

beyond all human rationality" (250). Laut Silat-Kämpfern sei es nur möglich, seine Hände in siedendes Öl zu stecken, wenn man einen festen Glauben habe und Gott das Gebet des Kämpfers auf wunderbare Weise erhöhe. Der Autor hat das "Wunder" des heißen Ölbad am eigenen Leibe zweimal er- und überlebt – ohne allerdings gebetet zu haben (245).

Diese kenntnisreiche Darstellung bietet eine ausführliche Auseinandersetzung mit der einschlägigen anthropologischen Fachliteratur auf den Spezialgebieten der Theorien bezüglich Kunst, Theater, Körper (Embodiment), Magie und Performance. Die wertvollen Innenansichten des Autors aus der Welt der malaiischen Kampfkunst machen dabei den besonderen Reiz des Buches aus. So wird im Abschnitt über Islam als Kriegerreligion (vom Autor vorsichtig mit einem Fragezeichen versehen: "Islam: Warrior Religion?") eine faszinierende Betrachtungsweise der Informanten wiedergegeben, in der arabische Kalligrafie mit Gebets- und Kampfbewegungen in Zusammenhang gebracht wird. Die bildhafte Schlussfolgerung des Autors lautet, dass "Islamic silat is sometimes Islamic calligraphy in motion, just as the shahada prayer is Islamic calligraphy in motion, an idea recognized by Muslims worldwide" (160).

Edwin Wieringa

Fine-Dare, Kathleen S., and Steven L. Rubenstein (eds.): *Border Crossings. Transnational Americanist Anthropology*. Lincoln: University of Nebraska Press, 2009. 369 pp. ISBN 978-0-8032-1086-8. Price: £ 26.99

In this interesting volume Fine-Dare and Rubenstein have assembled a collection of articles on indigeneity that critically examine how and by whom borders, especially the borders of anthropology's traditional area-studies approach, are created, crossed, challenged, and built anew in the Americas. The collection comes out of a session at the 2003 annual meeting of the American Anthropological Association entitled "Moving across Borders. Re-Thinking and Re-Siting Americanist Anthropology in the Era of NAFTA, ALCA, and a 'War on Terrorism.'" After an introduction in which the editors discuss the hermeneutic approach used in the book to bridge the divide between anthropologists and those we study the collection is organized into three overlapping sections: "A New Compass for Americanist Studies," "Transamerican Case Studies," and "Americanist Reflections."

In the first chapter in Part One, "Racing across Borders in the Americas. Anthropological Critique and the Challenge of Transnational Racial Identities," John M. Norvell questions the appropriateness of US racial thinking (especially the US concept of race) for understanding inequality in Brazil. The border crossing that Linda J. Seligmann addresses in the next article, "The Politics of Knowledge and Identity and the Poetics of Political Economy. The Truth Value of Dividing Bridges," is that between anthropologists and those we study. She calls for "bring[ing] together our grim appraisal of power and powerlessness to create a deeper, rich portrayal of what happens in between these two poles" (41). In his critical examination of archaeology James A. Zeidler points out

that although archaeologists in the US are increasingly taking into account diverse perspectives on who owns the past, US-trained anthropologists working in Latin America are less likely to do so.

The second section begins with Kathleen S. Fine-Dare's discussion of "Bodies Unburied, Mummies Displayed," in which she continues the discussion of who owns the past. By examining various discourses on South American human remains she illuminates the complex social fields and power relations from which these discourses emerge and with which indigenous groups struggle. In his essay, "Crossing Boundaries with Shrunken Heads," Steven L. Rubenstein looks at the ways in which boundaries of time, place, politics, and epistemology are crossed and how such crossings are perceived from different vantage points. By juxtaposing the movement of *tsantzas* (shrunken heads) from the Shuar of Ecuador and undocumented migrant Shuar workers as they come together at the American Museum of Natural History in New York he reveals important differences in memories of the past.

The next two chapters, one by Jean N. Scandlyn and the other by Barbara Burton and Sarah Gammage, look at Latin American migrants in US communities. Scandlyn focuses on the reception of new immigrants in a suburban area of New York and a class conflict over the local school budget. Burton and Gammage consider transnational politics and development efforts geared towards home.

In his discussion of international indigenous rights movements Les W. Field moves the reader back to the consideration of the movement of ideas, relations among activists, and the complexities of local-global relationships. Like Field, L. L. Martins also looks at indigenous rights struggles. She adds another important dimension when she suggests that anthropologists who often focus on single tribes must widen their framework and consider alliances among different groups, such as Indians and rural workers or the landless.

The last section consists of three reflective chapters by Enrique Salmón, Peter McCormick, and S. L. Rubenstein and K. S. Fine-Dare where the authors describe their personal border crossings. In the excellent "Afterword" David L. Nugent situates changes in anthropology from the post-World War II focus on area studies to the contemporary movement towards a transnationalist anthropology in David Harvey's discussion of Fordist and post-Fordist regimes of capital accumulation. Nugent ends with the important admonition that while "we now appear to have entered a more flexible, post-Fordist regime of power, economy, and knowledge," (331) as shown throughout the volume, "enormous challenges [are still] faced by indigenous and subaltern groups who seek to challenge the structures of inequality out of which distinct 'anthropologies' emerge" (338).

Frances Rothstein

Gesch, Patrick F. (ed.): *Mission and Violence. Healing the Lasting Damage*. Madang: DWU Press, 2009. 394 pp. ISBN 9980-9956-2-9. Price K 65,50

The book presents the papers presented at the conference at Divine Word University of Madang, Papua New