

undertaken in the West. The most renowned researchers were Italians E. de Martino and A. Donini, Englishmen A. Robertson and G. Thompson, and Frenchmen Ch. Hainchelin and M. Verret.

Chapter two, entitled “Beginnings of Polish Religious Studies,” introduces the forerunners of Polish scientific studies of religions in the age of Enlightenment and Romanticism. Here the author particularly concentrates on two pioneers, J. A. Karłowicz, a historian, philosopher, and ethnographer, and I. Radliński, the latter referred to as the father of Polish scientific studies of religions. Many of these pioneers carried out extensive research in Slavic religions. We also learn from this chapter that Polish scientific studies of religions began at this time to differentiate into two streams: one was “secular,” encompassing freethinkers and later also Marxists, and the other “confessional,” associated with scholars representing views of various churches, but mostly the Roman Catholic Church.

The third chapter, entitled “Development of Catholic Religious Studies,” concerns the contribution to religious studies of scholars from Catholic circles. A majority of these studies were apologetic and challenged the evolutionistic theories of religion which were rife at that time. The Catholic precursors of religious studies were, among others, Father S. Pawlicki CR (B. Malinowski’s mentor) and Father I. Radziszewski, who was the first to introduce to the Polish scientific circles the concept of Father Wilhelm Schmidt’s (SVD) theory of pre-monotheism. Similar issues are dealt with in chapter four, which is concerned with “Religious Studies among Ethnic Minorities” and falls into the confessional stream of research, meaning Protestant, Orthodox, and Jewish.

I find chapter five very interesting. It is entitled “Contribution of Ethnographers, Anthropologists, and Sociologists towards the Development of the Polish Scientific Study of Religions.” Scholars of religious studies mentioned in this chapter treated religion as a part of culture or a social fact. In this chapter we learn about the contribution to religious studies by, among others, anthropologist B. Malinowski and sociologist F. Znaniecki, both well-known throughout the academic world. Also recognized on an international scale is the Polish scholar of religion S. Czarnowski, a student of M. Mauss and H. Hubert. Czarnowski’s monograph “Le culte des héros et ses conditions sociales. Saint Patrik, héros national de l’Irlande” (1919) is still considered the classical position in world sociology and Celtic culture. In this chapter, Hoffmann also devotes a section to Polish researchers who studied the peoples of Siberia. One of the most outstanding among several researchers of this region is a woman, A. M. Czaplicka, who was a contemporary and a friend of B. Malinowski. She did her anthropological studies at the London School of Economics under the tutelage of R. R. Marett. In the years 1914–1915, she went to do fieldwork in Siberia, which resulted in her famous pioneering publications on Siberian shamanism, two of the best known being “Aboriginal Siberia, a Study in Social Anthropology” (1914) and “The Turks of Central Asia in History and at the Present Day” (1918). After

her return to England in 1915 she joined the faculty of anthropology at Oxford, being one of the first female lecturers at the Oxford University.

In chapter six, “Psychological Studies of Religion and Religiosity,” we learn that even though the psychology of religion was taught at Polish universities in the period between the two World Wars, yet it did not attain status as an independent discipline. In chapter seven, “Contribution of Orientalists towards the Scientific Study of Religion,” the author acquaints us with several Polish scholars studying the religions of the Far and Near East. The final chapter is devoted to the study of antique Hellenist, Byzantine, and Latin cultures and religions and is entitled “Contribution of Classical Philologists towards the Scientific Study of Religions.” From this chapter one should mention R. Gansiniec who at one point was a student of Father W. Schmidt SVD at St. Gabriel, Mödling near Vienna. Scholarly interests of Gansiniec focused on history of Greek religions, ethnology, and theory of magic. He is also known as a member of the Lvov-Warsaw School of philosophy.

Hoffmann’s book about the scientific output of Polish scholars in the area of religious studies from its nascence in 1873 until 1939 is a systematic work of immense range and erudition, deeply informative, and rich in facts. It is unfortunate that the book does not have a summary in English, which would make it even more valuable in the circle of scholars of comparative religion.

Stanisław A. Wargacki

Horstmann, Alexander, and Reed L. Wadley (eds.): *Centering the Margin. Agency and Narrative in Southeast Asian Borderlands*. New York: Berghahn Books, 2006. 238 pp. ISBN 1-84545-019-1. (Asian Anthropologies, 4) Price: \$ 75.00

The studies in this collection take as their justification the assumption of the inherent ambiguity of borders. “Many borders exist only on the map.” As many of us know from experience, national borders may cause difficulties or at least inconvenience for people wishing to move back and forth across them. Many of the issues in the collection have to do with borders of states, but certainly not all of them, or if so only coincidentally in some cases. That borders may be arbitrary should be obvious to anyone who has paid attention to the literature on colonialism and on postcolonial states. Persistently mobile peoples have always been regarded as posing problems by both ancient and modern states, which typically have wanted to settle them. The ambiguity of borders was a prominent theme of de Velde’s “Seth, God of Confusion” (1967) about ancient Egyptian mythology and religion. It is doubtful, for example, that the editors are correct in claiming that, “some of our basic assumptions in social-cultural anthropology ... are unconsciously bound to a spatial system characterized by more or less exclusive state boundaries” (3). Any reasonably informed layman would know of examples that contradict such assumptions. Any social anthropologist whose work is in a post-colonial nation may be expected as a matter of profes-

sional competence to know something of the colonial and postcolonial history of that nation. If he does, how could he take the nation state for granted? Again the editors allege that anthropologists largely ignore the practice of border crossings. If the population the anthropologist is studying contributes migrant labor sending workers to other countries, could he be competent and ignore such issues? The question arises, what does this collection tell us that is new? In general terms, not much. Instead it offers a set of interesting and useful particular discussions.

Niti Pawakapan describes shifting group identities in northwestern Thailand. The general conclusion is that, “[t]he majority Thai have successfully persuaded the Tai that they all share a common ancestry, as well as historical memories, by mesmerizing them with oral traditions of Tai-Thai brotherhoods” (44). The majority Thai refer to the Tai of central Thailand as “Burmese Shan.” Both the “Shan” of Burma and the “Burmese Shan” of Thailand refer to themselves as Tai. In considering Makassar historical discourse, William Cummings makes the point that, “[p]opulations in these internal borderlands [between ethnically diverse peoples within a state] face the same issues of resistance and accommodation, power and identity, as do those peoples who negotiate with the center from the position of geographical [presumably state] frontiers” (53). He presents a pattern of “would-be centers” striving to make claims for themselves – a familiar pattern in Indonesia and no doubt elsewhere. It is only incidentally and historically contingently that the border between Laos and Thailand is relevant to the interesting structural analysis of the Rmeet (Lamet) myth of the tree of wealth provided by Guido Sprenger. Once it is cut down, the top falls into Thailand, thus giving to Thailand wealth derived from the Rmeet. I recorded the same myth, with differences only in the details, in Kédang in eastern Indonesia. The top of that tree landed in the West, explaining why Westerners (presumably including me) are so rich. Coincidentally, the Kédang social structure has the same form as that of the Rmeet. The fact that I was being told the story may have had something to do with where the treetop landed, but Indonesian colonial history certainly was relevant. Nevertheless, this mythic theme has clearly been around in Southeast Asia since long before the advent of colonialism.

The Tai return in the guise of a minority in China. Sara Davis explains that in that region, “many such marginalized groups are banding together across borders to form powerful ethnic and religious communities” (104). The Orang Suku Laut inhabit what may be represented as a triangle in the southern Malacca Strait, centered on the Riau Islands and embracing communities on the shores of Indonesia, Malaysia, and Singapore. Restrictions on cross-border travels are of great importance to them, as Cynthia Chou shows. Riwanto Tirtosudarmo provides a very interesting account of migrant workers from the Flores region in the Nunukan and Tawau area of Kalimantan, Indonesia, and Sabah, Malaysia. The difficulties of border crossings, permissions to stay, and labor exploitation are the experiences of many of the people I know best. The mostly Catholic peoples of this community are not

accommodated easily there. Not signaled by the author is that Muslims from the islands between and including Flores and Timor also contribute to this supply of migrant labor. They face many of the same problems. By the way, *Orang Timor* does not mean “people from the east” in Malay (in this instance), but “people from Timor.” Both phrases, Florenese and *Orang Timor*, lump together peoples whose linguistic differences and different geographic origins are locally important. Alexander Horstmann discusses how ethnic minorities address the difficulties of border-crossing for economic advantage along the Thai-Malaysian frontier by engineering for themselves dual citizenship. The borderland of lower southern Thailand has witnessed tourist development stimulated by border-crossing and visiting. Marc Askew discerns a range of levels and accommodations concerning movement and relations among people. The Kelabit of the highlands in Sarawak along the border with Indonesia have experienced a series of historical challenges revealed by Matthew Amster.

It is not clear that this collection has a single general message, but each of the studies is well worth making available and the set of them offers a useful addition to the literature on borders and migration. R. H. Barnes

Inda, Jonathan Xavier: Targeting Immigrants. Government, Technology, and Ethics. Malden: Blackwell Publishing, 2006. 216 pp. ISBN 978-1-4051-1243-7. Price: £ 24.99

Inda opens with a scene from the first day of “Operation Gatekeeper” on the United States-Mexican border at San Diego, California, where over 150 agents with sophisticated surveillance equipment stand guard, to explore the use of knowledge in constructing and problematizing “illegal” immigration and the implementation of strategies for managing the undocumented migrant population. The book is divided into three sections in which Inda defines ethopolitics, analyzes the production of “illegal” immigrants as unethical subjects, and discusses the punitive mechanisms to control the threats unauthorized immigrants present.

In the first section Inda builds on Nikolas Rose’s (1999) definition of ethopolitics, a politics of responsabilization, where strategies impress the population with the duty to self-govern by adopting practices to self-monitor and to deal with the insecurities of social life. Ethopolitics have facilitated the shift from a welfare state to a postsocial state, where the government divests its welfare obligations and shifts them to its citizens. Inda’s contribution to the discourse is that ethopolitics is highly racialized. To illustrate the workings of ethopolitics, Inda examines how the politics of responsabilization unfold in the social domains of health care and crime control. As defined by Robert Crawford (1980), healthism is where individuals take responsibility for the maintenance of their health. A network of the state public health system and private organizations identify risks so that they can be avoided and promote individual and collective health. As with health care, the postsocial state spreads