

des 19. Jh.s in Fernost, wie internationale Wissenschaftler und die russische Administration das Gebiet heute geografisch benennen. Sie lassen Beobachtungen bekannter Forscher wie Krašheninnikov, Steller oder später Wrangel in ihre Aufzeichnungen einfließen und stellen diese ihren eigenen Beobachtungen gegenüber. Darauf weist indirekt in Teilen der Anfangsartikel "Deutschbaltische Forschungsreisende und Wissenschaftler und die Universität Dorpat in der ersten Hälfte des 19. Jahrhunderts" von Dittmar Dahlmann hin. Neben den oft aufgezählten und bekannten Expeditionen mit Beteiligung der Deutschbalten wie Krusenstern, Baer, Eschscholz, Ditmar, von Middendorff und vieler anderer, möchte ich noch Magnus von Behm (1727–1806) ergänzen, den Gouverneur von Kamtschatka (1773–1779), dessen Tagebuch auch in Dorpat liegt. (Behm leitete die Depesche mit der Information vom Tode Cooks weiter nach St. Petersburg.) Er förderte Rasenerz auf der Halbinsel, um einfache Eisenwerkzeuge herzustellen. Zu Recht diskussionswürdig sind die Begriffe "imperiale Interessen und Wissenschaft" die Dahlmann aufführt; sie geben Stoff für eine eigene Tagung! Die "Neu-Gier" nach Macht steht beiden Seiten zu und ist, was das 18. und 19. Jh. betrifft, männlich geprägt. Der Versuch, wie Dahlmann schreibt, "gute Wissenschaft", zu tätigen, wird im Bezug auf Ethnologie, Soziologie, Anthropologie und Evolution nicht gelingen. Sie wird immer mit Fehlerzahlen behaftet sein und im Fluss der Zeit jeweils anders beurteilt werden.

Eine Überleitung von Dahlmann gibt es in dem Beitrag "Zwischen Völkerbeschreibungen des 18. Jahrhunderts und Kulturrelativismus. Ferdinand von Wrangels bericht über die Čukčēn" von Diana Ordubadi, wo imperiale Interessen und Wissenschaft aufeinanderstoßen. Dieses ambivalente Verhältnis kommt bei von Wrangel gut zum Tragen. Seinen staatlichen, administrativen Diensten als Gouverneur von Russisch-Amerika, die er zu bewältigen hat, steht der Wunsch gegenüber, "neutrale" Wissenschaft zu betreiben, die unabhängig von Politik und staatlichen Strukturen ist. Seine Empathie mit den indigenen Völkern ist mit stark eurozentrischem Blick untermalt, der auch in den ausgewählten Zitaten von Ordubadi, Krumholz und Winterschladen zum Tragen kommt. Von Wrangel versucht, Russen, Indigene und Kreolen behutsam in die Gesellschaft Russisch-Amerikas einzubringen. Ähnliche Tendenzen finden wir schon bei Peter Simon Pallas 1795–1810 auf der Krim, wo er die Halbnomaden und sesshaften Völker (Kirgisen, Kalmücken, Tataren) effektiv in ein wirtschaftliches System zu integrieren versuchte. Die Frage stellt sich, ob von Wrangel nicht die Bände "Reise durch verschiedene Provinzen des Russischen Reichs" (St. Petersburg 1771–1801) und "Bemerkungen auf einer Reise in die südlichen Statthalterchaften des Russischen Reichs, in den Jahren 1793 und 1794" (Leipzig 1799–1803) von Pallas gelesen hat. Der Einfluss des Kulturrelativismus gemäß der Theorie von Boas kann man kaum in Betracht ziehen, da sie erst Jahrzehnte später entwickelt wurde.

Mit einem Zitat aus dem Beitrag "Vladimir Il'ič Iochel'son und die Bedeutung der Jesup North Pacific Expedition für die jukagirischen Studien" von Michael Knüp-

pel möchte ich meine Rezension beenden: "Iochel'sons bisweilen stark persönlich eingefärbte Sicht sowie sein zumindest teilweise von den damals vorherrschenden Prämissen des Evolutionismus 'getrübt' Blick' auf die Völker und Ethnien Sibiriens und des nordpazifischen Raumes dürften den Ethnologen unserer Tage ebenso irritieren, genauso wie sie im Widerspruch zu Boas' kulturrelativistischer Agenda der Jesup-Expedition stehen" (214).
Ullrich Wannhoff

Wonberger, Astrid, Mijal Gandelman-Trier, and Hauke Dorsch (eds.): *Migration – Networks – Skills. Anthropological Perspectives on Mobility and Transformation*. Bielefeld: transcript Verlag, 2016. 243 p. ISBN 978-3-8376-3364-1. Price: € 39.99

The volume is a "Festschrift," a commemorative book in honor of the German anthropologist Waltraud Kokot, at the occasion of her retirement from the University of Hamburg in 2012. As the editors underlay in their introduction, by assembling scholars from all around Germany as well as from different European countries and from various academic disciplines, the volume reflects the multiple topics that have been fundamental to Kokot's work, such as migration, diasporas and networks, urban anthropology with an emphasis on the ethnography of port cities, as well as the anthropology of skills and crafts. The collection lacks a solid central concept or argument that unites all the texts. Instead, three thematic areas, representing the above mentioned axes of Kokot's research, transverse the book.

Mobility, diaspora, and networks are the main concepts in many of the chapters. Martin Sökefeld's chapter "The Kashmiri Diaspora in Britain and the Limits of Political Mobilisation" is highly engaging as it brings forth the complexity of political activism in diasporic communities. Sökefeld stresses the fragmentation within ethnic groups and how such identities can be fluidly negotiated, bringing to the fore the temporal effect of each research, as an anthropologist can never step into the same river twice. Julia Pauli's and Franziska Bedorf's chapter "From Ultimogeniture to the Senior Club" is a welcoming addition to the field of studies on aging and migration. Pauli and Bedorf bring forth the imaginary in context to location, economics, and how vulnerability is negotiated in migrant families, and lastly contextualizing it in the current border regime. While going well into the methodology, there are lacking some thoughts on the ethics. In their contribution "Secular Mood, Community Consensus. The Identity of the Bulgarian Muslims in Zlatograd," Milena Benovska-Sabkova and Iliya Nedin revisit a topic widely studied during the last twenty-five years, the strategies of belonging among the Bulgarian-speaking Muslim minority (or Pomaks). The authors' approach differs from most recent studies that have accentuated the boundary-making and the cultural delineations between Muslims and Christians in Bulgaria since the 1990s. They argue that through numerous ordinary practices or discourses, the Bulgarian-speaking Muslims of Zlatograd, a city in northern Bulgaria, claim the compatibility of Islam with the Bulgar-

ian identity and give a flexible response to the challenges brought in their everyday lives by postsocialism and the opening of the border with neighboring Greece. In the chapter “The Perversion of the Ancient and Traditional Value of ‘Hospitality’ in Contemporary Greece. From Xenios Zeus to ‘Xenios Zeus’” Eftihia Voutira focuses on the concept of hospitality in Greece. Though much has been written on the political project of “Xenios Zeus” meant to “clean the streets” of the undesirable strangers, Voutira brings to light the strategic use of the term for politicians as to appear accommodating through local dialect embedded with national discourse. Moreover, she draws focus on the dehumanizing practices of boxing all strangers that arrives from the Middle East as the “Muslim other.” However, she notes that the political speech may not reflect the everyday perceptions of hospitality among common Greeks, much as has been drawn out in recent researches in Greece. Sabine Lang, in the chapter “How Solomon Bibo from Germany became an Indian Chief,” draws out how events in Jewish history have influenced their dialects of belonging to the indigenous in USA. She does this through tracing historical settlement of Jews in the States. However, there is a tendency of romanticizing the Jewish settlers, as the “first” to find America and not exploring the hierarchy of recognized sufferings. Also, the section on the animated movie seems too long. Towards the end of the chapter, there are some intriguing insights where Lang makes a point of noting why, at a certain time, it became important to Jews to identify with the natives – though the feeling may not have been mutual.

There is a novel approach in the chapter of Christian Giordano, “The Modernity of the Mafia. Personalized Network Efficiency versus State Institutional Lethargy,” in the form of trying to deconstruct the patron and showing the transformation of mafia networks. However, while Giordano brings forth media representations and focuses on politicians, the chapter lacks ethnographic insights of how everyday people engage with the personal networking. Moreover, it leaves you with the question how much the patron was really reconstructed to a less authoritarian, or just in a new suit. In the chapter “The Ethnographic Validity of Paternity Denial (alias ‘Virgin Birth’),” Hartmut Lang and Astrid Wonneberger trace the ongoing debates among scholars whether ethnographers can explicitly determine people’s knowledge on conception and, therefore, paternity.

Kathrin Wildner’s chapter “Hamburg HafenCity Revisited” is linked to the second axe of the book’s orientation. Using an innovative methodology combining ethnography with the analysis of mental maps, she is engaging with both space, time, and developments projects. She brings forth how the harbor space is resisted through romantic and artistic venues, while it later becomes negotiated and adopted through the everyday practices of hipsters and scholars. Henk Driessen’s chapter “Towards an Ethnography of Rivers” continues to suggest a new venue for research by focusing on rivers due to their symbolic meanings and fluidity. Driessen draws forth the multiple aspects that rivers can embed, such as rivers’ contested political and economic belonging, rivers’ cultural gen-

dered symbolism, imaginaries of the futures and negotiated aesthetics during the daily practices alongside rivers.

The third axe of Kokot’s interests is well discussed in Clemens Greiner and Michael Pröpper’s chapter “Hands, Skills, Materiality. Towards an Anthropology of Crafts.” They center the term “craft” as an umbrella term to bring to the surface the nuanced works that focus on both trade, craft, and art. As they acknowledge previous works, they also note how the craft tends to become fragmented within contextual boundaries. Therefore, Greiner and Pröpper, challenge the fixed boundaries and call for a focus on the ways crafts overlap into different fields and reform social positions. They end on the dialogue whether anthropology is not a form of craft, as fieldwork is seen as a rite of traveling passage. And this brings up the thought, whether, in recent reforms of the academia where new scholars are encouraged to seek temporary positions, they are stuck in precarity or/and stuck in the rite of passage.

A major merit of the book is to promote the work of the female anthropologist Waltraud Kokot. In male lead scholarly world, this is a transformative act. Moreover, following Kokot’s line of thought, the editors continue to network across fields as to bring about new forms of knowledge. There are some interesting chapters and renewing concepts brought forth, but it probably depends on the readers’ field of research, which chapter they find most useful. Furthermore, in the light of Kokot’s emphasis on progressive methodology some editorial guidance is missing, as some authors bring about inspiring methodology while in other chapters the discussion on methodology is missing. Undoubtedly, the initial objective of the volume, which was to make a tribute to an eminent scholar that has much contributed to the internationalization of German anthropology and its renewal through the orientation towards issues such as mobility and social transformation, is more than accomplished. Apart from this contribution, this edited book could also be of help to teachers that can find some interesting readings to recommend to their students in the above-mentioned research fields.

Aliki Angelidou and Árdís Kristín Ingvarsdóttir

Ziolkowski, Britt: Die Aktivistinnen der Hamās. Zur Rolle der Frauen in einer islamistischen Bewegung. Berlin: Klaus Schwarz Verlag, 2017, 479 pp. ISBN 978-3-87997-458-0. (Studien zum Modernen Orient, 29) Preis € 39,80

In ihrer Monografie “Die Aktivistinnen der Hamās” widmet sich Britt Ziolkowski sehr umfassend und detailliert der Partizipation von Frauen in der islamistischen Hamās. Ziolkowski beschäftigt sich mit der weiblichen Teilhabe in der palästinensischen Organisation aus zwei Perspektiven: zum einen untersucht sie die strukturelle Eingliederung der Frauen in die Hamās. Zum anderen fragt sie danach, wie die Frauen sich selbst innerhalb der Hamās wahrnehmen, d. h. wie schätzen sie ihre strukturelle Einbindung sowie ihre Bedeutung für die Bewegung ein? Schließlich gibt die Autorin einen Ausblick auf die zukünftige Rolle der Frauen innerhalb der Orga-