

Mapuche temporality was a weak variant of Western chronological time. If we consider that for Mapuche people each time defines a world under a specific ontological regime and that remembering stories corresponds to invoking spirits and bringing them to the human lived world in order to heal other and 'produce history', it seems that there should be a different approach to time. It should be apprehended fully as the living effect of the agency of different human and non-human subjects and if so, instead of a single entity divided into 'past', 'present' and 'future', in indigenous time the 'present' fades away into multiple pasts and a manifold future connected to the agency of spirits from other times and mediated by shamans.

In the last chapter, we see that Mapuche people in Millali are not concerned with 'objectivity, accuracy or factuality of events and dates, but with the larger moral truths expressed through their ontology and history and the agency of spirit beings in the universe' (p. 232). Readers will hold in high regard that shamanic narratives are, as Bacigalupo concludes, always open and subject to adjustments and contestation. A shaman's body is the house of multiple non-human agents. Francisca Kolipi's voice is a multiplicity of voices. Hers, the author's, community members' and numerous spirits'.

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Binder, Susanne and Gebhard Fartacek (eds.) 2017. *Facetten von Flucht aus dem Nahen und Mittleren Osten. Kultur- und Sozialanthropologie*. Wien: Facultas. 320 pp. Hb.: €24.90. ISBN: 978-3-7089-1452-7.

A group of anthropologists in Austria, where a centre for research on the Middle East region has existed for many years,

has put together five chapters about different perspectives on the flight of refugees from the Middle East. The collection is written in German, but includes two texts in English. The volume needs to be seen in the light of the so-called wave of refugees that started in August 2015 and by December 2015 had brought more than a million refugees, mainly from Syria and Iraq, to Austria, Germany and Sweden.

Chapter 1 combines four texts about ethnic-religious relations in the Middle East from the perspective of social anthropology and Islamic studies: the ethnic and religious composition of Syria (Fartacek), the Islamic factor in Syria under the Baath Party (Bruckmayr), security in Afghanistan (Schwaß) and refugees from the Middle East (Schiocchet; text in English). Schiocchet's text (pp. 101–21) shows the situation of refugees in 10 countries of the Middle East region in short summaries, drawing attention to the fact that most refugees from the region today are Palestinian, Kurdish, Syrian, Afghan or Iraqi. All of the contributions describe in detail how the ethnic, religious and also partly political situation of the countries in the region developed and explain the different roles of other nations across the globe that have influenced local situations up to the wars of the last four decades.

Chapter 2 is composed of two texts under the umbrella of refugee research in theory and practice. It covers definitions, concepts and theoretical perspectives (Binder) as well as the exploration of the so-called Balkan route (Tošić; text in English).

Chapter 3 includes five texts about refugees from the Middle East in Austria and focuses on legal perspectives and initiatives for integration. It touches on the topics of asylum procedures in Austria (Limberger), the asylum centre of the charity organisation Caritas and its daily

life (Kucera), institutions between borders and their support for refugees with an example of the Christian organisation Diakonie (Schweiger), a practice report from the village of Kilb that welcomes refugees in its own way (Waser-Wagner) and finally the initiative MORE that offers a university education programme for refugees (Fiorili).

These reports give an insight into how the life of refugees in Austria is organised by public and private initiatives. They provide some numbers and explain terminology that in the public discourse is often misused and leads to a misunderstanding of the situation.

Chapter 4 is entitled '(Re-)traumatization in the context of flight' and is composed of one text about the physical and psychological aspects of war, refugees and life in exile (Schaffer, Ramirez Castillo, Jirovsky). The authors focus on issues of health which are fundamental for individual refugees, but are also a challenge for the country's rather homogenous public health system.

Chapter 5 contains five texts and presents narratives of Syrian refugees: a female restaurant owner in Vienna (Vavra), a Kurdish activist who participated in the protests in Aleppo in 2012 (Schulz), two stories of war from different parts of Damascus (Mittelberger), the perspectives of two Syrian orthodox Christians (Aringer) and finally the results of an interview project with Syrian refugees from the programme archives of the Austrian Academy of Sciences (Fartacek). These narratives about a diversity of topics not only familiarise the public with the individual stories of some people, but give personal insights into reconstructions of belongingness or delimitations of the war in Syria. The interviewees argue about some topics that were mentioned earlier in the book and allow the reader to understand the reality beyond facts and numbers.

Overall, the fact that the book is written in German is important for the country's access to academic knowledge about a very political topic in times of political change. The historical background, theoretical debates and practical examples are useful not only for the academic community but also for society in general in trying to understand the current situation in the Middle East that is now part of Austrian reality through the people of these regions. Traumatized children and adults, regardless of their legal status, have been part of the country's society for some years now and not only need care for their physical and psychological health, but also a chance to integrate and start a new life. These aspects are touched on in the volume in a holistic and sensitive way.

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Bon, Nataša Gregorič and Jaka Repič (eds.) 2016. *Moving places: relations, return and belonging*. New York: Berghahn Books. 240 pp. Hb.: US\$110.00. ISBN: 9781785332425.

Moving places: relations, return and belonging is a unique volume, specifically due to its focus on non-stationary locations. The emphasis on anthropology allows a much more nuanced exploration of place than a different social science, partially due to the extensive use of ethnographies. As the book is published in the European Association of Social Anthropologists (EASA) series of monographs and edited collections, this is hardly surprising. However, through anthropology and ethnography one can grasp the complex cultural distinctions that the study of moving places requires. This volume also includes elements from migration and border studies, but focuses