

sowohl die traditionelle Regierungsform als auch die Veränderungen bis heute vorgestellt werden, widmet sich R. S. Stephenson mit “Krieg und Kriegsführung bei den Irokesen” ganz der Vergangenheit. Auch das Unterkapitel “Neue Welten. Handel, Mission und Kulturkontakt ab dem 17. Jahrhundert” umfasst nur einen Beitrag, in dem Jean-François Lozier die Geschichte der “Missionsdörfer am St. Lawrence River” beschreibt.

“Revolution und Rückbesinnung. Der Amerikanische Unabhängigkeitskrieg und seine Folgen” stehen im Mittelpunkt des nächsten Unterkapitels. In “‘Ein vortreffliches Land’ ist verloren. Der Fall der Cayuga” schildert Peter M. Whiteley, wie die Cayuga durch die Aufgabe ihrer Neutralität zugunsten der Engländer von der amerikanischen Armee vertrieben wurden und bis heute nicht ihr Land im Bundesstaat New York zurückerhielten. Der Beitrag von Christian Feest stellt stellvertretend die Lebensläufe von zwei Menschen vor: “Thayendanegea (Joseph Brant) und Mary Jemison (Degiwe’nis)”. Joseph Brant hat ebenfalls im Unabhängigkeitskrieg auf Seiten der Engländer gekämpft und verlor seine Heimat; er erhielt jedoch Land in Kanada. Mary Jemison war eine Weiße, die von den Shawnee entführt und von zwei Seneca-Frauen, die ihren Bruder verloren hatten, an seiner statt adoptiert wurde. Sie blieb bei ihnen und erlebte den Landverlust nach dem Krieg. Sie bekam zwar eine eigene Reservation zugesprochen, die sie jedoch durch Betrügereien verlor; anschließend lebte sie in einer indianischen Reservation.

Das nächste Unterkapitel behandelt die “Reservation und Anpassung im 19. und frühen 20. Jahrhundert”. Janet Catherine Berlo untersucht anhand einer abgebildeten Kollektenschachtel “Dennis Cusick. Die transkulturelle Perspektive eines Tuscarora-Künstlers”. Betty J. Duggan schildert in “Lewis Henry Morgan und die Irokesen” wie dieser Anwalt, Abgeordnete, Senator, Geschäftsmann, Sozialphilologe und Anthropologe in Kontakt mit den Irokesen kam und wie er durch seine Kontakte Informationen und Gegenstände sammelte. In “Schau, Spiel und ein wenig Belehrung. Show-Irokesen in Deutschland” berichtet Karl Markus Kreis über diverse Irokesen, die in diesem Bereich tätig waren.

“Autonomie und Aktivismus im 20. und 21. Jahrhundert” ist das Thema des letzten Unterkapitels. Karen Schmidt stellt in ihrem Beitrag “Autonomiestreben und Nationalismus” das Beispiel der Seneca-Republik vor, die aus Unzufriedenheit mit den Vertretern des traditionellen Systems entstand sowie deren Landverlust im Jahr 1965 durch einen Staudamm. Irokesische Wurzeln hat auch Katsi’tsakwas Ellen Gabriel. Sie spricht in “Zwanzig Jahre nach Oka. Politische Streitfragen der Gegenwart” an. 1990 hatte die Gemeinde Oka in Quebec die Idee, ihren Golfplatz auf Mohawk-Territorium zu erweitern. Dazu hätte ein Mohawk-Friedhof verlegt werden müssen, was die Mohawk durch Barrikaden zu verhindern suchten; ihr Protest hatte Erfolg und die Golfplatzweiterung wurde aufgegeben. Trotz der seitdem erfolgten politischen und rechtlichen Fortschritte für indigene Völker werden Ureinwohner in Kanada noch immer bevormundet. Der Textbeitrag des irokesischen Künstlers Ryan Rice “Von hier aus betrachtet. Perspektiven zeitgenössischer iroke-

scher Kunst” verdeutlicht anhand einiger Beispiele, wie irokesische Künstler traditionelle Themen mit modernen Materialien verknüpfen und dabei Kritik an den bestehenden Verhältnissen äußern.

Die Publikation besticht nicht nur durch ihre Textbeiträge, die allgemeine Informationen und interessante Details über die Irokesen liefern, sondern auch durch die Katalogteile, die ebenfalls zahlreiche Einzelheiten über die jeweiligen Exponate beinhalten. Nicht alle Gegenstände, die hier abgebildet wurden, waren auch in der Ausstellung zu sehen und einige ausgestellte Objekte wurden nicht bildlich wiedergegeben. Das Buch ist liebevoll und lebendig gestaltet und kann jedem empfohlen werden, der sich für dieses Thema interessiert.

Dagmar Siebelt

Keck, Verena: *The Search for a Cause. An Anthropological Perspective on a Neurological Disease in Guam, Western Pacific.* Mangilao: University of Guam, 2011. 243 pp. ISBN 978-1-935198-01-7. Price: \$ 40.00

As a cultural anthropologist who works on Guam, the review of the book “The Search for a Cause. An Anthropological Perspective on a Neurological Disease in Guam, Western Pacific” was a refreshing assignment because so little anthropological research is focused on this intriguing cultural site. The author, Verena Keck (a medical anthropologist from the University of Frankfurt), addresses one of the most frustrating yet interesting issues on Guam – a medical conundrum having to do with the disease commonly known among Guam and the Northern Mariana’s indigenous population, the Chamorros, as *lytico*-Botig. The Chamorro term *lytico* is translated to signify ALS (Amyotrophic lateral sclerosis) symptoms, whereas *botig* refers to those symptoms that researchers have classified as Parkinsonism-Dementia Complex (or PDC). Part of what makes this disease a puzzle is how the disease manifests itself. The variety of symptoms attributed to it and the variation documented in individual progression of the disease – some patients have symptoms consistent with ALS, others have PDC, while yet others have both – have led some to believe it may be actually two diseases. Yet, most researchers now believe it is one disease with complex phenotypic presentations; “[t]his opinion of two separate neurodegenerative phenotypes of a single disease in Guam is agreed upon today by most researchers” (89).

What also makes this disease captivating is the fact that it is specific to the Chamorro people of the Mariana Islands – with the highest incidence occurring in the Guam villages of Umatac, Merizo, Inarajan, and Talofoto – and also on the neighboring island of Rota. In addition, it is a disease that has been steadily decreasing in prevalence. Furthermore, what makes it extremely frustrating for Chamorros, and a constant draw for outside medical researchers, is the fact that a cause has yet to be determined – it is a genuine medical mystery. Keck tackles this mystery not from a biomedical approach, but rather from a medical anthropological approach. And because it is a disease so articulated to cultural beliefs – those of both

the Chamorro population and outsider medical researchers – it makes for extremely rich fodder for any medical anthropologist.

The book is forthright in its goals and arrangement, and both allow the reader to more easily grasp this complex subject – one that is in many cases lost in biomedical jargon at the cost of the cultural significance of the disease. Keck manages to explain the biomedical perspective clearly while at the same time firmly tethering this disease to its cultural content. One way she accomplishes this is through locating it within a comparison of two specific villages on Guam – Umatac and Merizo. Furthermore, she investigates the personal and cultural impact this disease has had on one large Chamorro family – the Santiago family – who have members in both Umatac and Merizo. Keck organizes her book narrative based on three threads: a historical approach, the biomedical perspective, and finally the anthropological perspective. First, in the historical section of the book, she contextualizes the disease complex of Lytico-Botig through both a more general and more specific historical narratives. In other words, she gives a general overview of the history of Guam and the Marianas – and specific histories of the three areas: Umatac (with a high incidence), Merizo (a neighbor of Umatac with less incidence), and Rota (the nearby northern island to Guam, also with a high incidence). I enjoyed the village histories the most in this section because she was able to clearly weave hypotheses about Lytico-Botig, such as the notion that the consumption of *fadang* (also called *federico*, false sago tree, or *Cycas micronesica*) was a cause for this disease, with detailed descriptions of cultural practices, demographic trends, economic changes, and significant events of these three locations; information that indeed may illuminate what caused this disease.

Secondly, Keck concentrated on the biomedical perspective of Lytico-Botig, but does so framing this chapter within medical anthropology by reminding the reader that biomedicine is of course culturally constructed with its own set of cultural assumptions. It is noted that this is a disease that was, and continues to be, “heavily studied” by outside medical professionals from around the world. Lytico-Botig was first officially documented within biomedicine in 1900 by a Navy surgeon. Since that time, there has been a hunt for a cause. A number of hypotheses have been floated, from genetic to viral to environmental causes, and even combinations of causes; none have been verified. In particular, after years of several prominent researchers linking Lytico-Botig to the Chamorro consumption of *fadang*, this hypothesis has since been debunked. (Chamorros had for years made the toxic seeds of these cycad trees – after first detoxifying them with water – into a flour made into tortillas, or in Chamorro, *titiyas*.) What is definitely known is that the rate of the disease peaked in the 1950s and 1960s, and has been rapidly declining ever since.

The third thread is Keck’s medical anthropological perspective – an analysis of the Chamorro cultural understandings and practices surrounding this disease that has so profoundly impacted many of their lives. This section is by far the most valuable of the book, and where it

has made the most significant contribution to the fields of anthropology and biomedicine. It is rather shocking that more medical anthropology has not been conducted on this subject. Specifically, as Keck addresses in her book, this disease often erases the individuals suffering from it. She puts a face to the disease. Furthermore, Keck allows the emic approach to inform the etic. In other words, she understands that within Chamorro culture, family is the center of existence – therefore, she grounds her research to specific families, in particular the Santiago family. Through this exploration, she allows the reader to see that this disease is lived. It is lived through Chamorro explanatory models; models that are informed by both Chamorro cultural explanations and biomedical hypotheses. It is lived through a complex landscape of medical pluralism, in which Chamorros seek care from family members, local indigenous healers (*suruhanos* and *suruhanas*), and biomedical health care providers. It is lived as a disease that is marked by stigma and shame, and, therefore, is often surrounded by silence. And it is lived in a colonial landscape in which colonized Chamorros struggle with profound power and economic differentials between American biomedical institutions and Chamorros, in particular those affected by the disease and their families. As a result, Chamorro families are at a distinct disadvantage when negotiating biomedical, American institutions.

There are some weaknesses of this book; however, they should not be seen as diluting the many strengths of the research overall. For example, I would have liked an expansion on the narrative of stigmatization throughout the entire book, since this seems to be at the heart of how this disease exists within Chamorro culture. There are but a few short pages about the stigmatization of this disease, but again it seems to be the main focus of investigation. In this vein, a much more direct connection between the narrative about the disease with the literature on colonialism was also needed. In particular, a discussion of how Chamorro bodies are constructed within colonial narratives that often erase their identity would have been beneficial. In other words, Chamorros are not only silenced through the stigma of the disease, but are silenced in general through colonial processes and discourses. The other weaknesses of this publication have to do with the publication quality itself. The publication was occasionally littered with translation problems and typos – both of which can prove to be distracting to readers and can detract from the strengths of Keck’s research. However, let me reiterate that this is an important work, not only for medical doctors and researchers who so often overlook the cultural dimensions of medical issues, but also for all social scientists.

Laurel A. Monnig

Kehoe, Alice Beck: *Militant Christianity. An Anthropological History.* New York: Palgrave Macmillan, 2012. 194 pp. ISBN 978-1-137-28244-6. Price: £ 17.50

Kehoe’s critique of American fundamentalism is ambitious in historical scope and theoretical reach. Drawing on history, sociology, economics, and politics, though not anthropology, the author proposes a bold thesis for the or-