

and the local Karbala, where the red threads worn during the *faqīri* ritual are disposed (41). Because space and landscape are so central to the rituals and religious imagination of Gugudu, its history, and the practices of its devotees, a map of the central religious sites would help the reader understand the spatial arrangement of the village.

For the thousands of devotees who make the pilgrimage (*ziyāratu darśanam*) to Gugudu, the trip is exclusively meant to “honor ... the memory of Kullayappa” (49). In chapter two, “The Pīr with a Cap: Narrating Kullayappa,” Mohammad traces the central role that narratives about Kullayappa play in constructing the hagiography of the pīr, which also roots him to the landscape and village of Gugudu. According to Mohammad, Gugudu Muharram differs from the urban Muharram of Hyderabad because it “does not just serve as a memory of the grandsons of the Prophet ... this holiday blends with local religions and thereby becomes inflected at different levels” (49). In Gugudu, memory is focused on Kullayappa, who is remembered as a brother of Imams Hasan and Husain (125). Mohammad further argues that the role of Kullayappa in Gugudu is “an adaptation of the role of *imam* as described in Shi‘i traditions” (51). By arguing that in “localized Islam” the Imam is the role assumed by a grandson of the Prophet, Mohammad asserts that in the local Islam of Gugudu, “that role is taken by a local pīr” (51). Mohammad goes on to ask, “how local stories about families, castes, and place histories along with pilgrim stories help us to understand the religious persona of Kullayappa as analogous to the *imam* in Shi‘i Islam” (51 f.). This line of analogical reasoning is not entirely persuasive, especially since Gugudu and its Muharram tradition are minimally inflected by Shi‘ism, it seems unclear how familiar ritual practitioners would be with the Shi‘i doctrine of the Imamate.

In chapter three, “Kullayappa and the Public Rituals of Muharram,” Mohammad argues that in addition to the narratives that construct the pīr, one cannot understand Gugudu without taking into account the everyday rituals and the thirteen days of devotion during Muharram. According to Mohammad, Muharram in Gugudu is “an extremely multifaceted event” that culminates on the tenth day in the final ritual known as *ākhri*, which he refers to as an “umbrella ritual, since ... it remains the overarching frame for other aspects of the Muharram celebration” (79). During the thirteen days (three days preceding and the first ten days) of the Muharram ritual calendar in Gugudu, Hindu and Muslim devotees visit the pīr-house for *darśanam* (“sacred visit”), to practice temporary asceticism (81), and to perform various types of fire-walking rituals. The fire-walk and digging of the firepit is central to Gugudu Muharram (84 f.); Mohammad posits that, “[i]n a way, fire rituals replace the well-known urban Muharram ritual, *mātam*, self-flagellation” (84). Mohammad describes the ritual activities for each day, highlighting the installation of the pīr (85 f.), public processions known as *sarigettu* (87), and the farewell to the pīr (89–92). The second section of the chapter focuses on “everyday rituals,” by which Mohammad means “the daily ritual activities of the pīr tradition” outside of Muharram (95).

These rituals include feeding (*kandūri*) the pīr, and visiting the shrine on Thursdays and Fridays (*ziyāratu*). While this section introduces several interesting practices to the reader, it is not as well developed as the more comprehensive and sophisticated analysis of Muharram ritual in Gugudu.

If we might consider chapters two and three to set the frame for the narratives about and rituals dedicated to Kullayappa in Gugudu, then chapter four, “*Faqīri*: Practicing Temporary Asceticism,” demonstrates how a particular ritual, *faqīri*, links individual to place and community (105). In this chapter, Mohammad traces the ways in which *faqīri* “replicates the movement of Gugudu from a wilderness (*araṇyam*) to a village (*ūru*) with a clearly defined community life” through a close analysis of the temporary ascetic practices of a diverse range of devotees to the pīr. Notable is the asceticism of Lakshmi Reddi, the 85-year old heir of Konḍanna, who has made *faqīri* his vocation (109–113). For Reddi the ethical practice of *faqīri* is one of intense personal devotion to the pīr (112). In contrast is the ascetic practice of Obulesu, a low caste twenty-year old man who practices *faqīri* for ten days each year (113 f.). As a low caste Hindu, he is not permitted to enter the pīr-house, and he considers *faqīri* to be a public ritual by which he may demonstrate his purity (126). In a fascinating twist, Mohammad notes that despite Obulesu’s critique of caste and ritual exclusion, he is nonetheless acquiescent, acknowledging that he would never “step into the house or touch the metal battle standard,” lest the pīr get enraged (114).

Despite the book’s minor shortcomings, “The Festival of Pīrs” makes a timely contribution to ongoing conversations about Hindu-Muslim encounter that transcends the polarizing attitudes of primordial conflict and simplistic explanations of religious syncretism. Mohammad’s engaging narrative style and extensive use of ethnographic interviews make this book appropriate for undergraduate and graduate-level courses. “The Festival of Pīrs” will be of interest to scholars of South Asian studies, anthropology, Islamic studies, and religious studies.

Karen G. Ruffle

**Müller, Dominik M.:** Islam, Politics, and Youth in Malaysia. The Pop-Islamist Reinvention of PAS. Abington: Routledge, 2014, 195 pp. ISBN 978-0-415-84475-8. (Routledge Contemporary Southeast Asia Series, 65) Price: £ 80.00

Islam and politics – a combination that continues to excite a steady stream of publications and continues to grip researcher’s attention. Add to that the demise of most major ideological -isms in the West and a perceived rise of Islamism everywhere and we ought to have a growing intellectual field of knowledge production on these issues. However, sadly, most publications focus on meta-theory or so-called global trends that often tell us little about the actual drivers of Islamism and what the people who subscribe to this ideology actually think.

Thankfully, Dominik M. Müller, a political anthropologist from the Goethe University of Frankfurt, has writ-

ten a book to address the latter. He delves into the minutiae of how one particular Islamist party in Malaysia, the Pan-Malaysian Islamic Party, has engaged new media and market solutions to reach new followers and how party members, especially of the youth wing, go about their work of recruiting, engaging, and persuading.

I am reviewing this book on the Malaysian Islamist party PAS at another turning point in Malaysian electoral history. Selangor, the largest state in Malaysia is/was governed by the general opposition coalition of PAS, PKR (People's Justice Party) and DAP (Democratic Action Party). Internal strife and leadership issues dog this loose coalition and PAS has been wavering over who to support: their partners in the federal opposition DAP and PKR, both more or less multiethnic parties, or their long running opposition for Malay Muslim votes UMNO (United Malay National Organisation).

The impasse will continue to cause considerable damage to any chances the federal opposition has to take power of the Malaysian federal government. Judging by Müller's poignant insights into PAS' youth wing thinking the issue of sharia law and especially *hudud* – punishments for certain crimes that non-Muslims as well as many Muslims reject – in making Malaysia an Islamic state will remain a divisive issue.

Malaysia continues to tout moderate Islam, but Müller succinctly points out the crux of the issue today: "Islamism in Malaysia has not only become more mainstream, but the Muslim mainstream has also become more Islamist, as popular cultural and political Islamism mutually reinforce each other" (166). How has this happened? Müller devotes a lot of space to the history and sociopolitical context. This is clearly necessary; however, his theoretical expositions are too focused on Islamism and post-Islamism, a trend he argues against using the case of PAS. Yet, in most discussions about Islam in Southeast Asia and Malaysia post-Islamism is rarely deployed and is, as Müller rightly argues, not helpful in determining Muslim politics.

Thus, Islamism and post-Islamism remain a bit of a straw man in an argument with itself. The book is at its best when it is firmly grounded in the ethnography, which is lucid and illuminating. For instance, when PAS boycotts McDonalds eateries, Müller spots a McDonalds figurine in his interlocutor's car and enquires about it. The PAS youth member responds with a smile: "sometimes we boycott, sometimes not". This, in a nutshell, is how Muslim political and economic rationales are played out in the everyday in Malaysia. It is a pragmatic and contradictory personal and social field in which people posture, capture, evade, and inhabit Islamicity on a daily basis.

What Müller calls the pop-Islamist reinvention of PAS involves the canny use of social media and the use of material culture, but (seemingly) outside of the Western capitalist system. I am always conflicted when I hear of Islamic phones and branded T-shirts or even Islamic finance existing outside of or in competition with Western capitalism. Clearly they exist in a symbiotic relationship with all wanting to make money for their causes (or shareholders).

These contradictions matter and Müller exposes the internal debates and rifts within PAS over key electoral and party platforms that rarely get out due to the secrecy of these events. These insights, only open to those fieldworkers who persist and are able to enter the inner sanctums of those we work with, demonstrate the value of ethnography and the hard work Müller has clearly put into his fieldwork efforts.

Malaysia remains at the forefront of a re-Islamisation of polity and society and a convergence of the state and grassroots organisations. Indeed, civil society is increasingly populated by organisations vying for more, not less, Islam in everyday life.

And yet, we need only to turn on the news to hear every day of Islamists vying for an Islamic state in the Middle East via violent means. The wish for a fused political Islamist project remains a goal for PAS too and its long-term view in achieving power and changing society is testament to its commitment to democratic means of achieving its goals. What Müller's book does is describe and document the ways and processes through which this is happening today and how these processes have changed over time. Like Farish Noor before him in his excellent two-volume history of PAS, Müller adds crucial pieces to the puzzle of how an often essentialising and exclusionary ethnically based Islamist party is seeking to rule a multicultural, multi-ethnic modern state like Malaysia.

Gerhard Hoffstaedter

**Müller-Wille, Ludger:** The Franz Boas Enigma. Inuit, Arctic, and Sciences. Montreal: Baraka Books, 2014. 186 pp. ISBN 978-1-77186-001-7. Price: \$ 24.95

Franz Boas' bedeutender Beitrag für die Begründung einer umfassend ausgerichteten Kulturanthropologie wird vor allem in Nordamerika bis heute durch immer wieder neue Forschungs- und Editionsprojekte gewürdigt. Ludger Müller-Wille kommt das Verdienst zu, bereits früher die Tagebücher von Boas' erster Forschungsreise zur Baffininsel aufgearbeitet und in englischer Übersetzung über Deutschland hinaus vor allem auch den dort lebenden Inuit von Nunavut zugänglich gemacht zu haben. Mit dem vorliegenden Buch lenkt der Autor unsere Aufmerksamkeit auf Boas' frühe Veröffentlichungen, die dieser noch überwiegend in deutscher Sprache verfasst hatte. Sie sollen zu einem besseren Verständnis bis heute nicht gänzlich gelöster Rätsel (Enigma) und der Frage beitragen, wie sich Boas' innovative wissenschaftliche Methoden in dieser frühen und für ihn formativen Phase herausgebildet hatten.

Zunächst fragt sich der Autor, was Boas zur Auswahl seiner Forschungsthemen und seines Untersuchungsgebiets bewegen haben könnte. Vor allem seine frühen und bislang wenig zur Kenntnis genommenen Zeitschriftenbeiträge werden daraufhin untersucht sowie mögliche wissenschaftliche und persönliche Anregungen, die Franz Boas an deutschen Universitäten erhalten hatte.

Im ersten Kapitel erfahren wir, wie beeindruckt Franz Boas offenbar von Friedrich Ratzels neuem Ansatz einer Anthropogeografie war, der Mensch-Umwelt-Beziehung