is written by a husband and wife team of two long-serving professors in the history of insular Southeast Asia who have both made a name for themselves as foremost researchers of the premodern period. Being experienced teachers, they present an illuminating and clearly structured narrative, enlivened by 29 black-and-white illustrations and 7 maps. Most helpfully, the book also provides a commented list of selected further literature for the Anglophone reader (347–353). One thing worth noting here, however, is that the index (354–363) could be more comprehensive and detailed to allow for an easier searching – despite this not being uncommon for textbooks of this sort. For example, although there is an entry for "Tamil traders" (252), references to "Tamil ruler" or "Tamil power" (both appearing in the main text on 17) or "Tamil inscriptions" (20) are lacking; there is also no separate entry for "inscriptions".

The introduction (2–11) briefly discusses the general ideas behind the book, conceptualizing the principal terms "Southeast Asia" and the "early modern" period, which are both subjects of debate and contestation among scholars. The first two chapters subsequently broadly set the scene for what is to follow: chapter 1 (12–40) discusses the geographic environment of the region, whereas chapter 2 (42–81) sketches the antecedents of the early modern societies, covering the period from roughly 900 until 1400. The subsequent five chapters take the reader in chronological order through the history of Southeast Asia, 1400–1830. This period is divided into five segments displaying particular noteworthy developments: the beginning of the early modern era, 1400–1511 (chapter 3, 82–129); acceleration of change, 1511–1600 (chapter 4, 130–180); expanding global links and their impact on Southeast Asia, 1600–1690s (chapter 5, 182–235); new boundaries and changing regimes, 1690s–1780s (chapter 6, 236–280), and finally, the last phase of early modern Southeast Asia, 1780s–1830s (chapter 7, 282–333). The chronologically arranged chapters all have the same rigorous, pedagogically helpful structure, first providing a timeline and a brief overview of the significant general features of the particular period under discussion, after which the historical developments are narrated, separately treating island and mainland Southeast Asia; a conclusion wraps up each chapter. The book as a whole also closes with a general conclusion (335–343).

Packed with information based upon a very wide reading of all relevant research literature and full of insights, this well-structured and authoritative textbook will undoubtedly become a standard assigned resource for introductory classes dealing with the history of Southeast Asia during the early modern age. E. P. Wieringa

Aparicio, Miguel: Presas del veneno. Cosmopolítica y transformaciones Suruwaha (Amazonía occidental). Quito: Abya Yala; UPS, 2015. 287 pp. ISBN 978-9978-10-231-2. Precio: $ 20.00

For more than two decades now Brazilian ethnology keeps producing monographs, theses, and scientific articles on indigenous peoples of the Amazon that the rest of the world still has to catch up with. This is by no means a mere quantitative argument, what impresses is, how these works emanate from the ever more cutting-edge theoretical matrix of Amerindian perspectivism. The theoretical development not only opened up a whole new panorama on the Amerindian societies of Amazonia but has contributed significantly to the so-called "ontological turn" in anthropology, and what is more, has instigated far-reaching debates on the planetary future of humans including other-than-humans. One main argument is the insistence on the "radical alterity" of Amerindian ways of worlding, an epistemological stance, which not only forces the anthropologist to seriously engage with his or her partners' own anthropologies, an endeavor, which more often than not shakes ("de-colonizes") the very foundations of Western worldview.

As Miguel Aparicio's magisterially written book on the Suruwaha, a small (ca. 170 persons) collective of Arawã speakers in the Juruá-Purús area of Western Amazonia, shows, this exercise of deep immersion into the field coupled with theoretical brilliance yields excellent insights into the worldview of a people living in quasi isolation up to this day. Mind you, creative theory would not be such a thing if it would not raise new questions. This is all the more the case as Suruwaha life is prone to tragedy: the majority of Suruwaha persons die by ingesting *timbó*, a plant whose poisonous sap is normally used to catch fish in shallow ponds and rivulets. Suruwaha self-killing does not follow any apocalyptical script à la Jonestown but is an individual act, often triggered by banal causes with the persons involved showing a (for us) deeply disturbing emotional lability. Aparicio has shouldered the task to come to grips with an indigenous cosmopolitics, which challenges our most basic notion, that of life itself.

In the first chapters of his book Aparicio traces the impact of the historical onslaught that led to the formation of the social collective today known as the Suruwaha. Based on the astonishing genealogical memories of his interlocutors the author reconstructs a net of interrelated smaller collectives called *dawa*. Only part of these subgroups managed to survive colonial contact and was forced to retreat into "isolation." Today these survivors live together in a single village, a social situation which seriously altered social relations and possibilities of cosmopolitics. Pre-Suruwaha collectives have actually made part of a much larger network composed of a whole spectrum or "*dégradée*" of Arawã speakers, whose way of life projected itself over the Juruá-Purús basins. With an astonishing wealth of myths and narratives at hand, Aparicio meticulously represents how this collective life is not only elicited by human interaction but just as much by dealing with other-than-human persons, including a sheer multitude of spirits within an agonistic scenario controlled by shamans. What defines spirits is their heterotopic condition, Aparicio explains, their constitutively "other" origin and perspective. One can only praise Aparicio's ample use of myths and narratives to construct and support his arguments. Thus, it makes sense that this alterity, as produced in Suruwaha narratives, is actualized in the experience of hunting, where the (animal) other is transformed into

prey, truly one of the basic forms of sociability among the indigenous peoples of the Amazon. Indeed, from the perspective of the Suruwaha, a person who commits suicide is actually attacked by the fish-poison-spirit in order to be transformed into prey: fish. Within such a scenario, shamans engage in a "cosmic diplomacy," reproducing agonistic forms of interactions indispensible in order to ward off attacks of sorcery (*mazaru*) on the collective. However, shamanic power has today become a "scarce resource" located in a distant past. What happened? Seen from a Western historical perspective (which Aparicio is trying to transcend in favor of an exclusively indigenous perspective), the Suruwaha have been run over by the advancing extractivist front. Again, the Suruwaha dispose of detailed memories of all the massacres, epidemics, and the ensuing flight into "isolation." From *their* perspective, frontier violence was and is but a manifestation of the shamanic action (*mazaru*) on the world. As it were, Suruwaha traditions maintain that taking one's life by ingesting fish poison started in the aftermath of the violence experienced during early contact (they have been "contacted" again in the 70s by the German CIMI activist Gunter Kroemer) with the colonial front. Today, all Suruwaha live with the expectation of suicide as personal and collective horizon of destiny. Shamanism, Aparicio argues, is an institution which manages to control a highly transformational universe of constant indeterminacy. As no more shamans live today, Suruwaha cosmopolitics construct death by poisoning as the "renewed actualization of the socio-cosmic network."

It is fascinating (as it is harrowing) that in one of the narratives it is a shaman, who as a last resort transforms his own body into a deadly weapon against cannibalistic spirits by ingesting fish poison in order to kill his devourers with his poisoned meat: Suruwaha self-killing as autoaggression and attack rolled into one final act? In his prudential and theoretically consequential analysis, Aparicio is certainly right to claim that the category "suicide" is inadequate to approach the phenomenon, maybe even at the expense of exhausting the limits of traceability of the indigenous perspective.

The fact that there is no "natural" death is no unusual feature of Amerindian cosmopolitics in the Amazon. Actually, the permanent entanglement in cycles of revenge and homicide has sometimes been the reason that, e.g., evangelical proselytization – otherwise with some justification criticized for its ethnocidal impact – has been enthusiastically embraced for its "super-pacifying" effects. What I am trying to say is not an apology of fundamentalist intrusion, but to argue for the re-introduction of the historical event and its potentially amplifying effect on existing forms (Kohn): It was the frontier violence of colonial politics, which contributed to the escalation of probably pre-existing conflictive structures within Amazonian societies. I think (Brazilian) ethnology of Amazonian cultures should think twice about what its emphasis on a violent ontological matrix implicated by a permanent actualization of predator-prey-relations really means for the psychological constitution of a subject. What I really miss in Aparicio's otherwise magisterial representation of Suruwaha worlding is the notion of *crisis*. A rate of nearly 100% of suicide attempts among youths is a crisis, if there ever was one! It seems to me this crisis exacerbates on two levels. For one, I think "isolation" as a historical fact is part of this crisis. Since the Suruwaha are cut off the *dawa* network that once was constitutive for Arawã subject constitution or personhood in the region, they consequentially lost cosmopolitical agency while internal pressure rose (a psychological indicator for the striking emotional lability leading to self-killings?). On a psychological level the dire outlook to turn into "fish," the ultimate prey, as an eschatological horizon for Suruwaha youths amounts to a severe loss of any capacity to "transform" (i.e., the ability to "[re-]produce production" in the sense of T. Turner) as the point zero of cosmopolitical capabilities. One is reminded of the destiny of the Guaraní in southern Brazil (definitely on the opposite position of any isolation-contact continuum), who once reacted to colonial pressure by the ritual application of an eschatological cosmological script (the search for the Land without Evil). Today, without a world to come anymore, Guaraní youths are taking their individual lives in a similar dramatic way as their age-mates among the Suruwaha. I think T. Stolze Lima's dictum "it does not seem to me that the death of persons [after contact; WK] has provoked the destruction of the system, but that it continued to operate on a reduced scale" (cit. by Aparicio; p. 230) should be contested. The new Brazilian ethnology is astonishingly tacit on theorizing the *trauma* of contact: that the experience of massacres, the loss of sometimes up to 90% of a population, the complete collapse of everything ontologically constitutive should amount to just a scalar reduction is disturbingly insensitive to anything trauma research could contribute for our understanding. Without a doubt, the quality of ethnographies like Aparicio's not in the least lies in the fact that they instigate further debates, perhaps including works like Lucas Bessire's on the Ayoreo, and their experience of a "limit of transformation" after the collapse of their former world, or João Biehl's and Didier Fassin's work in "zones of social abandonment," where in spite of many adversities new life-affirming strategies begin to sprout. Also, Laurence Kirmayer's ethno-psychiatric work with the suicide-ridden societies of Canadian Indigenous Peoples comes to mind. Finally, I would like to call for the ethical issue, if not any intervention is demanded. It could be inspiring to consider the longstanding traditions of North American Natives to develop ritual measures of "healing" to overcome the traumatic experiences of death, displacement, and loss of agency during colonial "Crying Time." Wolfgang Kapfhammer

Barbeau, Serge: Últimos Testigos. The Last Rebellion of the Maya in Yucatán / La última rebelión de los Mayas en Yucatán / Die letzte Rebellion der Maya in Yucatán. (Ed. by / editado por / hrsg. und mit einem Vorwort versehen von C. Kron.) München: Hirmer, 2016. 96 pp. ISBN 978-3-7774-2619-8. Precio: € 49.90

Der Katalog zur gleichnamigen Sonderausstellung im Münchner Museum Fünf Kontinente (1. Juli 2016 bis