United Kingdom and Ireland to the memorialization of the deceased on social media platforms such as Facebook, the book brings the anthropology of tourism, food, sport, and the digital into refreshing dialogue with the anthropology of death and dying. The volume's explicit focus on leisure builds upon anthropologists' earlier works on so-called dark tourism – tourists seeking out places of past trauma, war, and atrocity – and extends that literature by thinking about leisurely encounters with mortality beyond the lens of tourism as such. The result is a deftly curated, sensitively written, and cogently argued collection of essays that ponders the nexus between risk, enjoyment, transience, consumption, and death.

The introduction by the editors and other chapters in the volume take up the thesis of Western death denial, popularized by scholars Ernest Becker and Philippe Ariès. Over the course of the 20th century, Becker and Ariès argue, the event of death was largely rendered invisible across much of Europe and North America – sequestered and sanitized in institutions (hospitals, nursing homes, mortuaries), medicalized, and privatized. This cultural separation of death from life, some authors in this volume suggest, has occasioned a renewed fascination with human finitude, a turn away from hegemonic structures of death avoidance and the predictability of daily life, and a deliberate move toward a different kind of engagement with death.

The promise of these leisurely brushes with death inheres in the contemplation of mortality they offer the participant, frequently through play, such as high-risk recreational activities that may end up having a life-affirming effect. Whether touristic encounters with death signify a genuine confrontation with death, a macabre fetishization of death as radical Other – an inversion of the normative Western order of life – as Adams suggests in her chapter on zombie tourism in Indonesia, or something else altogether remains open to debate.

Other contributors to this volume offer a counterpoint to the classic death denial framework. Especially thought-provoking is Schäfer's chapter on tourist encounters with skeletal remains in German and Czech ossuaries. Here, it is the absence of visible traces of individual identity and decay in neatly stacked piles of anonymous skulls that prevents visitors from truly reflecting on their mortality, even though that is what many of them came there to do. One question that haunts several chapters in this volume, including this one, is how to reconcile a leisurely interest in death with the ways that such an interest has become commodified (for instance through entrance fees, tours, selfies, and souvenirs). Where is the line between sanctity and consumption? Where does an open engagement with death threaten to slip into post-modern mockery or voyeurism?

An antidote to previous chapters that see leisure and death in tension with one another, the volume's final chapter on natural burial in a British woodland burial ground shows that leisure and death can exist casually side-by-side: the living hold picnics, play games, and walk dogs on top of the unmarked buried remains of their loved ones in the woods. The lives of the living and the lives of the dead are allowed to occupy the same space –one above the ground, the other below.

As in many edited collections on well-conceived topics, there is a slight overlap of citations across chapters, but the analyses themselves are rather original and impressive in range. This volume should be of keen interest to scholars of death, religion, tourism, sports, and digital worlds, and would serve well as a course adoption in each of these fields. Its engagement with leisurely encounters with death is timely and evocative. By taking seriously people's desire to explore their own relationship with death through recreational pursuits – death in and through play – it offers readers a rich reflection on their own mortality.

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Kistler, S. Ashley (ed.): Faces of Resistance. Maya Heroes, Power, and Identity. Tuscaloosa: The University of Alabama Press, 2018. 256 pp. ISBN 978-0-8173-1987-8. Price: $ 54.95

The book's title draws the attention of the reader to the wordings of "resistance" and "Maya heroes" which are both emblematic. In that regard, one thinks immediately of the conquest period or later colonial and post-colonial upheavals in the Maya area with iconic figures like Jacinto Canek or Caste War leaders in Yucatán. Within the large sum of books about "heroes" of the Latin American independence and nation-building period, one would also like to say, "yes, finally, there is a book showing the other, the indigenous side." But, the title plays in some way with the reader's preconceived imagination about heroes. The contributions, gathered by the anthropologist S. Ashley Kistler from Rollins College (Orlando, Florida), unmark the centrism of European or northern cultures because of our prominent ideas of heroes and heroism. Self-complacent we tend to impose those ideas on other cultures. Thus, the book's collection opens the opportunity to rethink commonly understood perceptions of heroes, cultural values, and their recognition. The two studies on Tekun Uman give a good start to that undertaking.

Judith M. Maxwell and Ixnal Ambrocia Cuma Chávez analyze in "Tekun Uman. Maya Hero, K'iche' Hero" the ethnohistorical background of a most prominent Guatemalan Maya hero. Leading K'iche' forces against the Spanish invaders in 1524, Tekun Uman received fame because he attacked and deathly wounded Pedro de Alvarado's horse, but was killed by the Spanish conquistador immediately afterwards. In the book's essay, the two authors use ethnohistorical accounts at first to demonstrate the historical existence of the person which is contested from time to time, recently in 2016 by the Guatemalan government (see contribution of Walter E. Little in the same volume, p. 196). Additionally, they use ethnohistorical data as a template to

understand the weak historic arguments in the mapping of Tekun Uman as heroic topic in following legendary embellishments, dances, songs, poetry. Finally, Tekun Uman found national acknowledgement in Guatemala in 1960, crested by a monument in prominent public position in Guatemala City. But, what did and does that mean to Guatemalan Maya citizens? Maxwell and Cuma Chávez remind us correctly that in 1960 the genocidal war against the Maya population in Guatemala was already "brewing" (21, 30). Co-author Cuma Chávez recalls from her schoolyears that it was obligatory to learn the song of Tekun Uman, but no closer explanation to historic circumstances was offered to the children. Thus, Tekun Uman as a historical person was blurred and made improper for identification. This "mismanagement" of indigenous history is not singular to Guatemala, but widely used in Latin American nations in order to neglect the role of indigenous populations and their representatives within national histories (e. g., Mexico). Monuments in public space are lame excuses, because the lack of information on historical circumstances – as, for example, in insufficient text books – demonstrate ostensively that ruling *ladino* or Mestizo elites still do not want to share their national histories with indigenous peoples.

In that regard, Walter E. Little's contribution "'There Are No Heroes'/'We're All Heroes.' Kaqchikel Vendors' Reflections on National Holidays and National Heroes" supplements the former discussion very well, because he uncovers how contemporary Kaqchikel Mayas think about the national holidays for Tekun Uman on the 20th of February and of the "Día de la Hispanidad" on the 12th of October in Guatemala. Little learned from his interviews with handicraft vendors of San Antonio Aguas Calientes working in Antigua, that the "politics of national heroes and national holidays" are at best rejected and mainly ignored by Maya people (201). They do not celebrate nor commemorate their nationally predetermined "Maya heroes." However, they see it as an advantage that *ladinos* disguise themselves as "Indians" on those days which gives them better sales opportunities. The political intentions behind establishing Maya heroes in Guatemala makes those figures, historic or not, extraordinary and, thus, offers only ostensibly heroic models for modern day Maya people. Because they are made unattainable in character and circumstances of their acting as heroes, they are simply out of reach for "Mayas such as the handicraft vendors" (202). Thus, Maya vendors choose to see themselves as heroes in their struggle of everyday survival.

Examples for heroes yet to come are provided in the work of W. George Lovell and Christopher H. Lutz on "Unsung Heroes: Cahí Ymox, Belehé Qat, and Kaqchikel Resistance to the Spanish Invasion of Guatemala, 1524–1540." Although heroic characteristics are widely known, the acknowledgement in public space is not in sight, which opens room for the discussion when does a hero become a hero? The dependence on political movements and processes is obvious. The following articles in the volume demonstrate examples of collective memory on heroic agency in contrast to the officially expected.

S. Ashley Kistler's contribution on "Discovering Aj Poop B'atz'. Collaborative Ethnography and the Explorations of Q'eqchi' Identity" and Stephanie J. Litka's work on "Jacinto Pat and the Talking Cross. Caste War Heroes in the Yucatán Peninsula" offer cases of locally originating Maya heroes. Although of different epochs and different regions, the examples illustrate local processes of veneration of Maya heroes, whose commemoration and definition in the presence creates a model for identification, a model for cultural and social values Maya define for themselves (e. g., Aj Poop B'atz' for the inhabitants of San Juan Chamelco). Those locally formed heroes "establish and legitimize their [Maya] place in Guatemala's history and contemporary social hierarchy" as Kistler points out (61); a conclusion which also holds true for the contemporary remembrance of the Caste War leader Jacinto Pat in Tihosuco, Yucatán. Thus, the locally remembered hero provides self-esteem and empowerment for the village people.

The "unknown heroes of resistance against disempowerment and confinements" might be a good circumscription for those many unknown Maya midwifes which were displaced by government regulations from their traditionally performed professions. By putting forward Maya midwifes in the early 20th century, in his article on "Heroines of Health Care. Germana Catu and Maya Midwives," David Carey Jr. gives attention to female resistance in traditional life and work contexts of Maya population, to women in a female profession, which we would keep unattended because they fit not into our categories of being heroes. With some details about names, biographies, and today's social recognition, the author provides "faces" to this formerly unknown group of citizen resistance. "Empowerment" is the keyword to include the contribution of Betsy Konefal on "Rebellious Dignity. Remembering Maya Women and Resistance in the Guatemalan Armed Conflict" because at the center are the proclamations of indigenous pageant queens in Guatemala. Instead of referring to the usual acknowledgements in their public statements, they used the public space as an opportunity to talk about recent massacres and violence among Maya villages and peoples in Guatemala in the 1980s. Being expected to have no political voice, pageant queens used a stage where they could not be missed.

The ambivalent character of the locally produced Maya hero is discussed in Allen J. Christenson's study on the local veneration of Mapla's (Francisco) Sojuel (The Man at the Crossroads. Mapla's Sojuel, Ancestral Guardian of Tz'utujil-Mayas). He reveals the hero as a "liminal figure" who is gone but still there and helps to maintain the "life-generating powers of the world" (81). Ambivalent in our understanding of heroism is also the portrait of Eustaquio Cimé, written by Fernando Armstrong-Fumero in "The Hero Cult of Carillo Puerto Versus the Maya Heroes Who Were Not Heroes: Historical

Memory, Local Leadership, and the Pathology of Politics on Yucatán". Eustaquio Cimé was among the most important informants for Robert Redfield and Alfonso Villa Rojas, while doing their famous ethnographic work in Chan Kom in the 1930s. By analyzing local political developments in Yucatán in the 1920s and 1930s, Armstrong-Fumero recovered the manipulating and violent characteristics of Cimé's acting in his role as "*cacique* politician." He concludes that "Cimé's complicated legacy challenges the image that many authors have about grassroots leadership and cultural promotion in Yucatán. This contrast applies not only to Redfield's representation of Cimé as a selfless modernizer but to common stereotypes of 'traditional' leadership," because the locally still known leader was "less of a politician than a patriarch" (132). Thus, this example illustrates other characteristic traits of heroism: power, influence, and manipulation. As Abigail E. Adams points out in her study on "'We Will No Longer Yield an Inch of Our Identity.' Antonio Pop Caal, 1941–2002": "He [Antonio Pop Caal] is a complicated and contradictory hero, a fact that is certainly true for all heroes when scholars dig deep enough" (187).

In sum, the volume on "Faces of Resistance. Maya Heroes, Power and Identity" by S. Ashley Kistler provides a colorful kaleidoscope of the many different kinds of heroic transfigurations when we understand each contribution as an example for many other similar cases within their national or local contexts. It is a valuable contribution to the ongoing research debate on heroes in collective memory because previous studies are mainly based on literature, cinema/film, and other forms of popular culture (e. g., *lucha libre* in Mexico), while the authors here worked predominantly with ethnographic data based on interviews and participant observation. Additionally, research perspectives in hero studies tend to use the Latin American "national lens," while the ethnographic studies here focus on the Maya perspective being exemplary for the indigenous – in many instances – the view of the subaltern. There is only one aspect of disapproval. The individual articles would have needed maps in order to enable a more quickly recognition of the geographic contexts.

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Kofahl, Daniel und **Sebastian Schellhaas** (Hrsg.): Kulinarische Ethnologie. Beiträge zur Wissenschaft von eigenen, fremden und globalisierten Ernährungskulturen. Bielefeld: transcript Verlag, 2018. 317 pp. ISBN 978-3-8376-3539-3. Preis: € 34,99

Der Sammelband gliedert sich in zwei Abschnitte, die sich erstens mit insgesamt sieben international verorteten kulinarethnologischen Fallstudien und zweitens mit fünf Beiträgen reflexiv mit möglichen Forschungsfeldern beschäftigen. Der Großteil der Aufsätze ist aus Vorträgen, die seit 2009 im Rahmen von Veranstaltungen der "Arbeitsgruppe Kulinarische Ethnologie" der Deutschen Gesellschaft für Völkerkunde (DGV, heute: Deutsche Gesellschaft für Sozial- und Kulturanthropologie, DGSKA) gehalten wurden, hervorgegangen. Die beiden Herausgeber Daniel Kofahl und Sebastian Schellhaas attestieren darin vorweg der "Kulinarische[n] Ethnologie an Universitäten im deutschsprachigen Europa nach wie vor ein stiefmütterliches Dasein" (16) und setzen sich mit ihrem Sammelband das Ziel, einen "Einblick in das vielschichtige Spektrum und die Diversität der Themenbereiche, Ansätze und Forschungsmethoden" (19) der Disziplin zu geben. Insbesondere das erste Kapitel erfüllt diese Forderung, indem es Einblicke in verschiedenste (Feld-)Forschungen gewährt und ganz unterschiedlich gelagerte Teilbereiche der ethnologischen Nahrungs- und Ernährungsforschung aufgreift.

So präsentiert Pablo Holwitt, dessen Beitrag "Fremdes Essen, fremde Gerüche. Vegetarismus und sinnliche Exklusion in Mumbai" das erste Kapitel des Sammelbandes eröffnet, Ergebnisse aus seiner 14-monatigen Feldforschung im urbanen Indien. Dort wird der Zugang zu Wohnraum unter anderem auf Grundlage der vegetarischen oder nichtvegetarischen Ernährungsgewohnheiten der Bewohner vergeben, wobei nichtvegetarisches Essen aufgrund des vermeintlich stärkeren Geruchs zu Konflikten in Wohneinheiten führen kann. Nichtvegetarischen Bewohnern drohe aufgrund ihres Ernährungsmusters soziale Ausgrenzung, was bis zu deren Umzug aus dem Wohnquartier zur Vermeidung dieser ächtenden Kränkung führen kann. Betroffen sind hierbei meist Angehörige niederer hinduistischer Kasten oder religiöser Minderheiten, deren Ernährungsgewohnheiten den Fleischkonsum umfassen und die dadurch indirekt bei der Wohnraumvergabe diskriminiert werden. Mit seiner empirischen Erhebung verbindet Holwitt die Anthropologie der Sinne mit der des Essens: Er arbeitet unter anderem heraus, dass (störende) Essensgerüche in städtischen Räumen eine Konfrontation mit dem Anderen in Form fremder Sinneserfahrungen am und im eigenen Körper darstellen können. Die Auseinandersetzung mit Ekel- und Fremdheitsgefühle erzeugenden Essensgerüchen bietet so ein erkenntnistheoretisches Potential, das die Sinnesforschung mit der Kulinarischen Ethnologie verbindet: Das verbindende Element ist in diesem Fall der menschliche Körper, der sich die Mahlzeit nicht nur zwecks sozialer Distinktion oder kultureller Bedeutsamkeit einverleibt, sondern diese vielmehr mit allen Sinnen multisensorisch erfährt (45).

An diesen Punkt lassen sich einige Beobachtungen Antje Baeckers anknüpfen, die sich in ihrem Fallbeispiel "Der Streit um Nudeln. Zur kulturellen Aneignung kommerzieller Nahrungsmittel in den Anden" mit der Etablierung von Nudeln auf den Speiseplänen der Bewohner eines Dorfes in den peruanischen Anden beschäftigt. Industriell hergestellte Nudeln werden dort seit den 1990er Jahren in Alltagsmahlzeiten integriert und zu Festtagen (z.B. Kindergeburtstagen) gereicht, während die Nahrungszubereitung zuvor eher lokal geprägt war. Das menschliche Streben nach kulinarischer Abwechslung ermögliche jedoch die Integration der zu-