

new terms of interaction in the late 1990s in Anadyr, Chukotka. Gray provides a refreshing examination of an urban center of indigenous social life, one of the administrative centers in Siberia where indigenous leaders have been forged through decades of Soviet society.

The author makes her arguments in a lucid style as she demonstrates “indigenous Chukotkans’ understanding of their growing disenfranchisement in relation to the dominant nonindigenous population” (8). Gray borrows from Veena Das’s concept of “epitomizing events” to show how the loss of control over three nominally indigenous spaces – a newspaper, a radio program, and a community center, or “iaranga” that had existed up to the mid-1990s – represented a significant trend toward the disenfranchisement of indigenous peoples. Gray evokes a lasting image of the way the post-Soviet state in this region of Siberia is increasingly narrowing the social power indigenous community members can exercise. In chapter two, Gray builds her argument about the makings of social movements by examining James Scott’s idea of “scripts.” She effectively shows how in the past indigenous Siberians were part of the public “script” while in a post-Soviet era the prevalent discourse seeks to erase them from the public script (49) or logic of the system. In demonstrating how a Soviet civil society in fact operated in the past Gray effectively marshals examples of letters to the editor sent by citizens and politicians to address deteriorating social conditions.

Significantly, Gray seeks to examine global connections in this very local setting. In part she explores the potential for indigenous Siberians in this uniquely post-Soviet location to join a global social movement of indigenous peoples. While the connections across the Bering Strait into Alaska and the growing links to the Inuit Circumpolar Conference (ICC) are a part of Gray’s story, they are not considered as extensively as one might like. Conversely, Gray also does not provide us with much sense of the social stratification within indigenous communities, or the ways that people from these communities have overlapping allegiances that are not defined simply by indigeneity (for such a perspective, see: D. Anderson, *Identity and Ideology in Arctic Siberia*. Oxford 2000; A. Bloch and L. Kendall, *The Museum at the End of the World*. Philadelphia 2004; P. Rethmann, *Tundra Passages*. University Park 2000). What Gray’s account very ably provides is insight into the indigenous elite as actors in a rapidly shifting set of power balances within Russian society.

Gray notes the political volatility of her field site and she is careful to respect the anonymity of those who participated in her research. She states, “I am reluctant to leave my consultees and their sometimes radical views too exposed in these pages” (xv). In her effort to protect her consultees, Gray employs what she calls “dramatis personae,” and depicts portions of the fictional character Malina Ivanovna Kevyngevyt’s life at the beginning of each chapter. This approach results in a sympathetic portrait of an indigenous Siberian woman and leaves the reader with the concrete experience of an amalgam of people Gray in fact came to know during her field-

work. While the device is a creative answer to the ethnographic dilemma of revealing too much about one’s consultants, it cannot replace ethnographic nuance that is gained through a reader’s acquaintance with the people inhabiting a given community. Especially given Gray’s lucid writing style, it is unfortunate that she could not create more extensive portraits of the diverse people she came to know.

Gray emphasizes that she is not writing a traditional ethnography, focused on local processes, but is especially concerned with the formation of a social movement inspired and supported in part by international indigenous rights movements emerging in the 1990s. Given this emphasis, the relatively sparse historicization of lives lived in the Soviet period is not surprising. However, in a number of instances, Gray’s argument would be better supported with more primary and secondary sources, including oral history accounts and direct narratives. For instance, she writes, “It was becoming clearer to indigenous Chukotkans that the attention paid to their concerns in the past had been a farce, done for appearances only, and masked by rhetoric of Soviet respect and concern for indigenous Chukotkans” (25), but we barely hear specific people voice this sentiment about the past. Gray’s assessments of contemporary (mid-to-late 1990s) concerns of indigenous leaders ring much truer and are better substantiated. Later in her text Gray downplays political sentiments that may have compelled some to become active in Soviet political processes; she writes, “people feared they could be shot . . . [and so were] more enthusiastically activist than the next person” (40). In one section she writes of people who were convinced to “buy into the notion” of the Communist Party (41), while in other sections she also refers to the “colonization by Soviet ideology” (64) and “Stalinist” culture, but does not provide the reader with much sense of the contours of these ideas or how they might have shifted over time. In Gray’s version of Soviet history people were duped by power, serving as uncritical cogs in the political machinery, but the reader is not convinced that Gray’s consultants hold the same view.

Aside from these comments, just a few details could be improved. For instance, there were no dates indicated on many of the photographs. Also, an appendix with some of the agencies mentioned in the text would have been helpful. Overall, however, this is an imminently readable ethnography and a timely addition to scholarship on the region. Gray’s work will be an important resource for those interested in indigenous rights worldwide, social movements, and the possibilities for marginalized communities in a post-socialist world to transform their conditions.

Alexia Bloch

Haley, Shawn D., and Curt Fukuda: *The Day of the Dead. When Two Worlds Meet in Oaxaca*. New York: Berghahn Books, 2004. 149 pp. ISBN 1-84545-083-3. Price: \$ 28.75

Based upon many years of research, anthropologist Shawn D. Haley and writer/artist Curt Fukuda present

an interesting overview of the Day of the Dead in the central valleys of Oaxaca, Mexico. This detailed account of the traditional celebration is especially well illustrated by Curt Fukuda, who, as a photographer, also has spent time and worked in this region.

Due to its relevance in Mexico, this celebration has been the topic of many studies from different approaches and disciplines. Rich ethnographic texts from the Day of the Dead are found about this celebration in many parts of Mexico, showing not only similarities and differences in its elements and organization, but also they prove to be very informative in terms of the cultural beliefs regarding life and death. Haley and Fukuda's work goes in the same lines.

The book is composed of nine short chapters. In the first chapter, the authors provide a brief description of the Day of the Dead celebration. This syncretic celebration takes place during the first days of November as is marked in the Catholic calendar. Oaxaqueños set altars and place offerings (*ofrendas*) for the souls of their dead relatives, who visit the living at home and at the cemeteries during these days. The second chapter presents basic facts and statistical information about Oaxaca state as well as insights into Oaxaqueñan life and local customs. In the third chapter, the authors begin to delve into interesting and rich oral accounts about death, witchcraft, and local beliefs, demonstrating how the life of the souls of the dead and their living relatives are not separate from each other, and that somehow these "two worlds meet" not only during the Day of the Dead celebrations but also in everyday life.

Chapters four through seven, provide a richly ethnographic detailed description of the celebration, from the different elements that make up the altars to the setting of the altars and the two-day festivities that take place. The authors take care to mention a variety of factors that affect and are affected by the Day of the Dead celebration, from the economic impact to intergenerational conflict, widening the scope of their ethnography from a simple description of this celebration to an analysis of its implications.

However, with regard to a more analytical discussion of the celebration, the authors choose to take it quite lightly. Chapter eight only briefly skims the surface to discuss the Pre-Hispanic roots and syncretism underneath the Day of Dead. By way of conclusion, in chapter nine the authors have some final thoughts about the perception of this celebration among the new generations of Oaxaqueños and the challenges that the beliefs about this celebration are facing. Haley and Fukuda's attitude towards the future of this celebration is perhaps pessimistic, forecasting the eventual end of the celebration as a relevant rite. According to them, the young people do not share with the older generations the same beliefs and meanings of this celebration and nowadays this is leading to a shift from its private/spiritual significance to a more public/economic and meaningless celebration. We can not deny the fact that the Day of the Dead celebration has become more commercialized and "touristicized" not only in Oaxaca but also in other parts of

Mexico, such as is the case with the Island of Janitzio, Michoacán, which extensively promotes the celebration as a tourist attraction. Due to the amount of tourists that yearly visits Oaxaca during November, the Day of the Dead celebration might start fulfilling different purposes in the Valleys, but this does not necessarily mean a loss in tradition and meaning among the new generations who are growing up in a more capitalistic and modernized world. Rather it might be the case that the young generations will reinforce their cultural identity by continuing to follow this celebration.

In summary, "The Day of the Dead. When Two Worlds Meet in Oaxaca" is essentially an introductory text which could have benefited from more history and analysis, but that is useful for the casual reader. The richly detailed ethnographic descriptions are accompanied by oral accounts with personal quotes well supported by Fukuda's photographic essay. The visual images provide the reader a better understanding of this celebration and other aspects of Mexican culture such as everyday life, customs, and traditions. The book is well edited but there are some typographical mistakes in the Spanish translations throughout. Overall, it is a good starting book to learn about this celebration in Mexico.

Alicia Peón Arceo

Haller, Dieter, and Chris Shore (eds.): *Corruption. Anthropological Perspectives*. London: Pluto Press, 2005. 255 pp. ISBN 0-7453-2157-7. Price: £ 16.99

Auf dem Umschlagbild dieses Buchs sehen die Leser einen Mann mit einer Waffe in der Hand. Er hat kurze Haare und trägt anscheinend eine goldene Halskette. Dies entspricht dem Klischee eines südländischen Mafioso. Die Leser sollten sich jedoch nicht davon täuschen lassen, da es in diesem Band nicht um mit physischer Gewalt ausgeübte Kriminalität geht, sondern um Korruption. Dies wird vom unschärferen Bild eines Tisches mit Papier im Hintergrund des Umschlagbildes symbolisiert. Denn Korruption wird von Menschen mitten in "Institutionen" begangen. Im allgemeinen Verständnis von Korruption handelt es sich um einen Missbrauch von Macht, die von gewissen Institutionen ausgeht. Ähnlich lautet eine weit verbreitete Definition der Korruption der Weltbank: "the abuse of public office for private gain" (2). Die Herausgeber und zumindest einige Autoren wollen jedoch diese Definition so nicht stehen lassen. Sie argumentieren, dass es große Variabilität hinsichtlich dessen gibt, was die Menschen in verschiedenen Kontexten für Korruption halten. Durch verschiedene Verständnisweisen der Korruption soll ans Licht kommen, wie Recht und Unrecht in verschiedenen Gesellschaften unterschiedlich definiert werden. Die beiden Elemente, ein vieldeutiges Konzept von "Korruption" und die dadurch zu erforschenden unterschiedlichen Kodexe sozialen Handelns, sollen aus der Sicht der Anthropologie besser untersucht werden, so die Herausgeber (8).

Konkrete Studien aus anthropologischer Sicht werden in den drei Teilen des Bandes vorgestellt. Im ersten Teil werden Korruptionen in Übergangsgesellschaft-