

establish emotional relations with others and these strategies of attention to others might even be developed over a lengthy period of time before reaping the financial rewards. Stodulka points out that NGOs and researchers are also targets of these emotional economies that are developed on mutual empathy. He makes it clear that he could not have carried out his own research without himself being drawn into it even though it sometimes made him feel like a walking ATM machine. He does stress that on reflection persons who enter into such a relationship also gain from them and so it is not really one-sided. One strategy of the street-related person is to establish a relationship with a Westerner who is assumed to be wealthy but is attracted to the exotic free-lifestyle they live. Thus, in his monograph he gives a memorable account of one of the protagonist's successful attempt at flirting and going out with a woman from Europe and the difficulties that ensued. Stodulka's life narratives of the five protagonists are replete with the emotive techniques the children and youth utilize to economically and socially cope and manage their daily experiences on the streets. These main chapters make for a fascinating read.

From the life narratives, so it appears, death was one way of leaving the community although some individuals had initially already distanced themselves from the streets by getting married and having new responsibilities to attend to. The long chapter on how the protagonists left the community is also a contribution to the medical anthropological theme of coping with illness and particularly HIV/AIDS. The accounts of the protagonists are tragically moving. The book closes with an epilogue that tells us about the recent developments in law concerning street-related persons. Stodulka refers to this legal development as the state seeing itself as "cleaning" the streets from these people. He says that the state has written the stigma of street-related communities into law by prohibiting people from giving money to street-related persons and thus preventing them from making a living.

One difficulty with the book is that it takes too long to get into the fascinating ethnographic chapters. This is because of the two chapters which follow the introduction. The second chapter on fieldwork and emotions should have been woven into the introduction. Nevertheless, because the author writes himself into the ethnography, but in an unassuming way, "Coming of Age" also provides insights into the pressures of being drawn into "emotional economies" during the fieldwork experience. In this respect, a large part of the book provides interesting teaching material for the study of ethnographic fieldwork and the establishment of fieldwork relationships and can be used as a teaching text in ethnographic research methods. However, Stodulka should have said more about the emotional experience of a researcher losing his key informants, who were also his friends in the field, to AIDS.

"Coming of Age" is a book that is clearly written and can be read in one take. It is an important contribution to street-related children, anthropology of emotions, anthropology of urban poverty, anthropology of HIV and AIDS, Indonesian/Java studies, and ethnographic fieldwork.

Nathan Porath

**Walda-Mandel, Stephanie:** "There Is No Place Like Home." Migration and Cultural Identity of the Sonsorolese, Micronesia. Heidelberg: Universitätsverlag Winter, 2016. 332 pp. ISBN 978-3-8253-6692-6. (Heidelberg Studies in Pacific Anthropology, 5) Price: € 38.00

As the Pacific Islands diaspora continues to send Islanders across the globe, continually altering their relationship with "home," there is an increasing need for multi-sited and transnational ethnography to help us understand their lives. Walda-Mandel seeks to contribute to this by examining the ideas of people who identify as "Sonsorolese" and who are living not on the island of Sonsorol in the Southwest Islands of the Republic of Palau but in urban Palau and on U.S. islands and the mainland.

Walda-Mandel's goal is to ask "how external conditions in the form of migration and social change influence the cultural identity of the Sonsorolese" (4), a question she approaches through ethnography and interviews. By spending a full year on Palau (including two visits to Sonsorol), and visits to Guam, Saipan, and two cities in Oregon, she was able to talk with men and women of different ages, with different types of connections to Sonsorol itself, different sorts of genealogical links, and different personal histories of living abroad and at "home." This offers a wide range of experiences and reflections on what it means to be Sonsorolese, in a situation where no one actually expects to return and live on that island, and many have only visited it (if at all) for a few weeks as children.

In fact, because of the lack of infrastructure and difficulty of travel, the "home island" is nearly depopulated, with only 20 people living on Sonsorol in 2016. Most Sonsorolese live on the mainland of Palau in a Koror neighborhood called Echang, where as youths they must deal with schooling in a different language, and as adults with a long-standing (but thankfully lessening) discrimination on the part of Palauans. Many also live on U.S. Pacific islands (Guam, Saipan, Hawai'i) or the West Coast mainland, where they have gone for work, for education, or to live with relatives. One of Walda-Mandel's – and the Sonsorolese – main concerns is the thinning out and possible future loss of Sonsorolese culture. By this, they mean not so much a body of customs (now almost completely changed from the one a century ago), but the language, the centrality of extended family, and the sense of respect for elders, siblings, and authorities that make up most interviewees' ideas of Sonsorolese identity, wherever they may live.

A strength of this book is its emphasis on people's own words (in English), as they are encouraged to explore and express their thoughts and emotional responses to questions of identity and "home." In a late chapter, Walda-Mandel pays particular attention to children living with a Sonsorolese identity in migration, a valuable look at how this may change over the next generation. While the overall sense of the book is that shared identity is gradually attenuating, to devolve onto a few key symbols (respect, home, family), there is also evidence of continuing interest in what happens on the ancestral island. Despite having a resident population counted in the doz-

ens, Sonsorol had 143 registered voters in 2004, and continual efforts to travel and to communicate online keeps alive the diaspora Sonsorolese sense of intimate connection with the place.

There is very little published material on Sonsorol, and Walda-Mandel makes good use of unpublished reports and MA theses, bringing them into the literature on this region. Another valuable contribution is the integration of recent German-language research and theory dealing with migration and identity, which will be new to many English-language readers and will help link Micronesian research (mostly conducted by Americans and Micronesians) with the active European engagement with migration issues. The book also embeds examples from other Pacific regions into the discussion of the Sonsorol emigrants. This offers some valuable comparisons, but can also be disconcerting, with sudden shifts from Sonsorolese lives to the experiences of Tongans or Pohnpeians, or even migrants of quite different world regions. There is an extensive literature spanning several decades on Micronesian migrations to U.S. regions, and a closer focus on these regional migrants might shed helpful light on the Sonsorolese case. And, while the book's emphasis on interviews and informant perceptions is explicit, readers might miss having some firm (if admittedly difficult to find) quantitative information about the population, education, employment, and frequency of visits "home" by these migrants. For example, although people speak fondly of life on Sonsorol and of wanting their own children to experience the freedom and learn the respect that they recall as part of island life, it is not clear how often they actually visit (especially if they have moved away from Palau), or whether they make concrete plans to ensure that their children have that experience.

Walda-Mandel also speaks about the romanticization of the home island, which is an increasingly important element of Pacific Islander identity in diaspora. "Through glorification by the emigrants Sonsorol becomes an ideal of a perfect island world" (292), she writes; this helps them create an identity not so much out of shared experience but out of a shared imaginary. One symbol of Sonsorol is the sea turtle (which some young Sonsorolese have as a tattoo, using the two traditional symbols of sea turtle and tattooing to display identity in a context familiar to American and Micronesian age-mates). Walda-Mandel concludes that this symbol is particularly apt for migrants whose identity cannot be grounded in place but must move with them: "Just like the turtle carries its home on its back, many Sonsorolese have their home internalized so much that it provides them, also in migration, with important aspects of being Sonsorolese ... This way, they have their island on them at all times: An internalized home away from home" (287).

Lin Poyer

**Wicker, Hans-Rudolf:** Die Guaraní im Tiefland Südamerikas. Studien zu einer indigenen Minderheit. Berlin: Dietrich Reimer Verlag, 2017. 382 pp. ISBN 978-3-496-01584-0. Preis: € 49,00

Das umfangreiche Werk von Hans-Rudolf Wicker, emeritierter Professor am Institut für Sozialanthropologie der Universität Bern, ist eine über viele Jahre erarbeitete Sammlung von Aufsätzen zu den Guaraní-Indianern im nordöstlichen Paraguay. Der Autor zeichnet sich durch eine langjährige und aus dem Zusammenleben mit Gemeinden der Paĩ-Tavyterã und Ñandeva entstandenen sehr intimen Kenntnis dieses Volkes aus, die er sich in den 70er Jahren des vergangenen Jahrhunderts gemeinsam mit seiner damaligen Frau Beate Lehner und einem Team aus paraguayischen Mitarbeitern als Leiter eines entwicklungspolitisch ausgerichteten Projektes der Aktionsforschung erworben hat. Dabei ging es vor allem um die Durchsetzung von Rechtsansprüchen an Gemeindefland in ihrem Siedlungsgebiet, das zur Existenzsicherung in einem Klima der systematischen Vertreibungen und aggressiven sozialen Ausgrenzung der Indigenen in Paraguay notwendig war. Gleichzeitig war es eine intensive, das Projekt begleitende Forschung, um wissenschaftliche Erkenntnisse zur Gesellschaft und Kultur der Guaraní in einem interkulturellen Lernfeld mit Offenheit für Transdisziplinarität zu gewinnen.

Nach dem Ausscheiden von H.-R. Wicker aus der mehrjährigen Phase eines praxisorientierten und kontinuierlichen wissenschaftlichen Forschungs limitierenden "activist research" in Paraguay konnte er schließlich seit den 80er-Jahren bis in die Gegenwart in mehreren kürzeren Aufenthalten ethnologische Studien betreiben, wobei ihm seine Vertrautheit mit der Sprache und die zahlreichen Freundschaften mit Wissensträgern und politischen Führern der Guaraní zu Einsichten und Ergebnissen führten, die in vorliegendem Buch in Form von einzelnen Kapiteln wiedergegeben werden.

Das Ergebnis ist ein "Lebenswerk", das auf Teilnahme, Beobachtung und Analyse der Kultur der Paĩ-Tavyterã und deren Vorfahren durch vier Jahrzehnte hindurch beruht und in der gegenwärtigen deutschsprachigen ethnologischen Literatur zu einem indigenen Volk Lateinamerikas einmalig ist. Es ist aber eben keine modernisierte Monografie geworden, sondern eine systematische Sammlung von Abhandlungen zur Lebenswelt der Guaraní, in denen jeweils der tiefer reichenden Analyse vor der umfangreichen und in die Breite gehenden und aktualisierten Beschreibung der Vorzug gegeben wird.

Im ersten der drei historisch ausgerichteten Kapitel wird aus ethnohistorischen Quellen die Ethnogenese der wichtigsten, heute in Paraguay und im angrenzenden Brasilien präsenten Guaraní-Ethnien dargelegt und analysiert. Im komplexen und durch viele Quellen gut dokumentierten Beziehungsgeflecht der später als "Guaraní" bezeichneten Ethnien zeigt sich eine zunehmende Differenzierung erst seit dem ausgehenden 17. und der ersten Hälfte des 18. Jh.s., als eine kraftvolle Ethnisierung in der Auseinandersetzung mit der kolonialen Gesellschaft und der Missionspolitik vor allem der Jesuiten erfolgte. In diesem Zusammenhang zeigt Wicker auch die Ursachen einer Ostmigration auf, die als "Suche nach dem Land ohne Übel" mythologische Gestalt annimmt und heute eine Art Alleinstellungsmerkmal der Guaraní geworden ist. Es gelingt dem Autor auch, die Ethnogenese der drei in der