eloquent ethnography telling her story of the first hospital-based randomised controlled trial of a Tibetan medical formula in the Tibetan Autonomous Region. She highlights in her account how ritualised acts, integral to the practice of both Tibetan medicine and biomedicine, can coexist in distinct spaces within one research or health seeking process, thus enabling practices based on apparently mutually exclusive conceptual frames to coexist without one being subordinate to the other.

Part IV focuses on research examining how interactions between Tibetan medicine and biomedicine are and can be mutually transformative. Mingji Cuomu (chap. 10), herself an experienced Tibetan doctor, gives a heartfelt account of the epistemological principles and theories of Tibetan medicine, elucidating what could be understood as a *sowa rigpa* sensibility and how this informs Tibetan research methodologies that are essentially qualitative in nature, from an invaluably experiential perspective. Olaf Czaja (chap. 11) thoroughly documents a group of exile Tibetan doctors' perspectives on their encounters with biomedicine as they attend a conference in Dharamsala in 1996 at which they discuss possible Tibetan equivalents for the Western diseases glossed as "diabetes" and "cancer," and possible validations for Tibetan medicine by means of demonstrating its ability to address such types of illness. Alejandro Chaoul (chap. 12), suggests his research into the possible benefits of Tibetan yoga for cancer patients shows the interaction of Western science with complementary forms of healing as a mutually integrative effort. He moves towards a new model on a *sowa rigpa* sensibility in which non-biomedical forms of healing are not alternative but complementary, a model that embraces diversity in rethinking best practices to enable health and well being.

This collection's well crafted framing, introduced as it was by a chapter expressing the editors' perspectives on the themes threading through it and their choices of material, concludes with an insightful epilogue by Geoffrey Samuel (chap. 13), which draws together those thematic threads and situates them within the wider context of contemporary thought. An approach that aims to take *sowa rigpa* rather than European derived biomedicine as epistemological starting point seeks to subvert a colonial knowledge paradigm in which the non-Western is subordinated to a Eurocentric scientific hegemony. Regarding the subject matter of this volume, this could result in extending a sense of what medicine and healing might include. The implications of such an approach to knowledge and research have far-reaching implications beyond the limits of any one academic discipline, and may also inform choices concerning the provision of healthcare worldwide. Hence the insights proffered by the nuanced analyses of this book, framed as they are with such discerning editorial skill, have profound value for medical anthropology and, more generally, for social scientists, practitioners of healing arts, health seekers, and health providers as they (re)negotiate the theories and practices of health care in the liminal spaces that interface the science and religion of our increasingly globalised world.

Dawn Collins

Anderson, Astrid: Landscapes of Relations and Belonging. Body, Place, and Politics in Wogeo, Papua New Guinea. New York: Berghahn Books, 2011. 262 pp. ISBN 978-1-84545-775-4. (Person, Space, and Memory in the Contemporary Pacific, 3) Price: £ 55.00

Ian Hogbin famously called Wogeo, "the island of the menstruating men" in the 1930s. For her 1990s restudy, Astrid Anderson based herself in the very community in which Hogbin lived in sixty years earlier. What she found extends and complements his classic work by way of shedding new light on how these Austronesian-speaking gardeners conceptualize their island and the social life that they live on it. That is to say, while she makes ample use of Marilyn Strathern's concept of personhood and Roy Wagner's semiotics, Anderson's purpose, as she herself defines it, is rather Malinowskian. She wants us to understand how the body is experienced through metaphors of dwelling and paths through the social landscape. In short, she wants us to grasp "the native's point of view."

Contrary to the chic disparagement that culture is no longer attached to place or that anthropology is ill-equipped to think about discontinuity, for all the changes brought about by modernity, e.g., the end of the male cult, the rise of the Catholic charismatic movement, education, out-migration, etc., Anderson's view of Wogeo Islanders remains strikingly of a piece with Hogbin's. For example, gendered, culturally constructed notions of bodily hygiene maintained through the observation of taboos had certainly diminished but remained significant. Ritual penis bleeding had been abandoned by her time: Wogeo was no longer an island of menstruating men. However, the annual New Year's celebration continued to imagine that the island, as well as the year itself, had to be "cleansed like a menstruating woman." Or, to put it another way, the island of the menstruating men continued to be an island largely defined in terms of local, rather than metropolitan, distinctions. Indeed, Hogbin himself had joined the ranks of the culture heroes, a giver of agency, both to the Wogeo as well as to Anderson.

Thus, it is not surprising that the significance of Anderson's two main differences with Hogbin, if one can call them differences, have to do with decidedly local values. On the one hand, he did not appreciate, she argues, the great, but hidden, regard for matriliny in the society. The Wogeo balance patrifilial relations with matriliny, according to Anderson, which is part of a tense, male-female complementarity that is widespread in the culture as a whole (not to mention, of course, elsewhere in the Sepik). And, on the other, the meaning of the house, particularly its rafters, cannot be underestimated. The house, Anderson concludes, is an extremely complicated microcosm of the social and physical composition of the community, its estate, history, and relationships. Houses are owned by matrilineages but do not necessarily domicile them. Their named rafters, which grant land tenure, condense genealogy, but loosely so. A rafter does not signify a single matrilineage, but rather uncertainty and political influence. In the 1990s, land ownership was being registered with the state and rafters were being replaced by corrugated aluminum sheeting. However, the meaning of

the latter, Anderson allows, were not losing none of their predecessors' complexity.

While Anderson's main analytical interest fixed on metaphors of place, relationship, and movement on Wogeo, particularly houses and pathways, it is to her credit that one can easily detect a subsidiary symbolic theme in her material: canoes. The people say that their island is a "canoe" with its prow to the east where the sun rises and the stern to the west. The outrigger side is the mainland side of the island. Neighboring Koil Island is also called Wogeo's outrigger. Leaders carry Murik baskets they liken to their "steering paddle" without which one would walk aimlessly. A father told his son that his village was his "canoe which must be steered." The great feasts used to climax with a display of food on a platform that was made to look like a canoe with pigs hung on poles "like sails on the masts of a sailing canoe" up which the chief's heir should climb. Corpses are buried in canoe coffins. They lie in state in houses where mourners sing songs for a new canoe that are meant to help the ghost "steer his canoe" during his dawn departure. The Wogeo see their way of life as "steered" by stories from the past. The landscape, the heavens, the tides create the directions in which the Wogeo "canoe" moves up and down in space and time. "Steering paddle" is the Wogeo word for custom.

This is an honest piece of work, refreshing in its matter-of-fact tone of voice and thorough engagement with the regional and theoretical literatures. I would say it is a model for the enduring power of participant-observation based fieldwork and ethnographic analysis.

David Lipset

Anderson, Wanni W.: Mapping Thai Muslims. Community Dynamics and Change on the Andaman Coast. Chiang Mai: Silkworm Books, 2010. 185 pp. ISBN 978-974-9511-92-3. Price: $ 25.00

When considering the Muslim community of "southern Thailand" the focus of most scholarship and indeed media attention has been on the relatively small region of the border provinces of Pattani, Yala, and Narathiwat (and parts of Songkhla), where since 2004 a violent insurgency has led to the deaths of almost 5,000 people. Yet all of southern Thailand's 13 provinces have significant Muslim populations; in some of them, such as Satul, they are even a majority. Much less attention has been given to these populations, with the result that the problems of national integration and Islamic radicalism of the southern border provinces has become a stereotype for Muslims in the south as a whole.

For this reason Wanni Anderson's "Mapping Thai Muslims. Community Dynamics and Change on the Andaman Coast" is of particular interest. The book is an ethnography of the Muslim community of the island of "Nipa" (a pseudonym), in Krabi Province on the Andaman coast (the west coast of the southern Thai peninsula), where Muslims make up almost 35% of Krabi's total population. Anderson's study is based on successive periods of fieldwork on the island conducted in 1979, 1982–83, 1984, 1991, 1998, 1999, 2005, and 2006. The subject of the book is the transformation of the community over this three-decade period, focusing on economic livelihood, family life, gender, and local and Islamic identity. The major forces for change in the community have come from economic modernization (in particular the transition from an economy based largely on fishing and agriculture to one where tourism plays a major role), globalization, the 2004 tsunami, and the global "Islamic revival." The book also looks at the community's response to the violent events in the south.

The picture Anderson paints of the Muslim community of Nipa contrasts markedly to the one we are accustomed to reading about in southern Thailand. According to Anderson's study the Muslims of Nipa Island are well integrated into the Thai nation-state. They strongly identify as Thais and speak the local southern Thai dialect, a significant marker of cultural identity. They share many of the same customs or cultural pursuits of southern Thailand as their Buddhist counterparts, such as clothing, food, and Thai boxing. They attend government schools and socialize easily with Thai Buddhists and Sino-Thais, the two other main ethnocultural groups in the region. Access to government schooling has enabled some to go on to higher education and find employment in the commercial and government sector. There is a significant degree of intermarriage with Buddhists – and even with foreigners, as a result of the burgeoning tourism industry. The conflict in the south was seen by Muslims in Krabi as related to the irredentist claims of the Patani Malays, whose former sultanate was absorbed into the Thai kingdom, rather than a result of religious tensions between Muslims and Buddhists. There was little or no sense of solidarity with their coreligionists in the south. Their kinship connections are with southern Thai-speaking Muslims on the Andaman coast and from the province of Nakhon Si Thammarat on the east coast of the peninsula, from where much of Krabi's population has migrated, rather than with the Malay-speaking Patani Muslims of the deep south.

Nevertheless, Islam is an important part of the Muslim identity of Nipa islanders. Boys and girls take religious classes on top of government-provided secular education. Religious "rites of passage" such as birth rituals, circumcision, or graduation in religious studies, are major occasions for the Muslim community on the island. More recently the global Islamic revival has exerted an influence. Anderson notes the trend toward a greater outward expression of Islamic identity by the islanders. More women now wear the *hijab* in its various forms, while more men grow beards. At the local government school girls are now required to wear *hijab* head scarves from grade four as part of their school uniform. A newly arrived imam was perceived by some of the islanders as having a much stricter interpretation of Islamic practice than the previous imam. On the mainland of Krabi province an Islamic bank has been recently established, as well as a large new mosque, financed partly by the tourism boom.

The book's strength is that it traces the transformation of a Muslim community in a little-studied part of southern Thailand over three decades. Yet much of the book's ethnographic observations while interesting, is rather dated.