination in Neoliberal Chile.* Chicago: The University of Arizona Press, 2018. 258 pp. ISBN 978-0-8165-3552-1 (hbk)

In 1990, when Augusto Pinochet's 17-year military dictatorship ended, democratic rule returned to Chile. Since then, Indigenous organizations have mobilized to demand restitution of their ancestral territories seized over the past 150 years.

"Sentient Lands" is a historically grounded ethnography of the Mapuche people's engagement with state-run reconciliation and land-restitution efforts. The author analyzes environmental relations, property, state power, market forces, and indigeneity to illustrate how land connections are articulated, in both landscape experiences and land claims. Rather than viewing land claims as simply bureaucratic procedures imposed on local understandings and experiences of land connections, Di Giminiani reveals these processes to be disputed practices of world making.

Ancestral land formation is set in motion by the entangled principles of Indigenous and legal land ontologies, two very different and sometimes conflicting processes. Indigenous land ontologies are based on a relation between two subjects – land and people – both endowed with sentient abilities. By contrast, legal land ontologies are founded on the principles of property theory, wherein land is an object of possession that can be standardized within a regime of value. Governments also use land claims to domesticate Indigenous geographies into spatial constructs consistent with political and market configurations.

Exploring the unexpected effects on political activism and state reparation policies caused by this entanglement of Indigenous and legal land ontologies, Di Giminiani offers a new analytical angle on Indigenous land politics.

*Kathryn Hicks:* Di Giminiani offers a compelling and historically grounded exploration of Mapuche territorial claims. He illustrates the importance of understanding

these claims in terms of both strategic engagement with neoliberal norms and embodied understandings of land as subject rather than object.

**López-Pavillard, Santiago:** *Chamanes, ayahuasca y sanación.* Madrid: Consejo Superior de Investigaciones Científicas, 2018. 333 pp. ISBN 978-84-00-10347-7 (pbk)

Son numerosos los estudios sobre chamanismo, pero casi inexistentes las monografías que abordan directamente lo que hace el chamán o chamana, por qué y para qué lo hace. Basándose en seis años de trabajo de campo entre un conjunto de chamanes, tanto nativos de las regiones amazónica y andina como españoles formados en la selva tropical, Santiago López-Pavillard ofrece una novedosa aproximación a una antropología implicada en la que se entrelazan la descripción etnográfica, el debate teórico sobre conceptos y métodos y la reflexión experiencial sobre la práctica etnográfica y sus efectos en el investigador. Todo ello le permite desarrollar una reconceptualización de la figura del chamán y de la práctica chamánica en torno al uso ceremonial de "plantas maestras", como la ayahuasca y el tabaco, a partir de la cual construye una crítica de los paradigmas disciplinarios de la antropología social y cultural, y desde la que plantea también un debate de gran actualidad sobre la naturaleza y el alcance del conocimiento científico en general.

"Chamanes, ayahuasca y sanación" muestra un aspecto particularmente complejo de nuestra sociedad, como es la coexistencia de diversas racionalidades que obedecen a distintas concepciones de la realidad. Para ello se hace necesario distinguir con claridad un conjunto de nociones, como son las de salud/sanación, religión/espiritualidad o creencias religiosas vs. conocimiento espiritual, desde las que tratar de entender cómo y por qué se da una progresiva introducción de concepciones animistas en la sociedad occidental.

**Delsahut, Fabrice:** *Les Jeux des Indiens d'Amérique du Nord. Étude ethno-historique.* Paris: L'Harmattan, 2018. 363 pp. ISBN 978-2-343-15127-4 (pbk)

Comme beaucoup de civilisations indigènes, les Indiens d'Amérique du Nord n'ont pas échappé au plaisir du jeu. Ces pratiques physiques recouvrent des dimensions ludiques et des fonctions de remémoration des mythes indiens, de dynamisation du lien communautaire et d'éducation des jeunes hommes. L'émergence des sports du Nouveau Monde modifia le paysage ludique amérindien et les pratiques sportives furent utilisées pour assimiler les Amérindiens. Ceux-ci, dès lors, tentèrent de coloniser à rebours ces sports selon leurs propres croyances et finalités culturelles afin de trouver au Stade un nouveau terrain d'expression privilégié.

**Hinton, Alexander Laban:** *The Justice Façade. Trials of Transition in Cambodia.* Oxford: Oxford University Press, 2018. 301 pp. ISBN 978-0-19-882095-6 (pbk)

Is there a point to international justice?

Many contend that tribunals deliver not only justice but truth, reconciliation, peace, democratization, and the rule of law. These are the transitional justice ideals frequently invoked in relation to the international hybrid tribunal in Cambodia that is trying senior leaders of the Khmer Rouge regime for genocide and crimes against humanity committed during the mid-to-late 1970s.

In this ground-breaking book, Alexander Hinton argues these claims are a façade masking what is most critical: the ways in which transitional justice is translated, experienced, and understood in everyday life. Rather than reading the Khmer Rouge Tribunal in the language of global justice and human rights, survivors understand the proceedings in their own terms, including Buddhist beliefs and on-going relationships with the spirits of the dead.

*Samuel Moyn:* Behind the façade of the utopia of contemporary transitional justice, Alexander Laban Hinton finds a different set of personal realities. His extraordinary ethnography and phenomenology of the processes unleashed by Cambodia's attempt to reckon with the genocidal past is the richest treatment of what transitional justice means as lived experience, beyond the familiar distractions of the promotional advertising and the liberal democratic teleology of the field.

**Kumar, Samrat S.:** Vrindavan's Encounter with Modernity. Changing Environment and Life-Worlds in an Indian Temple Town. Zürich: Lit Verlag, 2019. 211 pp. ISBN 978-3-643-91079-0 (pbk)

Over the last decade, traditional Indian temple towns have transformed into centers for urban lifestyles and tourist activities. One of these is the historic temple town Vrindavan in North India, on which this study focuses. Exploring the multiple socio-cultural realities present in the town, the author engages with the narratives of the residents as they respond to the socio-environmental changes against the backdrop of national and regional modernization processes. Here the imaginaries of a mythic Vrindavan, with its pristine and sacred environment, are evoked in narrations on contemporary modernity.

**Pande, Amba (ed.):** Women in the Indian Diaspora. Historical Narratives and Contemporary Challenges. Singapore: Springer Nature, 2018. 200 pp. ISBN 978-981-10-5950-6 (hbk)

This volume brings into focus a range of emergent issues related to women in the Indian diaspora. The conditions propelling women's migration and their experiences during the process of migration and settlement have always been different and very specific to them. Standing "in-between" the two worlds of origin and adoption, women tend to experience dialectic tensions between freedom and subjugation, but they often use this space to assert independence, and to redefine their roles and perceptions of self.

The central idea in this volume is to understand women's agency in addressing and redressing the complex

issues faced by them; in restructuring the cultural formats of patriarchy and gender relations; managing the emerging conflicts over what is to be transmitted to the following generations; renegotiating their domestic roles and embracing new professional and educational successes; and adjusting to the institutional structures of the host state.

The essays included in the volume discuss women in the Indian diaspora from multidisciplinary perspectives involving social, economic, cultural, and political aspects. The historical narratives and contemporary challenges show the wide context of migration that does not allow for any standardization. Amba Pande makes an important contribution towards a realistic assessment and further discussion of the current challenges worldwide during the process of migration and settlement.

**Brandt, Carmen:** The "Bedes" of Bengal. Establishing an Ethnic Group through Portrayals. Zürich: Lit Verlag, 2018. 376 pp. ISBN 978-3-643-90670-0 (hbk)

In the Bengali speaking regions of Bangladesh and India, the Bengali term *bede* today often evokes stereotypical imaginations of itinerant people. Of highly contested origin, the term has become in the last two hundred years the pivotal element for categorizing and portraying diverse service nomads of the Bengal region. Besides an analysis of their portrayal in ethnographic and Bengali fictional literature, this book traces causes, reasons, and processes that have led to an increasing perception of these so-called *Bedes* as being ethnically different from the sedentary majority population.

**Graif, Peter:** Being and Hearing. Making Intelligible Worlds in Deaf Kathmandu. Chicago: Hau Books, 2018. 230 pp. ISBN 978-0-9991570-3-9 (pbk)

How do deaf people in different societies perceive and conceive the world around them? Drawing on three years of anthropological fieldwork in Nepali deaf communities, "Being and Hearing" shows how questions of cultural difference are profoundly shaped by local habits of perception. Beginning with the premise that philosophy and cultural intuition are separated only by genre and pedigree, Peter Graif argues that Nepali deaf communities – in their social sensibilities, political projects, and aesthetics of expression – present innovative answers to the very old question of what it means to be different.

From pranks and protests, to diverse acts of love and resistance, to renewed distinctions between material and immaterial, deaf communities in Nepal have crafted ways to foreground the habits of perception that shape both their own experiences and how they are experienced by the hearing people around them. By exploring these often overlooked strategies, this book makes a unique contribution to ethnography and comparative philosophy.

*Tanya Luhrmann:* "Being and Hearing" is a fascinating and surprising look at sense-making through the lens of deafness. Graif shows us much about the way that deafness is understood in Nepal, but he shows us at least as much

about the way humans in general experience sense and meaning.

**Jaaware, Aniket:** *Practicing Caste. On Touching and Not Touching.* New York: Fordham University Press, 2019. 245 pp. ISBN 978-0-8232-8225-8 (pbk)

“Practicing Caste” attempts a fundamental break from the tradition of caste studies, showing the limits of the historical, sociological, political, and moral categories through which it has usually been discussed. Engaging with the resources phenomenology, structuralism, and poststructuralism offer to our thinking of the body, Jaaware helps to illuminate the ethical relations that caste entails, especially around its injunctions concerning touching. The resulting insights offer new ways of thinking about sociality that are pertinent not only to India but also to thinking the common on a planetary basis.

*Ben Conisbee Baer:* This book reveals the ethics and politics of touchability as a secret structure of Indic and other modernities. Putting Derrida, Foucault, and Heidegger into conversation with Ambedkar and Phule, “Practicing Caste” explodes the discussion of caste from its South Asian enclosure. Required reading for anyone interested in a world-spanning comparative account of modernity.

**Hämmerle, Johannes Maria:** *Das Herz von Hia spricht. Die Urbevölkerung von Nias, Indonesien.* Sankt Augustin: Academia Verlag, 2018, 402 pp. ISBN 978-3-89665-729-9 (pbk)

Die mündliche Tradition von Nias begann vor ca. 600 Jahren mit der Einwanderung einer kleinen Gruppe von der Westküste Sumatras nach Südnias. Die Physiognomie der Bewohner weist oft chinesische Züge auf. Die mündliche Tradition berichtet vom Beginn der Ahnenfiguren (adu) und von der Ahnenverehrung in Gomo, Börönadu. Hier in Gomo fanden diese Einwanderer ihre erste Heimat auf Nias. Sie brachten die Sitte, das Adat-Recht, mit. Sie führten die Schmiedekunst und das Zimmermannshandwerk ein. Jetzt erst konnte sich die einzigartige Architektur der niassischen Pfahlhäuser entwickeln. Die mündliche Tradition berichtet von den Errungenschaften dieser Neuzeit. Die Saembu-Figur in Gestalt einer schönen Frau und Göttin sowie die Tigerfigur werden in Prozession umhergetragen. Bei der Feier dieser beiden Prozessionen geht es darum, die Rechtsversammlung zur Erneuerung, Formulierung und Bestätigung der beschlossenen Gesetze abzuhalten.

**Hoffmann, Claudia:** *Fremdbegegnung – Das Totenritual Tiwah und die Basler Mission in kontakttheologischer Perspektive.* Berlin: Peter Lang, 2018. 377 pp. ISBN 978-3-631-72685-3 (hbk)

Diese missionsgeschichtliche Studie gibt Einblick in einen wenig beachteten Bereich: sie bearbeitet die konfliktreiche

Zeit der 1930er-Jahre und zeigt die Theologieproduktion eines abgelegenen Missionsfeldes. Das komplexe Ritual der Sekundärbestattung der Ngaju Dayak in Mittelkalimantan, Indonesien, steht im Zentrum. Die ethnographische und ritualtheoretische Herangehensweise wird ergänzt durch Analysen von Archivalien der Basler Mission. Eine zentrale Rolle spielen dabei Fotografien, deren Beachtung in interkultureller Theologie an Bedeutung gewinnt. Das Buch bettet die Analyse-Ergebnisse in den theologischen und religionswissenschaftlichen Deutungsrahmen der 1930er-Jahre ein und erfasst die Verschiebungen in der theologischen Denkweise der Missionare mit dem Begriff der Kontakttheologie.

**Bargatzky, Thomas:** *Mana, Macht und Mythen. Tradition und Moderne in Australien und Ozeanien.* Sankt Augustin: Academia Verlag, 2019, 167 pp. ISBN 978-3-89665-798-5 (pbk)

Die modernen Nachfahren der Ureinwohner Australiens und Ozeaniens bewegen sich virtuos zwischen Moderne und Vormoderne. Wer sich für ihre Kulturen interessiert, durch die sie die Moderne gleichsam „umgehen“, muss deren voreuropäische mythische Prägung ernst nehmen. Der Mythos ist nicht „irrational“, sondern er bietet eine rationale Grundlage für das Denken und Handeln, wenn die Zugehörigkeit zum Familienverband oder Clan auch heute noch die Voraussetzung für den Lebenserfolg des Einzelnen ist. Auch Gottheiten und vergöttlichte Ahnen sind Gruppenmitglieder. Der Mythos wird nicht „durch die Wirklichkeit widerlegt“, sondern er schafft eine Vorstellung von der Wirklichkeit, durchleuchtet sie und erschließt ihren Sinn. In Erzählungen und Liturgien gibt er Anleitungen für das richtige Handeln durch die Vergewärtigung von verpflichtenden Stiftungstaten aus der Urzeit, der sog. Traumzeit. Beispiele aus der mythischen Vergangenheit zeigen die Fähigkeit der Menschen, die Moderne in ihre traditionelle Weltanschauung einzubinden.

**Wilson-Hokowhitu, Nālani** (ed.): *The Past before Us. Mo‘okū‘auhau as Methodology.* Honolulu: University of Hawai‘i Press, 2019. 154 pp. ISBN 978-0-8248-7339-4 (pbk)

The title of the book, “The Past before Us”, refers to the importance of *ka wā mamua* or “the time in front” in Hawaiian thinking. In this collection of essays, eleven Kanaka ‘Ōiwi (Native Hawaiian) scholars honor their *mo‘okū‘auhau* (genealogical lineage) by using genealogical knowledge drawn from the past to shape their research methodologies. These contributors, Kānaka writing from Hawai‘i as well as from the diaspora throughout the Pacific and North America, come from a wide range of backgrounds including activism, grassroots movements, and place-based cultural practice, in addition to academia. Their work offers broadly applicable yet deeply personal perspectives on complex Hawaiian issues and demonstrates that enduring ancestral ties and relationships to the past are not only relevant, but integral to contemporary Indigenous scholar-

ship. Chapters on language, literature, cosmology, spirituality, diaspora, identity, relationships, activism, colonialism, and cultural practices unite around methodologies based on *mo'okū'auhau*. This cultural concept acknowledges the times, people, places, and events that came before; it is a fundamental worldview that guides our understanding of the present and our navigation into the future.

This book is a welcome addition to the growing fields of Indigenous, Pacific Islands, and Hawaiian studies.

**Burke, Paul:** *An Australian Indigenous Diaspora. Warlpiri Matriarchs and the Refashioning of Tradition.* New York: Berghahn Books, 2018. 246 pp. ISBN 978-1-78533-388-0 (hbk)

Some indigenous people, while remaining attached to their traditional homelands, leave them to make a new life for themselves in white towns and cities, thus constituting an “indigenous diaspora”. This innovative book is the first ethnographic account of one such indigenous diaspora, the Warlpiri, whose traditional hunter-gatherer life has been transformed through their dispossession and involvement with ranchers, missionaries, and successive government projects of recognition. By following several Warlpiri matriarchs into their new locations, far from their home settlements, this book explores how they sustained their independent lives, and examines their changing relationship with the traditional culture they represent.

*Yasmine Musharbash:* This book charts novel territory, and presents path-breaking and significant new research. The insights the author provides into the lives of Warlpiri matriarchs in the diaspora are a timely, welcome, and much needed addition to the study of Australian Indigenous people.

**Merlan, Francesca:** *Dynamics of Difference in Australia. Indigenous Past and Present in a Settler Country.* Philadelphia: University of Pennsylvania Press, 2018. 308 pp. ISBN 978-0-8122-5000-8 (hbk)

In “Dynamics of Difference in Australia”, Francesca Merlan examines relations between indigenous and nonindigenous people from the events of early exploration and colonial endeavors to the present day. From face-to-face interactions to national and geopolitical affairs, the book illuminates the dimensions of difference that are revealed by these encounters: what indigenous and nonindigenous people pay attention to, what they value, what preconceived notions each possesses, and what their responses are to the Other. Basing her analysis on her extensive fieldwork in northern Australia, Merlan highlights the asymmetries in the exchanges between the settler majority and the indigenous minority, looking at everything from forms of violence and material transactions, to indigenous involvement in resource development, to governmental intervention in indigenous affairs.

Merlan frames the book within the current debate in Australian society concerning the constitutional recognition of indigenous people by the nation-state. Surveying the precursors to this question and its continuing and unresolved nature, she chronicles the ways in which an indigenous minority can remain culturally different while simultaneously experiencing the transformative forces of domination, constraint, and inequality. Conducting an investigation of long-term change against the backdrop of a highly salient and timely public debate surrounding indigenous issues, this book has far-reaching implications both for public policy and for current theoretical debates about the nature of sociocultural continuity and change.

*Diane Austin-Broos:* This book reveals with analytical clarity the underside of Australian politics in relation to indigenous peoples – the denials, self-delusions, sleights of hand, and inevitable misdeeds of the empowered majority. Francesca Merlan achieves this not so much through the flagging language of postcolonial critique but rather through the demonstration of consistencies across different times and places and on local and national levels. The cumulative evidence is compelling.

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## Review of Articles

(by Joachim G. Piepke, Darius J. Piwowarczyk, Vinsensius Adi Gunawan, and Stanisław Grodź)

**Sachse, Frauke:** Eschatological Encounters. Maya Conceptualisations of the Afterlife in the Context of Early Colonial Christianisation in Highland Guatemala. *Anthropos* 114.2019/1: 1–18.

Highland Guatemala was among the first regions in the Americas, where the native languages were strategically used in the conversion of the indigenous population to Christianity. It was primarily the friars of the mendicant orders of the Franciscans and Dominicans who resisted the order of the Spanish Crown for castellanisation, opposed Rome's dogma of trilingualism (i.e., the preaching of the gospel only in Latin, Greek, or Hebrew), and began to produce teaching materials in the indigenous languages.

The corpus of missionary writings in the highland Mayan language K'iche' is particularly rich. It comprises various types of catechisms and confessionaries, extensive compendia of sermons and hymns, as well as ample texts of theological and devotional content that explain the new concepts of the Christian faith. Educated in the missionary schools, indigenous authors took up this new Christian discourse and developed their own literary traditions, amalgamating pre-Columbian mytho-historic narratives with European genres and themes. This combination of missionary and indigenous written resources makes Highland Guatemala a particularly appropriate place for analysing the process of conversion and the confrontation of Old and New World religious ideologies.

This article examines the role of translation in the process of conversion by focusing on conceptualisations of Christian eschatology. It will investigate how the friars communicated the idea of eternal life in Heaven or Hell and how this new terminology was mapped onto pre-Columbian notions of afterlife and otherworld dimensions. It will be argued that translation practices had the potential to seriously undermine the objective of the conversion by preserving concepts that were fundamental to highland Maya eschatology.

Franciscans and Dominicans developed diametrically opposed approaches to translating the Christian doctrine into the indigenous languages and entered into fundamental disputes about the issue. In particular, the translation of the name for God was a point of contention. The Dominicans criticised the Franciscan use of the Spanish term *Dios* and promoted the K'iche' term *k'ab'awil*, which again was unacceptable for the Franciscans, as this term was referring to the stone idols the highland Maya were offering to. Franciscan texts show a clear preference for the use of neologisms, while Dominican authors took more terms from K'iche' ritual discourse.

To translate the Spanish concept of *infierno* (Hell), missionary authors unanimously employed the K'iche' term *xib'alb'a* (or Kaqchikel *xib'alb'ay*), a locative derivation of an abstractive noun with the root *xib'* (fear/fright), which literally translates as “place of fearing, or fright.” *Xib'alb'a* was the K'iche' concept of a non-human domain in the underworld. The term is often used indiscriminately to refer to the Classic Maya underworld, which is only known

from iconographic sources and for which no generic hieroglyphic term has been identified thus far. Much of our current understanding of the Maya underworld derives from highland Maya mythology and in particular the early colonial text of the “Popol Vuh,” which provides the only detailed description of *Xib'alb'a*. The “Popol Vuh” specifies *Xib'alb'a* as a place of darkness underneath the surface of the earth, to which one descends through caves and ravines and by crossing dangerous rivers. *Xib'alb'a* is the realm of the lords of death and disease. However, its role as a place for the spirit-essences of the deceased is not mentioned explicitly in the text, instead all references to *Xib'alb'a* regard events in the deep mythic past, before the creation of mankind.

The text describes the journey of the Hero Twins Junajpu and Xb'alanke, two semigods, who descend to the underworld to defeat the Lords of *Xib'alb'a*, whereby they define a new world order. The Hero Twin narrative identifies *Xib'alb'a* as a place of defeat, death, and subsequent regeneration. It has been widely recognised that there is a close connection between the narrative and the maize mythology, which constitutes the basis of highland Maya eschatology. The bones of the deceased buried into the ground are seen as the seeds from which the new maize plants sprout that provide the food for the living.

To translate the Spanish *cielo*, which refers to both “the skies” and “the heavens,” the missionaries appropriated the K'iche' term *kaj*. In the indigenous sources, the cosmological location of the four-cornered *kaj* is an abode reserved for deities and deified ancestors. The “Popol Vuh” clarifies that the sky existed even before creation and is identified as the place of the Creator God “Heart of Sky,” who is otherwise referred to as the storm deity Juraqan. This conceptualisation corresponds with Christian cosmology as it is laid out in the doctrinal sources, where *kaj* is equally described as the “residence” (*siwan tinamit*) and “kingdom” (*ajawarem*) of God and the angels, who are explicitly referred to as the *winaqil kaj*, the “people of the sky.”

The rendering of the celestial and earthly paradise as a place of “abundance, plenty” does not only seem consistent with Christian thought, but also corresponds with Mesoamerican conceptualisations. The diphastic kenning of *q'anal raxal* (yellowness and greenness) is attested in various Mayan languages including Classic Maya as a metaphor for “abundance.” It has been suggested that “yellow and green” may represent the colours of ripe and unripe maize and that the term thus refers to abundance from a good harvest.

Indigenous authors corrected and modified the Christian traditions. In this way, the translation of Christianity into K'iche' led to the reproduction of the cultural logic of highland Maya cosmology and contributed to the preservation of pre-Hispanic worlds in the words of the new Catholic faith.

**Rosbach de Olmos, Lioba:** Manejando incompatibilidades. El sistema de adivinación de *ifá* y el cambio climático en Cuba. *Anthropos* 114.2019/1: 33–36.

El sistema de adivinación de *ifá* fue traído a Cuba por esclavos yoruba de África Occidental en el siglo XIX. La expresión criollizada en Cuba se ha convertido en el sistema de adivinación más importante de la santería afrocubana. Se basa en la identificación e interpretación de signos para cuya interpretación los sacerdotes del oráculo o *babalawo* (español: padre de los secretos) recurren a un extenso corpus literario. En la práctica cotidiana predomina la consulta de oráculo individual. En Cuba acude a la adivinación para resolver problemas actuales y para iluminar el destino de iniciados y sacerdotes recién consagrados en la regla de *ifá*. Además de la consulta individual existe en Cuba un oráculo colectivo que proporciona a toda la comunidad predicciones para el próximo año.

Desde que la “Comisión Organizadora de la Letra del Año” reintrodujo la “Letra del Año” en 1986 (Trimegistros 2003), las predicciones frecuentemente hacen alusión a fenómenos que podrían relacionarse con el cambio climático y sus impactos locales para Cuba. En las letras del año disponibles en el Internet, los pronósticos ambientales aparecieron en la sección “Acontecimientos de Interés Social” de la letra. En 2003 los *babalawo* anunciaron “irregularidades en el clima con cambios fuera de época.” 2004 hablaron de “catástrofes marítimas y elevación del nivel del mar, trastornos climatológicos e irregularidad de las lluvias”. Para 2006 pronosticaron “sequías y trastornos climatológicos.” 2007 se predijo “sequía”, 2008 “irregularidades del clima”, 2009 “desastres naturales”, 2010 “grandes trastornos en el ecosistema”, 2011 “sequía, precipitaciones aisladas y aumento del nivel de los mares”, 2012 “aumento de la temperatura”, 2014 y 2015 “desequilibrio ecológico y penetración del mar”, 2017 “fenómenos climatológicos” y 2018 “catástrofes naturales”. A excepción de 2005, 2013 y 2016, *ifá* anunció en los demás años eventos relacionados con el tiempo meteorológico y el clima.

Desde el punto de vista de *ifá*, no sorprende que los retos ambientales aparezcan en la letra del año, ya que *ifá* pretende abarcar todo lo que existe. *Ifá* cuenta un total de 256 signos, los que encierran la existencia completa de todos los tiempos, incluido, por supuesto, el cambio climático. La ciencia, de otro lado, cuestionaría esta certeza exigiendo datos científicos.

Aquí se notan las diferencias filosóficas entre los dos tipos de pensamiento. *Ifá* puede caracterizarse como una empresa de hermenéutica. Este sistema de adivinación representa un acceso al mundo – y así lo indica el extenso corpus de textos de *ifá* – que se basa en la explicación de signos metafísicos utilizando métodos cualitativos. La climatología, por otro lado, es una ciencia natural que recopila y evalúa datos cuantitativos acumulados a través de la observación, descripción y medición.

Otra diferencia constituye la separación de la naturaleza y de la cultura tan discutida en las ciencias sociales de la actualidad. Las reglas de *ocha* e *ifá* siempre han subrayado su estrecha relación con la naturaleza, pero nunca han efectuado la separación de la cultura y la naturaleza que ha constituido un requisito fundamental de las ciencias naturales modernas. Recién esta separación permitió estudiar la naturaleza de acuerdo con sus propias leyes. Según la regla de *ocha*, cada ser humano es “hijo” de una deidad, la que está identificada con un ámbito geográfico y energías específicas. Este ámbito y sus peculiaridades se

reflejan en los “hijos”. El marco de referencia para la psicología humana es proporcionado por las energías relacionadas con el ámbito de la deidad.

Pero, ¿cómo nos podemos imaginar la incorporación del cambio climático que es un concepto netamente “naturalista” al sistema de adivinación de *ifá*? Desde una perspectiva religiosa, Orumila (deidad del oráculo) o entidades cercanas a *ifá* son las instancias pertinentes para adjudicar las innovaciones a su lugar dentro del sistema *ifá* y sus respectivos 256 signos. Este procedimiento hace recordar el círculo hermenéutico: Se trata de un proceso de comprensión de novedades suponiendo la existencia de una preconcepción basada en contenidos y significados conocidos los que, al tratar con las novedades, se expande y modifica la preconcepción. En este modo, el sistema criollo de *ifá* debería haber reemplazado al caballo por el automóvil cuando la adivinación reveló situaciones de viajes. Los signos de *ifá* ganan nuevos horizontes de significación, aún cuando los tuvieran incorporados como potencialidad, ya que *ifá* tiene en cuenta todas las dimensiones de tiempo. No obstante, para la persona ajena sigue siendo un misterio el proceso como se asigna una innovación a un signo determinado.

**Van Haren, Nina, Iris Wierstra, and Toon van Meijl:** The Politicization of the Immigration Debate in the Netherlands. Boat Refugees and the Possible Solution of Border Control. *Anthropos* 114.2019/1: 157–168.

The enhanced media attention for boat refugees may be regarded as part of the Dutch immigration debate. In the Netherlands, a shift has occurred from a policy model focusing on multiculturalism, emphasizing the preservation of one’s own culture, to an integration policy aiming at assimilation. Events such as the September 11 attacks in 2001 and the assassinations of politician Pim Fortuyn and filmmaker Theo van Gogh, known for their critical attitude towards Islam, have transformed the immigration debate in the Netherlands. The current support for the populist anti-immigration party of Geert Wilders has continued to develop the public opinion that immigration to the Netherlands could lead to a disruption of society.

The Dutch discourse underlying the immigration debate is based on assimilation of migrants in order to maintain and protect the Dutch nation and culture. Fear of the non-Western stranger plays an important role in the dominant discourse in the Netherlands. Besides the fear that immigrants would not contribute socioeconomically, the public is concerned that immigrants might have different, irreconcilable values, compared to those dominant in Western democracies. Therefore, migrants would threaten Dutch national identity. Policies are constructed, which are affected by emotional assumptions instead of empirical evidence. The immigration debate is highly politicised.

This means that political interests and emotional connotations are intertwined with political decision-making. This politicization of the debate originates from a nationalist discourse, dominating European societies. Nationalism is primarily a political principle, which holds that the political and the national unit should be congruent. For Dutch society, this means that the geographical border of

the Netherlands overlaps with the imagined border of Dutch ethnicity. Hence, nationalism becomes an emotional force in which a shared culture is an important element. This discourse emphasizes a dichotomy between “us” and “them.”

Two main solutions are proposed to stop the increase of boat refugees, but they are not assumed by migration experts to lead to the desired goal of reducing the number of migrants. First, it is suggested to boost development in the countries of origin in order to diminish motivations to migrate. In the Netherlands, the Minister for Foreign Trade and Development Cooperation of the Labour Party recently allocated 50 million euro to be invested in African economies. However, it appears that development aid is counter-productive. Development aid will not stop migration, but it will offer more opportunities to migrate.

A contradiction between policy and evidence, in the second place, is apparent in the proposed policy solution of an intensification of border control to prevent migrants from entering Europe. In this article, the focus is on this proposal to intensify border control, mainly because this solution is being debated in detail, both in newspapers and in migration literature. Moreover, the solution of border control has already led to a great loss of lives. Based on a thorough comparative analysis of newspaper articles and migration literature, the conclusion is that this strategy of closing borders originates from a politicized instead of a scholarly, evidence-based perspective on migration. Over the last two decades, the European Union sharpened its external borders through measures such as the creation of sea surveillance systems, detection equipment, and the installation of fences to repel migrants. The policy intends to prevent more boat refugees from drowning at sea. However, it is often argued that the goal of reducing immigration did not succeed, because stricter border control led migrants to take alternative, more risky routes to Europe. These increased controls, therefore, have the opposite effect of a higher death toll of migrants who attempt to cross the Mediterranean Sea. This main solution of sharpening border control is a result of the politicization of the immigration debate, which is based on a nationalist discourse, which entails the fear that European societies will be disrupted by an increasing influx of migrants.

The increased control of the southern European border did not stop migration but led to a change in routes that migrants take. Before the border controls were strengthened, most migrants travelled from the Strait of Gibraltar to European land; nowadays more migrants travel via the Canary Islands. These routes are longer and more dangerous. Moreover, as apparent in the news, migrants are not deterred to cross the Mediterranean Sea, even though these routes are dangerous. So, restricting migrants to come in by intensifying border control will not stop migration, but it will instead force migrants to enter Europe illegally and via more dangerous routes, with a higher risk of drowning. Therefore, we can expect the number of drownings to rise when the European Union proceeds with its plans to intensify the protection of borders.

Similar to an intensification of border control, tackling the human traffickers with stricter military policies will not stop migration. The policies of stricter border control make it more difficult to enter Europe. This will guide potential

migrants into the hands of human traffickers, who will undertake increasingly risky journeys with a possibly higher death toll. According to the relief organization “Doctors without Borders,” human trafficking is growing due to the closed borders of Fort Europe. Therefore, the goal to counter human traffickers in order to reduce boat migration and associated border deaths is not based on evidence either.

The discrepancy between the inexorable evidence that border control does not reduce migration but enhances riskier routes and related deaths, and the political decisions to nonetheless sharpen the borders, demonstrates the highly politicized character of these decisions. The question remains why politicians implement these policies while there is abundant evidence available that these policies have contradictory effects. One reason could be ascribed to the nationalist discourse that is dominant among a large part of the European population. This appears in the growing number of people in European countries who vote for political parties that wish to close external borders. And the traditional parties fear the loss of voters, if they do not comply with the nationalistic discourse.

**Kleden, Paulus Budi:** The Truth in Relation. A Lamaholot Understanding of Truth. *Anthropos* 114.2019/1: 107–117.

The question of truth, of what is right or wrong, is present in all groups of people of all times. People can deal with it in sophisticated philosophical reflections or theological disputes. It can also be found in cultural practices, rites, and the wisdom of life of simple people. In all these, people express their understanding of truth, their efforts to do what is right, and their negotiations to deal with the violation of what is true. In certain cultures, the question of truth has been developed systematically as a separate intellectual endeavor, in others it is just lived out in daily life and expressed in sayings and deeds.

Lamaholot is the name of the language spoken by the group of people living in the eastern part of the island Flores and the three small islands close by, as are Adonara, Solor, and Lembata. There are differences within the Lamaholot people, but there are also many unifying cultural and historical features of the Lamaholot language area. Lamaholot means a region where its people and cultures are connected one with another or where smaller regional areas, clans, and communities are connected with one another because they share the same language, culture and tradition.

To understand better its concept of truth, it is essential to have an idea of some cultural characteristics of Lamaholot-speaking people, which are common for all groups. The first one is their parentalistic image of the Divine. Like other groups of the small Sunda Islands, the Lamaholot people believe in a God who is father-mother. The female or mother dimension of the Divine is represented by the earth or world; and the male or father dimension by sun and moon. There is no way to choose to adore the one and neglect the other, because the two dimensions speak about the same God. The Divine is not an object of adoration that is separated from daily life but is a power that is manifest in everything. Therefore, the whole world is sacred.

The second one is the kinship structure. People in a traditional village are divided into clans. The bond of the families of the same clan is very strong because the clan is involved and responsible in all matters of the families. The clans are organized into more prominent groups called *klé*. Clans of the same *klé* are considered as relatives with certain rights and responsibilities. In a village, there are three *klé*. In dealing with matters related to *adat* (the tradition of marriages, deaths, opening a new field, or harvesting), clans of the same *klé* help each other. Regarding this, the social organization is characterized by subsidiarity. And with this, harmony is guaranteed.

The third one is power relationship. The most powerful group in the village community is the group of the landowners. There are four main clans with special roles during rituals and in the governance of the village.

The fourth one is the norm concerning marriage. Marriage in Lamaholot is arranged by the clans. The arrangement is mainly about the dowry. Dowry is paid in the form of ivory; its number and size depend on the negotiation between the families of the bride and bridegroom. The regulations of marriage determine who can marry whom and who has to pay a dowry to which family.

The fifth one is about the integration of strangers. The main mythology of the people around the mount of Ile Mandiri demonstrates a model of integrating strangers into the local community. The main figure in the myth is Pati Golo Arakian, coming from Timor or Java and who is married to Wato Wélé, a woman borne by the mountain. With this, foreigners are integrated into the local community.

The sixth one is mutual help. The people of Lamaholot feel a strong bond to their village, which leads them to call it “Ina lewo tana” (mother village community), while the people are “kréak” or “ana lewo tana” (children of the village community). As children of the mother Lewo Tana, they are obliged to help each other in meeting their needs and accomplishing their responsibilities towards the village and the Divine.

Truth is always embodied in life. There are different forms of the truth, which show that truth is related to different aspects of life.

The Lamaholot-speaking people have an oral tradition: Everything is orally transmitted. History is learned and told in the form of stories. Telling a story is not a matter of the creativity of a person but of the interest of the whole society. The cohesion of the community depends very much on the truth shared in a story. Storytelling becomes part of the ritual. In such a situation, faithfulness to the story and history is of great importance. Truth is what is faithful to the story and history.

Truth is not only about propositions, the adequacy of what is said/told with regard to reality: the story or history. It is also about the position one takes in the limited freedom given to a person. The Lamaholot-speaking people do not have fully arranged marriages, but there are regulations from which group one can take a husband or wife. The *klé* from which one can take a wife is called “muro’ wana”: the proper right side. It is expected that young men and women follow the norms in making their choice of whom they are going to marry.

Truth as the right position is shown in the traditional dances. On special occasions, like on the feast of harvest or the wedding of sons and daughters of important families, the dances are performed, normally in the evening. These celebrations and the following dances were in the past the moments for the young people to express their love. The dances are started by the girls. When a young man wants to join, he has to make sure that the girl on his right side is a girl he can marry. The girl has to be his “muro’ wana.”

Telling the truth or doing it is not primarily for the sake of the person but for society. It is not about the satisfaction or the calmness of the conscience of the person after revealing the truth, but about the functioning of the whole society, the harmonious relationship between families, clans, and *klé*. It is that people do not have any interest or commitment to tell or do what is true. Higher value and more importance are given to social harmony and peace. Socially appreciated is not the person who stands firmly and fights courageously for the truth but the one who promotes intact relationships and strengthens the cohesiveness of society, even to the extent of keeping silence about an injustice done by others. A person who likes to fight is called “gening alant” and is not liked by people because he only makes noise (*wengi*) in the village.

The truth is not partial; it is the wholeness and serves the unity. There are different words in the language of the Lamaholot to describe the truth. One of them is related to wholeness: *teka*. Its meaning is “to meet the core of something.” When one throws a stone and it meets its object, people will say *teka*. The truth, therefore, is not evaluated independently and separately from the wholeness of the social norms. People can identify themselves with a true proposition or behavior, because it does not cause separation and division but instead brings them to unity.

Practicing the truth is compared to walking a straight way. It is not in the sense of telling the truth by being too verbose. It is about living a life according to the will of the Divine and the norms of the community; it is about not being crooked.

It has been obvious that truth is always in relation to something/someone. In fact, the Western-Greek tradition also defines the truth as relation: *adequatio intellectus et rei* – the adequacy of the intellect and things. If there is no adequacy, there must be something wrong on one part of the relation. In the culture of the Lamaholot, truth is the adequate relation between a proposition or behavior with the Divine, creation, the village community, and the self. The truth is not absolute; it has its value in its relation to other cultural values. However, it is not relativism and does not allow arbitrariness. Every person is expected to know what is true for him/her in a given situation.

**Arenz, Karl, Cândida Barros e Valeria Gauz:** Um Catecismo Amazônico. O “Compendio da Doutrina Christam na Língua Portuguesa & Brasileira” de João Felipe Bettendorff (1687). *Anthropos* 114.2019/1: 181–193.

O catecismo “Compendio da Doutrina Christam na Língua Portuguesa & Brasileira”, de autoria do padre João Felipe Bettendorff (1625–1698), foi o último livro sobre a língua tupi impresso pela Companhia de Jesus no período colonial

(1687) e o primeiro que teve como autor um jesuíta que atuou na Amazônia.

Aos dez anos, em 1635, o jovem João Felipe entrou no colégio de Luxemburgo, pertencente à Província Galo-Belga da Companhia de Jesus, iniciando longo processo de formação que só se encerraria com sua ordenação presbiteral em Cambrai em meados de 1659. Em 1659, ele recebeu como destino missionário a Missão do Maranhão, provavelmente em resposta a um apelo urgente do então seu superior, o padre Antônio Vieira, de obter mais sacerdotes para as atividades da Companhia de Jesus na Amazônia portuguesa. Ao chegar à região, Bettendorff foi enviado à foz do rio Tapajós, tendo como incumbência a fundação de uma missão. Uma de suas primeiras medidas foi proceder à redação de vários diálogos de doutrina em línguas não tupi (Tapajós, Urucucus e Nheengaibas).

João Felipe Bettendorff foi aprendiz, difusor, autor e normatizador da língua tupi usada nas missões amazônicas. Dessa maneira, ele abrangeu todas as atividades concernentes à política jesuítica de evangelizar em tupi, entre elas a de atuar na uniformização dos textos catequéticos, para evitar uma indesejada diversidade.

Nas “Advertencias”, Bettendorff apresenta as partes do seu catecismo (orações, preceitos e diálogos de doutrina), assim como prescreve as formas diárias de utilizá-lo no cotidiano da missão e explica o valor fonético de algumas letras usadas para o tupi. Além das orações e das listas de preceitos (1–29) e dos diálogos (30–105), o *Compendio* contém dois formulários de sacramentos (batismo e extrema-unção) (106–132). Todos os textos são traduzidos para o português. No final, há textos em latim relativos à “Bençã da Mesa” (133), a “Ladainha de Nossa Senhora” (134) e o “Modo de ajudar à Missa, segundo a Igreja Romana” (138).

A seção dos diálogos de doutrina no *Compendio* está organizada em três partes (Fé, Esperança e Caridade). A organização tripartida está presente nos autores de catecismos jesuíticos em língua alemã. O *Compendio* com cerca de 200 turnos, representa o estatuto do catecismo breve, destinado a ser memorizado pelos índios para uso diário na doutrina. O título da obra (*Compendio*) e a Dedicatória enfatizam o caráter da obra como sumário.

Alinhado à proposta de oferecer um sumário, Bettendorff usa o recurso gráfico de uma estrela, parecida a um asterisco (\*), para sinalizar os turnos de perguntas e respostas que não deveriam ser eliminados quando houvesse uma necessidade de abreviá-los. Dessa forma, o controle jesuítico sobre o texto de evangelização se mantinha também na versão reduzida da doutrina (“quando fosse necessário abreviallos [os diálogos], nunca se deixem de fazer as perguntas notadas de huma estrella, em sinal de serem as principaes, e mais necessárias de todas”).

Em relação aos dois formulários de sacramentos contidos no *Compendio*, ambos estão relacionados ao conceito do “bem morrer os Índios”: “Breve instrução para Baptizar em caso de suprema necessidade” (106) e “Breve Instrução para ajudar a bem morrer algum moribundo, com todos os actos necessarios em aquela hora” (119–131), ambos relacionados à morte, motivados talvez pelas inúmeras epidemias que assolaram a Amazônia, principalmente nas décadas de 1660 e 1690. Ambas seções vêm citadas no subtítulo da portada do *Compendio* (“com duas

breves Instrukções: ãa para bautizar em caso de extrema necessidade, os que ainda são Pagaõs; & outra, para os ajudar o bem morrer; em falta de quem saiba fazerlhe esta charidade”).

Convém lembrar que a atividade missionária, na época barroca, tendia acentuar a preparação para a morte enquanto fenômeno onipresente (epidemias, guerras), o que explica a importância acordada aos sacramentos do batismo e da extrema-unção, além da confissão. No caso dos índios aldeados, os referidos rituais confirmavam a pertença tanto à cristandade universal quanto ao aldeamento local.

O projeto de fazer um catecismo bilíngue tupi-português foi concretizado no *Compendio*, diferentemente da edição de Araújo e Leam (1686), que não apresentava glosas em português. Nesse ponto, Bettendorff satisfazia seu desejo de ter um instrumento de evangelização que pudesse ser usado na catequese dos colonos e ao mesmo tempo auxiliar os missionários que não soubessem o que estavam dizendo em tupi.

**García, María Luz:** Translated Justice. The Ixil Maya and the 2013 Trial of José Efraín Ríos Montt for Genocide in Guatemala. *American Anthropologist* 121.2019/2: 311–324.

This article takes an ethnographically engaged approach to questions of representation and cultural difference in democratic process in post-civil war Guatemala. When José Efraín Ríos Montt became the first former head of state convicted of genocide within his own country, in 2013, Ixil Maya witnesses who testified against him became international human rights icons. However, the trial was marked by difficulties in communication between Ixil witnesses and non-Ixil lawyers, judges, and observers. “Miscommunications” resulted from diverging forms of speech that are deeply connected to different identities and ways of experiencing and understanding history. Discursive expectations within the courtroom limited recognition of Ixil ways of speaking and, consequently, of Ixil subjects. These expectations also obscured Ixil contestations to systems of power both inside and outside the courtroom.

This analysis calls, therefore, attention to the central role of language in processes of justice and political activism in solidarity with marginalized populations. Specifically, the court proceedings that took place in April 2013 concerned the sexual violence that had occurred in Guatemala during the height of war from 1982 to 1983. Sexual violence was part of the campaign to decimate the Ixil population, and these testimonies were an important part of the case against former president José Efraín Ríos Montt, who took power through a military coup in 1982, as well as against former director of military intelligence José Mauricio Rodríguez Sánchez. Both men stood trial for genocide of the Ixil people and crimes against humanity.

Although the extreme violence of this period targeted large sectors of Guatemala’s population, primarily the country’s twenty-one Maya groups, the 2013 trial focused on the deaths of 1,771 Ixil people and the violence to which ninety-eight indigenous witnesses testified, which prosecuting attorneys argued met the legal definition of

genocide. Testimony described horrific acts of torture in explicit detail, at times punctuated by the witness sobbing and wailing in uncontrollable grief. Though their testimony was painful, witnesses referred to their duty both to those who had died and to their children and grandchildren, whom they hoped would be spared from such violence in the future.

However, as the trial of Ríos Montt was unfolding, there was a sense of unease among non-Maya observers that Ixil responses seemed out of place. Ixil witnesses, who largely testified in the Ixil Mayan language, struggled to answer basic questions during the swearing-in process, and their responses often seemed to observers to have little connection to even the most direct questions posed by lawyers during cross-examination. As an attendee at the trial with some reputation for speaking and studying Ixil, the author was asked repeatedly by others in the gallery to confirm that Ixil-language court interpreters had distorted Ixil responses or misinterpreted questions posed to them. Observers usually pointed to confusion that was mistakenly attributed to differences in “accent” among Ixil speakers or to fatigued interpreters who omitted important words or phrases. In fact, the gap between participants was much more profound. García argues, therefore, that “miscommunication” between Ixil witnesses and non-Ixil participants in the trial was not a question of lexical translatability but rather reflected patterns of language use that are part of higher-level sociohistorical processes in which certain ways of speaking are privileged at the exclusion of others. Ixil ways of speaking-in particular about the past are connected to larger Ixil historical experience and to the under-privileged cultural and discursive contexts in which such talk has been typically shared.

**Jacobs, Michelle R.:** Resisting and Reifying Racialization among Urban American Indians. *Ethnic and Racial Studies* 42.2019/4: 570–588.

This article looks at the internalization and strategic utilization of racialized ideas about “Indianness,” or what it means to be “Indian,” among urban American Indians. Based on 2.5 years of ethnographic research in two urban communities of American Indians, this study illustrates that they simultaneously resist and reify dominant, essentializing images of Indianness (e.g. brown skin, black eyes and fullbloodedness). Urban, frequently “mixed-blood” Indians work to attach new meanings to Indianness that align with their individual experiences of Indian identity. Paradoxically, at the same time, however, they contradict their resistance efforts with practices and statements that indicate their attachment to the racialized images they are trying to resist. Jacobs argues, therefore, that both internalized oppression, or “colonized mind,” and strategic essentialism are persistent mechanisms of racialization among urban American Indians.

The term “racialization” refers to the processual quality of racial meanings that shift and change over time and across space as they engage with multiple social, economic and political forces. It is an ideological process that creates boundaries around differently defined (“racialized”) groups in a society. Physical attributes (or phenotype) such

as skin color, hair texture and eye shape are seen as the only cues necessary to understand who someone is – from their sexuality to their spirituality to their intellectual capacity. Racial meanings are rooted in history, but they are continuously (re)created and incessantly creating new contemporary realities for racially defined members of society. As race-based ideas take shape in the institutions of society, they also become ensconced in individual, family, and community identities and habits.

Several state sanctioned and culturally sustained racial projects perpetuate myths about American Indians. Jacobs refers to these myths collectively as the “Indian Imaginary.” It includes such stereotypes as: “real Indians live on reservations,” they “look like Indians,” they are “tribally enrolled,” etc.

Thus, ignorance of indigenous histories perpetuates the misconception that “real” Indians live on reservations when the majority of them in fact do not. Northeast Ohio is not home to any Indian reservations, yet American Indians reside also there. Their residence is explained by (at least) two different migration streams. The Indian Removal Act (1830) established the government’s right to remove Indian communities from their eastern homelands to reservations west of the Mississippi River. However, few people know that many Indians refused removal and remained in the southeast, disconnected from their tribes. After the Second World War, many of the Indians who stayed behind migrated to urban centers in the north looking for work. This migration stream accounts for a portion of Ohio’s Indian population.

Racialization relies on visual, physical cues used to distinguish between members of different groups. Whether meant to invoke abhorrence or adulation, stereotypical portrayals construct Indians as distinctly other. Over time, one aspect of their differentness has remained the same – the association of “real” Indians with phenotypic traits such as reddish brown skin, black hair and high cheekbones. This image of indigenous people is still found in advertising, movies (e.g. Disney’s Pocahontas) and sports (e.g. the Washington “Redskins”).

“Full-bloodedness” and tribal enrolment are distinct yet intertwining features of the Indian Imaginary. Ideas about “blood” and “tribe” are historically rooted in indigenous communities, but their meanings have shifted over time. Once fluid understandings of these concepts have been eventually replaced by more reductionist ideas imposed on tribal entities by the federal government that restrict the number of people who count as “Indians” in official state proceedings.

**Ferry, Elizabeth:** Royal Roads and Entangled Webs. Mining Metals and Making Value in El Cubo, Guanajuato, Mexico. *Journal of Anthropological Research* 75.2019/1: 6–20.

In this article, Ferry analyzes recent struggles in the gold mining town of El Cubo, Guanajuato, Mexico, over what should happen to mining profits. Rather than framing these primarily or only in terms of a chain from production to consumption and periphery to metropole, she explores them as “points of intersection,” “divergent paths,” or

“entangled webs.” This perspective, allied to a more expansive theorization of value-making as “the politics of making meaningful difference and making differences meaningful,” allows us to see these contests in a new light, as attempts to revalue places close to the mines and people with long-standing connections to those places. By doing this we can recognize the capacities of miners and others in mining communities to create and contest value in the intersections of entangled webs, rather than seeing them only as those left behind in the transfer of value along a commodity chain.

Ferry conducted her research from 1996 to 1998, in a small town of about 900 souls, 10 km from the city of Guanajuato, Mexico, in the Sierra de Santa Rosa, which lies between that city and Dolores Hidalgo. The town of Santa Rosa is divided into upper and lower sections, transected by the small Guanajuato-Dolores highway. In the upper section, where she lived, there was one road clinging to the spine of the hill, paved with a combination of stones and concrete. When she first moved in, she inquired if there was a mailing address for the house and was told it was “Camino Real, sin numero.” (“without any number”). Moreover, when she had been living there a few months, I watched a children’s game at a town festival—which consisted of loading a donkey with boxes of cookies wrapped in aluminum foil and letting it loose. The one who managed to catch the donkey got the cookies. The game was called “La Plata del Rey” (The King’s Silver).

After some time, Ferry realized, and later confirmed, that it was a colonial royal road, part of the tributary system (in both senses of the word) that fed into the Camino Real de Tierra Adentro, which runs for 2,600 km from the Spanish colonial capital of New Mexico near San Juan Pueblo to Mexico City. As such, the road was part of the network called La Ruta de la Plata (The Silver Route) because silver from the mines of Zacatecas, Guanajuato, and San Luis Potosi was transported along this road, including the 20% tax imposed by the Spanish crown, the *quinto real* or Royal Fifth. At Mexico City, the silver was transported on yet another Camino Real that ran to the port of Veracruz. The richest family in Santa Rosa first made its money by robbing the donkeys of the silver as they passed through the town. Hence, the children’s game mentioned above. Silver created, therefore, a road to carry it, and in the process, it created and then linked all the places along its path. After independence from Spain and the shift of the nation’s economy away from silver, this road fell into disrepair and many of the places along it became ghost towns.

As such, the Camino Real system is a material, territorial instance of what is often known as a “commodity chain.” Specifically, the transformation of raw materials into finished products is frequently framed in terms of contrast the glitter and the gloom of gold, the bitterness of sugar, the bright side and the dark side of aluminum, and so on. Such representations have some unintended effects: they tend to place the value-making at the “production” end in terms of “nature” and “raw materials,” whereas the value-making that happens “further along the chain” is thought of as “value-added” and the result of human ingenuity, skill, or taste. However, a more expansive theorization of value-making as “the politics of making meaningful difference and making differences meaningful”

allows us to see the value-making in a new light, as attempts to revalue places close to the mines and people with long-standing connections to those places.

**Erbig, Jeffrey A.:** Across Archival Limits. Colonial Records, Changing Ethnonyms, and Geographies of Knowledge. *Ethnohistory* 66.2019/2: 249–273.

In this article, Erbig examines relationships between archival records produced in borderland spaces and the histories of autonomous (non-subjugated and non-missionized) indigenous peoples. Focusing on the Banda Oriental region of South America (today Uruguay), he argues that the geographical content, dispersion, and manipulation of colonial records have served to silence, or downplay native history. Specifically, as Portuguese, Spanish as well as missionary (Jesuit) administrators sought possession of this borderland, they overstated the reach of their own settlements and strategically ascribed ethnic labels to indigenous neighbors to appropriate their lands or delegitimize their sovereignty. The geographical dispersion of colonial records over time has masked the inconsistencies of such claims, and colonial ethno-geographic imaginations thus persist. By reading colonial sources from multiple settlements against one another, this article identifies contradictions in the geographic and ethnographic information they provide, laying a foundation for new ethno-geographic imaginations that reclaim the spaces and agency of autonomous indigenous communities.

The author also points to the fact that the dynamic nature of ethnonyms in colonial records engendered contradictory and fragmented pasts for the communities to which they were meant to refer. As scholars used ethnonyms as proxies for cataloguing diverse *tolderias* (settlements) the ethnonym employed in a given source determined which ethnohistory – Charrúa?, Minúan? in the case of Uruguay – would fit into the particular ethnic label. Retellings of the 1715 militia expedition from Yapeyú against indigenous populations of Banda Oriental illustrate such struggles: in defining the *tolderias* encountered by the militias, some historians suggested that they were Bohanes, Charrúas, and Yaros; some countered that they were Bohanes and Yaros, but not Charrúas; one suggested that they were all “Uruguayan Indians”; and by the late twentieth century, most suggested that they were all Charrúas. Meanwhile, anthropologists sought to agglutinate individual ethnonyms under broader categories, affirming that all participants were Charrúas, purporting that Bohanes may have been a misspelling of Minuanes, or suggesting that Yaros may have been Kaingang people.

This tendency toward agglutinating diverse peoples, driven by a paucity of available records, has produced a historiographical weight against which more recent scholarship and Indigenous social movements have had to contend. Present-day indigenous Americans in Uruguay, Brazil, and Argentina have reclaimed Charrúa identity in forming such groups as the Association of Descendants of the Charrúa Nation (ADENCH) and the Council of the Charrúa Nation (CONACHA). Charrúa and other ethnonyms have thus been integral to the reemergence of indigenous peoples in a region that has long denied their

existence. Yet taking such terms at face value and assuming that they were meaningful to colonial-era indigenous actors leads to narratives of vanishing, as ethnonyms in historical texts primarily designated people who maintained political autonomy while native peoples' integration into the colonial sphere coincided with their discursive disappearance. Accounts of ethnic identification thereafter might draw on the increasingly asserted oral traditions of re-emergent indigenous communities today.

This type of reading also requires the acknowledgment of contradictions between the short-range territorial vantage points of source materials and their authors' efforts to project an understanding of a countryside about which they had little knowledge. Reading interethnic engagements from multiple vantage points both highlights the contradictions of individual accounts and allows for deeper analysis of the interests and motives of *tolderias* and *caciques* as they moved throughout the region and engaged various locales. This, in turn, enables the construction of new territorial frames that highlight the plurality and locality of indigenous socio-cultural organization. Moreover, it derives meaning from indigenous actions where indigenous voices are elusive, and it highlights material factors, rather than purported ethnic tendencies, as the driving forces behind such actions. Lastly, it acknowledges the authority exercised over particular territories by autonomous native communities.

**Gaibazzi, Paolo:** West African Strangers and the Politics of Inhumanity in Angola. *American Ethnologist* 45.2018/4: 470–481.

The author had conducted his field research among the Mande-speaking people of The Gambia in 2006–8, 2012 and 2014 and in Angola in 2015 and 2016. He gives the following summary of his article: “Since 2002, Angola has increasingly resorted to illegalization, deportation, and predatory policing to manage immigration. The resulting abuses lead Muslim West African migrants, especially those from Mande ethnolinguistic area, to denounce Angola’s lack of ‘humanity’. Their takes on inhumanity cannot be sufficiently explained by either conventional understandings of human rights or biopolitical theories of legal exclusion and bare life. Instead, Mande notions of hospitality, empathy, and the ‘human right’ to survival enable migrants to navigate Angola’s regimes of clientelism. Inhumanity results from the state’s repression and predation, which prevent migrants from negotiating with their ‘hosts’ on affective-ethical grounds rather than solely on legal ones. Departing from Western Enlightenment, Mande humanism provides an alternative perspective from the South for analyzing how life and politics connect.”

Buba, one of the informants, told the author: “You see, there is not system here. In [Italy], if you have no documents, they catch you and deport you. That’s fine. Here, it’s not like that. They [the police] come today, they arrest you, you pay. The next day they come again. If you say, ‘I already paid yesterday,’ they shout at you, ‘Shut your mouth! Take out the money!’ They know no humanity ... You cannot work, you cannot do business. The little you

get, they take it from you! Angolans are not good. ... Their heart is dry ...”

Although global models of migration management inform Angola’s state project, membership and participation in the Angolan polity defy overly legalistic, binary understandings of inclusion and exclusion, citizen and alien, legality and illegality, which are especially evident in Agambenian approaches. The politics of inhumanity that alienates West Africans centers less on biological life than on the human potential for connection. In addition, while it is influenced by global humanitarianism, West African humanism is firmly rooted in Mande cultural history, not the Western Enlightenment. This should warn us against the use and abuse of biopolitical theories in ethnographic analyses of migration governance and dehumanization. An alternative analytical possibility might then emerge in which, rather than importing European political philosophy to make sense of postcolonial African realities, we harness the latter’s potential to illuminate the contemporary human condition and its political forms.

The term humanity ... has equivalents in Soninke and other Mande languages. Humanity, as “group” or “species”, translates in Soninke as *adamarenmaazu* (or *hadamarenmaazu*), and as *(h)adamadenya* in several other Mande languages. This is a compound that literally means the condition of being Adam’s children (i.e., human beings). The term *adamarenmaazu/adamadenya* also conveys different social and ethical meanings associated with the human condition, such as solidarity, sociality, civility, and politeness. Thus, my interlocutors often used humanity as a synonym for “humanness” and in particular for *hinneye* (empathy, also translated as sympathy, compassion, or pity). They believed empathy to stem from the hear (*sondame*) – or more precisely a tissue adjacent to the heart – as the center of affect as well as of moral judgement and intentionality. It is on this semantic register that Buba accused Angolans of having a dry, insensitive heart.

Mande humanism is inextricably tied to Islam, the dominant religion in Mande. The universalistic idea of shared descent of “being children of Adam” (*adamarenmaazu*) most likely derives from Islamic theology. Similarly, the word *hinneye* has Arabic origins, and several of my informants cited the Quran when they explained *sondome* as the anatomical source of moral intentionality. Notions of solidarity and empathy also characterize Islamic precepts of charitable behavior, to which most of my interlocutors rigorously adhered. It thus struck me that the observant Muslims among them were resolutely convinced that shared humanity supersedes religious affiliation. In the words of a senior migrant, “Religion (*diina*) makes the person better, but before that, we are all human beings (*adamarenmu*) from the same mother and father.” This interlocutor does not ignore Islamic influences, but for him common descent and hence relatedness take precedence over divisions among humans, such as religious differences. This ideological overtone may make sense for a Muslim migrant negotiating his position in a predominantly Christian and secular country.

Mande humanistic ideas become salient in migratory contexts. Human and commercial mobility was pivotal in the emergence of the Mande civilizational space. Long-distance travel has historically been a central feature in

Soninke livelihood strategies. Soninke speakers view travelling (*terende*) as not only a search for work and business opportunities but also as an opportunity to observe human diversity and to cultivate ethical and affective sensibilities. Travelling is a way of knowing the world out there, the customs (*laadanu*) and dispositions (*jukku*) of different human groups. References to humanity (*hadamadenya*) also feature prominently among Malian hustlers (*aventuriers*), not as a subject of philosophical reflection but as an ethical condition of being and becoming.

Travelling is as much about exploring the human condition as it is about the traveler's own humanity. Said otherwise, the "stranger" is a central trope in the imagination of shared humanity. In the Mande context, a stranger is virtually anybody traveling outside his or her own home community. A stranger is automatically a potential guest, somebody in need of hospitality and care; tellingly, *stranger* and *guest* are the same word in Soninke (*muqqe*).

The centrality of hospitality in Mande and West Africa at large can hardly be overstated. Relations between hosts and strangers constitute a leitmotif in the history of settlement and frontier mobility across West Africa. Hospitality sustains a wide array of mobilities, ranging from casual visits by relatives to large-scale migratory phenomena. Codes of hospitality have been adaptable to different political economies, and at least in The Gambia, they still inform postcolonial politics. Comparatively speaking, hospitality is often crucial for defining the very boundaries of humanity. This is also true for Mande "humanity".

**Ogunnaike, Oludamini:** Performing Realization. The Sufi Music Videos of the Taalibe Baye of Dakar. *African Arts* 51.2018/3: 26–39.

The Sufi communities of Dakar have begun to receive serious scholarly attention for their remarkable artistic traditions. Roberts and Roberts' groundbreaking work on the visual arts of Dakar (2003), work by McLaughlin (1997, 2000), Niang (2009), and Hill (2016) on Sufi influences in popular Senegalese music, and Buggenhagen's work on Mouride pilgrimage videocassettes and DVDs (2010) have begun to bring these traditions the wider scholarly attention and appreciation they deserve. In addition to these art forms, at the turn of the century, a new genre of Sufi art began to emerge in Dakar, Senegal: the Sufi music video. This new genre of Sufi art differs significantly from older videos of performances of Sufi poetry or music, in that it utilizes the features of the music video genre instead of merely being a recording of a performance of a different genre (e.g. the widely available video recordings of poetry recitations and musical concerts).

I was introduced to these videos by disciples of the branch of the Tijaniyyah founded by Shaykh Ibrahim Niassé (d. 1975), known as Baye Niassé, during a research trip in which I interviewed *shaykhs* and disciples in Dakar and Medina Baye between January and May 2014. This branch of the Tijaniyyah is the most popular Sufi order in West Africa, and is known for its controversial practice of *tarbiyah*, in which disciples are given an intense regimen of formulas to recite until they experience *fana'*, annihilation in God. When I asked disciples about their

experiences of this intense spiritual training, many of them told me that they couldn't describe their experience in words, but that these music videos could express things better than words could. I learned that many disciples systematically watch these videos as a way of reminding them of their experiences of annihilation in God (*fana'*) and of cultivating a particular ethical/psychological/spiritual disposition of focusing on (*tawajjuh*) their spiritual master (*shaykh*), the Prophet and God. The Sufi tradition is replete with examples of artistic forms that serve similar functions – expressing ineffable spiritual realities and inducing/ cultivating certain states and dispositions in their audiences – but these music videos mark the transition of this tradition into a new artistic genre.

In this paper, I will analyze two of the most popular of these Sufi music videos, "Delül Ci Yalla" by Aïda Faye [<https://www.youtube.com/watch?v=aj-jZTqCgUI>] and "Baye Your Side" by Maxi Krezy featuring Fadda Freddy and Ndongo D [<https://www.youtube.com/watch?v=7Vpn1PXJcWk>], examining the various discursive and non-discursive strategies they employ to express and perform the ineffable experiences of spiritual realization and sanctity. As in most Sufi texts, the lyrics of both songs are studded with dense allusions to the Qur'an, *hadith*, classical Sufi poetry, and Sufi doctrines and symbols. However, perhaps even more interesting are the visual symbols these videos employ to allude to, embody, and perform these ideas, practices, and experiences.

I will attempt to elucidate the immanent "performance theory" at work in these two videos, with reference to contemporary and classical Sufi texts of the tradition, in order to better understand the aesthetic choices and strategies employed. I will further argue that these music videos, and the genre as a whole, are perhaps best understood as a "remix" of the popular local genres of zikrs and poetry recited at Sufi gatherings throughout Senegal, as they share many of the same formal features, functions, and aesthetic/performance theory. Finally, I will discuss how these videos are used as a part of a conscious program of ethical and spiritual self-cultivation, and the implications of this and other new-media practices for studies of contemporary African art, as well as Sufi and Islamic studies.

The present study, however, is meant to serve more as a commentary upon these two intertextually dense and richly allusive music videos than a description of the social scene in which they emerged.

This study is significant for several reasons. First, I hope it can serve as a kind of corrective (extending Asad's [2009] recommendation to these not-merely-discursive artistic traditions) to the tendency of anthropological studies of the Sufi arts of Senegal to miss or gloss over the allusion to wider traditions of Islamic literatures and symbols, often quoting *hadith* and famous Arabic Sufi sayings and verses of poetry as "local Wolof proverbs". Secondly, this study will present the aesthetic theories of meaning and performance current among the audience and performers of these music videos, instead of merely subjecting the videos to the lens of contemporary Western theories of performance. Relatedly, it will examine the creative strategies which these artists use to perform, not only their particular urban, Muslim, and Tijani identities, but also

their experiences of spiritual realization, as well as the ways in which these videos are used by other Tijani disciples as a reminder (*dhikr*) to provoke or cultivate certain spiritual states and dispositions. These music videos represent a significant new dimension of the artistic landscape of the increasingly transnational communities of African Sufism, and I hope this study is but the first of many of this new tradition.

**Brodnicka, Monika:** The World as Manifestation of Spirit: Mysticism and Metaphysics in West African Religions. *Journal of Religion in Africa* 47.2017: 311–345.

The discussion of mysticism in indigenous religions has been generally absent from academic discourse since the inception of African Studies. While some initiated scholars and their allies, such as Amadou Hampaté Bâ (Mali), Leopold Sedar Senghor (Senegal), and Boubou Hama (Niger), address mysticism in their respective cultures, their work has been drowned out by competing discourses on West African religions. These discourses overshadow, divert, or even outrightly dismiss mystical indigenous conceptions of the world. Discussions of African Traditional Religion/s (ATR/S), led by scholars like Mbiti (1990), Idowu (1973), and Ray (2000), initially focused on the plurality versus unity of African religions and later, with specialists like Olupona (1992) and Mudimbe (1988), on the importance of their historical placement and hermeneutical interpretation. While these readings are important in their own right, they skirt over the mystical potential of indigenous religious traditions. Similarly, many French ethnographers in the mid-twentieth century, such as Marcel Griaule in his rendition of Dogon cosmology, record a spiritual understanding of the universe without drawing out its mystical implications (1965). On the other hand, debates over the meaning of African philosophy interject Western definitions of philosophy to accept or deny indigenous worldviews, again losing their metaphysical particularities. For example, while Senghor's theory of *negritude* is partially inspired by the mysticism of the Sereer religion, its critics usually interpret it as a vindication of an African cultural identity without any explicit reference to its mystical foundations (Thiam 2014). On the other hand, Sufi scholars who accept the mystical worldview based on Islam, and even more, Islamic reformists who strive to purify Islam from indigenous traditions also dismiss indigenous mystical conceptions of the world (Brenner 2001).

Interestingly, even scholarship on initiated scholars such as Bâ, Senghor, and Hama often skirts their profound engagement with the mystical foundations of their respective cultures. When they are examined as initiated scholars, however, one can decipher the mystical impact that indigenous religions had on their philosophy. For example, there is abundant scholarship on Amadou Hampaté Bâ's work and philosophy, especially on his discussions of colonial realities, his appreciation for and preservation of oral traditions, and his pursuit of religious tolerance within Islam and between different religions. However, there is very

little discussion of the mystical aspect of his writing, particularly in regard to his discussion of Fulani and Bamana religions.

Throughout much of his work, Bâ lays out the groundwork to explain the metaphysical organization of the Fulani and Bamana universe. As both a scholar of West African cultures and an initiate of both traditions, he develops the concept of the living tradition inspired by Fulani and Bamana mysticism. This concept articulates the intimate relationship between the material and spiritual dimensions of the universe through three main elements: the person, the word, and the world. In discussing the concept of the world in particular, Bâ addresses the two main dimensions that constantly interact with each other. According to the scholar, the material dimension is a manifestation of a greater reality of the universe – the spiritual, which in turn underlies and informs the material reality. To develop this idea, Bâ identifies two major disciplines in which the connection between the spiritual and material dimensions is expressed – history and art. Within this paradigm, history embraces the sacred/divine origins of all manifestations, systematizes these manifestations, and processes their connection to the transcendent world through science, while art expresses the spiritual dimension through its material representations.

**Tucker, Frank:** Anthropology sheds light on the relationship between David and Jonathan. *Australian Journal of Mission Studies* 13.2019/1: 3–7.

The author writes in the abstract: “In recent years, much debate has taken place surrounding the interpretation of 1 Samuel 20 concerning the relationship between David and Jonathan. This article adds to the debate, but unlike other contributions, it draws on an understanding of tribal cultural elements that are relatively timeless and widely applicable. These cultural elements are explored and illustrated from tribal Israel in the Old Testament. From this, conclusions are drawn about the relationship between David and Jonathan and the family dynamics that are plausible for a tribal society without the need to derive an interpretation from our contemporary modern western perspective. The study concludes that some aspects of family relationships are entirely consistent with tribal kinship obligations and in other aspects they are subversive of kinship relationships in ways that are consistent with God's sovereignty over human relationships and consistent with the values of the Kingdom of God expressed by Jesus. This has implications for the Church as the visible community of the King and its mission that crosses national, tribal, clan and family boundaries.”

The author casts a short glance in his article at the following aspects: the formative role of the primal past (it is present through ritual re-enactment), kinship relations, collective decision-making and action, the honor and shame spectrum, tribal expression of affection, marriage partner selection.

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