

The volume is interesting, not only to researchers working on Niue but also to all people interested on weaving in the Pacific islands and its social implications, such as identity-building, informal association, and the preservation and transmission of traditions. Doubtless, the weaving traditions are important components of Niuean identity, both on Niue and in New Zealand. The detailed descriptions of woven products also make comparative studies possible.

Alexandra Wessel

Tomlinson, Matt: *In God's Image. The Metaculture of Fijian Christianity.* Berkeley: University of California Press, 2009. 249 pp. ISBN 978-0-520-25778-8. (The Anthropology of Christianity, 7) Price: £ 14.95

A colleague has long tried to influence me into spending my Sundays in the Methodist churches of Suva listening to sermons in order to better understand the way in which land and community (*vanua*) are conceptualised in relation to *lotu* (Christianity and more particularly Methodism). In his book, Matt Tomlinson listens to sermons in the Methodist churches of Kadavu, an island south of the main islands of Fiji, to record precisely this relationship.

Tomlinson's work to-date tends to focus on the ambiguous and polysemous language used in Fijian Christianity and *yaqona* (kava) drinking. His latest book returns to these themes and, in many ways, is a collection of this work. The reader is taken to the village of Tavuki to explore Fijian metaculture: Fijian reflections of Fijian culture are analysed as they surface in Fijian Methodist discourse through sermons, chain prayers, and through the talk around the kava bowl. One of the most pervasive themes of this metaculture is the theme of loss.

Tomlinson argues that lamentations of loss have become part of Fijian speech as an expression of the tensions between Christianity, the chiefly system, and the *vanua*. Here, loss is about the loss of *mana* or the power and ability to affect events. The lament is experienced by contemporary Fijians as a loss of custom, physical prowess, and meaning, in comparison to the former pre-Christian era. To Tomlinson, the pre-Christian past has been demonised by Christianity for ancestor-worship and its accompanying practices, and is also valorised for the *mana* the ancestors are reputed to have had, which is perceived as to have been lost with the conversion to Christianity.

Although the book's title suggests that Tomlinson analyses Fijians and Christianity in general, he is most focused on Fijians and Methodism in Kadavu. While the Indo-Fijian population has remained almost entirely on Fiji's two main islands, the population in Kadavu is about 99% Fijian and nearly 82% are Methodist. In Tavuki, everyone is Fijian and everyone appears to be Methodist. As Roman Catholicism and some of the Pentecostal denominations are becoming increasingly important across Fiji, Tomlinson's discussion of Fijian cosmology and particularly the discourse which refers to the triadic terms, *vanua-lotu-matanitu* (where *matanitu*

refers to the chiefly system/confederacies) needs to be contextualised as primarily Methodist; values which are not equally shared by all Fijians.

Tomlinson provides some fascinating material, including an explanation of the importance of soil and its connection with the ancestors and the use of chain prayers to heal a girl possessed by spirits. He also brings together material on the 1987 coups in a new and interesting way. On the other hand, I could happily spend a few nights arguing with him over points such as whether race was such a "misleading" issue in the 1987 coups as he claims, given the number of burned-out shells around Viti Levu which were once Indo-Fijian houses. With regard to the 2000 coup, Tomlinson claims that it was Speight's refusal to engage with the *lotu*, *vanua*, and *matanitu* during the stand-off that led to its failure: a difficult position in the light of the fact that the incoming Methodist President supported the coup. Speight's failure was, at least in part, because of the lack of military support, and, from this perspective, the coup was not a replay of 1987 at all.

Because of the focus on the traditionally masculine field of oratory, I could not help but notice that this book represents a profoundly male view of Fijian society, where women's interests are, by and large, obscured from view. Tomlinson may have had difficulty in securing female informants because of the gender hierarchies in everyday life, but it means that, when Tomlinson talks about "Fijians," he is talking about Fijian men. This becomes most apparent in the discussions about *yaqona* drinking because the darker side of male ritual/social activity such as violence in the home remains unexplored here.

In the last section, Tomlinson provides the life story of Takotavuki, a Methodist catechist, as a counter-narrative to the laments of loss. The narrative is both a typical and amazing account of Takotavuki's life, which involved several criminal acts and trips to prison before conversion. However, it was a radical change in style at such a late stage in the book that it was confusing. This was precisely the point where the book needed more of the insightful analysis I have become used to from Tomlinson. Despite this, much of Tomlinson's fieldwork shines and much of his prose reflects the generosity of the writer's character.

Lynda Newland

Vertovec, Steven (ed.): *Anthropology of Migration and Multiculturalism. New Directions.* London: Routledge, 2010. 209 pp. ISBN 978-0-415-49936-1. Price: € 84.30

This book first appeared as a special issue of the journal *Ethnic and Racial Studies* and includes eight essays, several by very senior scholars of migration and anthropology, addressing a host of important issues and, in a few cases, offering ideas for new approaches to the study of migration and multiculturalism. While the volume does not have complete coherence, it is nevertheless brimming with ideas and offers a wealth of topics and analytical approaches to consider in the anthropology of migration. In his introduction, Vertovec offers a

pithy overview of critical questions, and especially the relationship between ethnicity and migration. He hones in on how anthropologists have “theoretically engaged multi-ethnic settings” (5), arguing that this is in fact an understudied area with a good deal of potential for future research.

The first four chapters address significant conceptual issues circulating around the exploration of multicultural or multi-ethnic settings. In the lead essay, and building on his pioneering 1985 work on the representation of immigrants in France, Ralph Grillo wrestles with the public discourse and policy debates regarding immigrants in Europe. He begins by tracing three phases in the governance of diversity, beginning with a period of nationalization in the late 19th century, then moving through a phase of integration after 1960 and ending with a backlash phase at the dawn of the 21st century that for some is expressed in an “excess of alterity” (20) attitude. While one could quibble with treating Europe as a singular entity with regard to migration. Grillo’s interrogation of the concepts of multiculturalism and integration is interesting and provocative.

If European nations are troubled by diversity, New York City seems to have successfully accommodated it. In her contribution to this book Nancy Foner asks if this city is therefore exceptional. Building on the “city as context framework,” Foner explores what makes New York unique. She points to such factors as the close connection that most New Yorkers have with immigrants (it is somewhere in their ancestry), the hyper-diversity of the city, and a political culture rooted in its immigrant past. Foner wades into comparative waters (bringing in the cases of Los Angeles and Miami) to reinforce her argument about the necessity of tracing how “constructions of race and ethnicity and intergroup relations develop in particular urban centres” (58).

Hyper-diversity, or as he labels it, super-diversity, is also addressed by Vertovec in relation to a different context – that of Great Britain. The pie charts that he includes in his chapter are both revealing and astounding as evidence of how diverse various cities in Britain – London, Luton, Manchester, Newham – have become. His chapter emphasizes the significance of broad-based comparison across different sites of settlement, ethnic groups, legal statuses, and local policies. Responses, and calls for more serious interrogation of the policy challenges associated with super-diversity.

Two essays in this volume introduce issues related to level of analysis and a scalar perspective. Ayse Çağlar engages in a comparison of the cities of Mardin in Turkey and Essen in Germany in order to explore the relationships among globalization, immigration, and urban rescaling and repositioning. Arguing that notions “of locality and space have been poorly conceptualized in (transnational) migration studies” (116), Çağlar calls for a multiscale mode of analysis. This call is repeated by Michael Peter Smith in his essay. He explores the political fields linking Mexico and the United States, and by extension the complexities of 21st-century transnational citizenship. In the process, he is able to usefully

critique both Samuel Huntington’s and Arjun Appadurai’s respective conceptualizations of how identities are forged in relation to global migration. Other essays in this volume wrestle with the role of arranged marriages in transnational migrations (Charsley), the role of complexity in social and cultural integration (Eriksen), and questions of identity, assimilation, and difference among the Navajo (Lamphere).

At the end of his introduction to this volume, Vertovec suggests that anthropologists need to incorporate historical and comparative frameworks into their study of migration. He also calls for more interdisciplinary approaches. And finally, he very importantly asks anthropologists to consider the policy relevance of their work as well as take it into account in the very framing of their research. This latter point is extremely important for it is rare that the voice of anthropologists is heard in the halls of political decision-making and policy formulation. That is too bad because they have much to offer and much to say. In my view, migration scholars can lead the way in making anthropological work relevant to policy as well as in developing truly interdisciplinary approaches that can bring the anthropological perspective out of the margins of the social sciences.

Caroline B. Brettell

Weinreich, Matthias: “We Are Here to Stay.” Pash-tun Migrants in the Northern Areas of Pakistan. Berlin: Klaus Schwarz Verlag, 2009. 120 pp. ISBN 978-3-87997-356-9. (Islamkundliche Untersuchungen, 285). Price: € 31.50

Die Städte des Karakorum-Gebirges in den Northern Areas von Pakistan erleben seit Anfang der 90er Jahre des 20. Jahrhunderts ein explosionsartiges Wachstum. Seit der Teilung Britisch Indiens und dem Anschluss Baltistans sowie der früheren Gilgit Agency an Pakistan und dem kontinuierlichen Ausbau der Verkehrsinfrastruktur des Hochgebirgsraumes mit der Anbindung ans pakistanische Gebirgsvorland über den Karakorum Highway an Westchina migrieren vor allem auch Händlergruppen in die größeren und mittleren zentralen Orte des Karakorum. Unter ihnen kam immer den Paschtu-Sprechern eine besondere Bedeutung zu. Als Bazarhändler, Transportunternehmer oder Inhaber kleiner Dienstleistungsbetriebe etablierten sie sich zunächst im südlichen Bereich in und um Chilas, später vor allem auch in Gilgit, dem wichtigsten zentralen Ort der Region, und danach in Baltistan.

Das sorgfältig recherchierte und mit einer Fülle von wertvollen Detailinformationen ausgestattete Werk von Matthias Weinreich dokumentiert diese unterschiedlichen Phasen der Niederlassung und Etablierung von Paschtunen im von Shina-, Buruschaski- und Balti-Sprechern dominierten Hochgebirgsraum. Die Qualität des vorgelegten Bandes besteht dabei vor allem in der dem Leser angebotenen Paschtunen-Perspektive. Die Wieder-gabe und Aufbereitung einer Vielzahl selbst durchgeführter Interviews und anderer Primärdatenerhebungen beleuchten Migrations- und Händlergeschichten sowie aktuelle Lebenswelten von Paschtunen in den Northern