

Objekte markierte Differenzierung einzelner Lebensbereiche vielmehr zu ihrer jeweiligen Kompatibilität und Vernetzung, die das friedliche Zusammenleben in der Region sichern helfen. William H. Fisher hebt bei seiner Analyse der Gegenstände, die von den im nordöstlichen Brasilien beheimateten Canela (Ramkôkamekra) stammen, unter anderem Aspekte der Initiation und Erziehung der Jugendlichen hervor, bei denen, wie sich an den vorhandenen Objekten ablesen lässt, handwerkliche, soziale und spirituelle Fähigkeiten eng miteinander verbunden sind. Die auch bei den Canela vorhandene individuelle Spezialisierung wird dabei immer an die Anforderungen eines funktionierenden Sozialverbandes rückgebunden.

Die Lektüre der skizzierten Essays ermöglicht inspirierende Einblicke in das vielschichtige Wechselspiel von Vernetzung und Separierung, Austausch und Aneignung, individueller Könnerschaft und kollektiver Tradition, in die Verbindungen von Objekt- und Personenbiografien, die unterschiedlichen Kategorisierungen von Gegenständen aus indigener und nicht indigener Perspektive, aber auch in die Zusammenhänge von Kontakt und Gewalt oder Identität und Diskriminierung.

Nicht ganz überzeugend wirkt angesichts dieses Befundes allerdings die Bildauswahl in dem reich illustrierten Band. So zeigen von den gut 120 Fotografien auch bei wohlwollender Zählung kaum mehr als 10 Prozent die vorgestellten Objekte "in Aktion". Die wenigen diesbezüglichen Aufnahmen werden zudem vergleichsweise kleinformatig präsentiert. Während auf der Textebene die anschauliche Einbettung der Artefakte in ihre vielfältigen "biografischen" Zusammenhänge gelingt, dominiert auf der Bildebene eine ästhetisch durchaus anspruchsvolle, in der vorgenommenen Gewichtung allerdings doch sehr einseitige Präsentationsweise: Indigene Lebenszusammenhänge stehen hier auffällig hinter der "westlichen" Ästhetik des Musealisierten zurück. Dies mag den aktuell erfolgreichen Trends der eigenen Gesellschaft entsprechen, denen sich Museen als treibende und getriebene Akteure im kulturpolitischen Wettbewerb nie ganz entziehen können, und somit eine nachvollziehbare Strategie darstellen, die Aufmerksamkeit auf diese Objekte und damit die Situation der indigenen Gesellschaften zu lenken. Doch sollte darüber nicht vergessen werden, dass Notwendigkeit und Stärke der Ethnologie immer auch darin zu sehen sind, dass diese sich den Perspektiven ihrer Untersuchungsobjekte keineswegs weniger verpflichtet fühlt als den mehrheitsfähigen Sehgewohnheiten der eigenen Gesellschaft.

Insgesamt sind die für den vorgelegten Band verantwortlichen Personen vor und hinter den Kulissen, die beteiligten Wissenschaftler wie auch die Vertreter der Stiftungen und Förderkreise, die den Kauf dieser umfassenden und vergleichsweise rezenten Sammlung aus dem Amazonasgebiet für das Münchner Museum ermöglicht haben, allerdings nicht genug dafür zu loben, dass sie zum einen die Tradition des Sammelns indigener Artefakte aktiv fortsetzen und die erworbene Sammlung zum anderen nicht im Depot des Museums verschwinden lassen, sondern der interessierten Öffentlichkeit in einer ebenso lezenswerten wie erfreulich zeitnah vorgelegten, allgemein

verständlichen und doch forschungsorientiert ausgerichteten Publikation präsentieren. Die Auseinandersetzung mit materieller Kultur, indigenen Gesellschaftsordnungen und wissenschaftlichen Ansätzen verbindet sich in "Von der Leidenschaft zu finden" zu einem leichtfüßigen und anregenden Erzählen über Amazonasindianer und ihre Objekte, ihre Geschichte und Gegenwart, ihre sozialen Systeme, Kosmovisionen und nicht zuletzt ihre enge Verbundenheit mit anderen Teilen der Welt.

Michael Kraus

Hudson, Mark J., Ann-Elise Lewallen, and Mark K. Watson (eds.): *Beyond Ainu Studies. Changing Academic and Public Perspectives*. Honolulu: University of Hawai'i Press, 2014. 257 pp. ISBN 978-0-8248-3697-9. Price: \$ 52.00

"Beyond Ainu Studies" is a collaborate work of contributors with a various range of specialities, ranging from researchers, translators, museum representatives, barristers/solicitors, leadership training coordinators, textile artists to grassroots leaders. Inspired by the fact that images of Ainu have changed dramatically over the years the articles included in the book address in four thematic clusters various aspects of this change. These are "Representation/Objectification," "New Critical Responses," "Academic Disciplines and Understandings of Ainu," and finally "The Discourse of Culturalism."

The first thematic cluster deals with a) Ainu ethnography as it has been analyzed by researches of non-Ainu origins as well as depicted by feudal lords and foreign explorers, and b) tourists, anthropologists, and visions of indigenous society. The first entry provides the reader with extensive examples of an alliance between academic viewpoints and the Japanese state ideology when interpreting Ainu customs and practices. In addition, it also illustrates the specific academic characteristics relevant at the time, for example, pointing to a detached third-person style in writing and a fondness for concepts and theories that fit preconceived ideas of their peers rather than the reality they encounter/study. Such approaches have resulted in stigmatizing images of the Ainu that are difficult for the Ainu to escape. The second entry deals with the relationship between culture and tourism and how this relationship has been understood and analyzed by researchers. The author uses Jonathan Friedman's work on cultural representations as a basis for the discussion. Friedman argues that Ainu strategy of tourist display (culture-for-others) is instrumental in recreating or perhaps creating a traditional culture. This is an argument that fits into a long tradition of objectification of the Ainu and points to uninterest in emic understanding of the relationship. However, the context of Friedman's discussion is globalization and his interest in theoretical models (abstractions) rather than emic understandings. In sum, the authors of the two chapters in this thematic cluster are neither presenting any new information about the Ainu nor have they reached beyond Ainu studies. It is well known that there have traditionally been illustrations and analyses that misinterpreted the Ainu customs and practices as well as the impact these

had on the Ainu perceptions of themselves. Unfortunately, the authors do not discuss that their own understandings/critique are as time-bound as those that they criticize.

The second thematic cluster focuses on regionalization of Ainu society, highlighting how Ainu migration extends beyond and redefines boundaries of Ainu society. It reflects the fact that Ainu borders or boundaries are largely the product of previous research as is also categorizations of them. The authors point out, that fixed and sedentary metaphors of indigeneity should be taken off the agenda. In the Hokkaido Ainu case, due to migration or mobility to the south, it is not unlikely that more Ainu live outside Hokkaido than within it. The problems inherent in the use of the concept “indigeneity” is illustrated by Ainu who migrate to other areas and their struggle with their indigenous identity, trying to combine their experiences abroad with their Ainu identity and using these experiences to strengthen and preserve their own ideas of what being an Ainu implies. In this way the ambiguous nature of concepts such as indigeneity in today’s world is illustrated as well as pinpointed. The discussions taken up here address the need not only for introducing concepts more in tune with the present, but also the necessity to embrace emic views, narratives, and understandings, without hierarchical barriers. Yet the authors do not discuss the fact that emic understandings – in the same way as research – do not exist in a void but are colored and influenced by predominant ideologies and paradigms. In order to advance our understandings of Ainu and other groups of people facing similar problems, the task at hand is to develop tools to establish a balance between emic and etic understandings. In today’s Ainu research, emic understandings are given preference. This preference is not a way forward rather it paves the way for being accused of one-sidedness (ethnocentrism), as is the case with etic understandings of today.

The third thematic cluster addresses issues of scholarly authority and academic hegemony in disciplining Ainu as a field of study. It problematizes under different themes issues of constraints of periodization, geographic essentialism, and insider politics that currently limit the field of Ainu studies. In the last entry, the author urges future scholars to think carefully about the shifts from one period to another. Among the contributions to this thematic cluster, the first entry stands out. The author discusses the work of three Japanese historians, a selection that reflects his position that for real and sustainable change on Ainu issues to occur, the geopolitical and national parameters within which Japan imagines itself must also shift. In this way he does not embrace mainstream views that are mainly influenced by Ainu activist who envision an Ainu history independent of the colonial state. His conclusion is that for now the reality is that Ainu history must be practiced through the medium of Japanese history. The insertion of the words “for now” points to an awareness that it takes time for fields to mature. The euphoria over having overthrown mainstream paradigms is not immune to backlash. Similar thoughts are the focus of the other entries. In these entries, the authors place their discussions in the field of ecology and cultural environment

when they analyze previous writings on Ainu as hunter and gatherers.

The following thematic theme exposes the potential hazard of policing the boundaries of cultural identity and looks to dismantle erstwhile caricatures of Ainu identity and heritage as fixed and unchanging. In the first entry, the author criticizes the idea of heritage textile as traditional and instead suggests a categorization where stages are part of a multicentury course of continuous evolution. In this sense she firmly establishes her position among social scientists who problematize the concept of “traditional” by arguing that tradition is never static but changes over time. This is a view shared and elaborated in the article following this entry, the point of departure being the on-going Ainu cultural revitalization movement with an emphasis on gender of cloth. In the following entry, the focus is on studies of the Ainu language. It is common to consider the Ainu language a dead language, however it is going through a period of current revitalization, a revitalization that according to the author is impossible. She arrives at this conclusion by referring to the fact that “there are very few examples of successful revival of a dead language” (199). This may be true at least in cases where the people who spoke the language were, in fact, extinct. The Ainu are not extinct – they live on and so does their culture. Proclaiming their language dead is equivalent to proclaiming their culture dead thereby taking up an abandoned tread.

The author of the final entry applies cultural practice as a basis from which to mobilize judicial and legal leverage towards achieving political rights. The focus is legal activism and the results of this strategy. The entry’s main contribution lies perhaps in its synopsis of the time that followed the recognition of the Ainu as an ethnic and religious minority in the 1990s.

Is “Beyond Ainu Studies” a book I would recommend? The answer to this is dependent on the purpose. If it is to collect some ideas of ways in which the Ainu has been studied and some of today’s reactions to this, I would recommend it. However, is the purpose to achieve a more profound understanding, I would hesitate to recommend this book.

Katarina Sjöberg

Hume, Lynne: *The Religious Life of Dress. Global Fashion and Faith.* London: Bloomsbury, 2013. 176 pp. ISBN 978-0-85785-361-5. Price: € 19.99

This book is part of the Bloomsbury series entitled “Dress, Body, Culture,” which is a continuation of the Berg (Oxford) series on textiles, fashion and dress. The series is edited by Prof. Joanne B. Eicher (University of Minnesota, USA), who has been at the forefront of firmly establishing the academic study of dress history, especially with an anthropological emphasis.

The book is divided into three parts, (1) “Western Monotheist Religions” (Christians – Roman Catholic, Amish, Hutterites, Mennonites, Anabaptists –, adherents of Judaism and Islam); (2) “Eastern Religions” (Hindus, Sikhs, Jains, Buddhists); and (3) “The Mystical and the Magical” (Sufis, shamans, pagans). There is also a bibli-