Wissen darüber "was geht" und "was nicht geht" ist längst vorhanden, wie Deimel zeigt.

Das alles ist letzten Endes kein Argument gegen das Humboldt Forum. Aber dass die Erfahrungen, die die Ethnologie und ihre Museen längst gemacht haben, den Verantwortlichen des Forums offensichtlich so wenig bekannt sind und somit nicht einbezogen werden, sagt viel über die Ethnologie und ihre Unfähigkeit – bislang zumindest – eine wahrnehmbare Rolle im öffentlichen Diskurs zu spielen. Konsequenterweise entwirft Deimel im letzten Kapitel seines Buchs den Entwurf eines – sagen wir – visionären ethnologischen Museums (der Autor bevorzugt übrigens den Begriff "anthropologisches" Museum, da der Mensch hier im Mittelpunkt steht und nicht das "Volk"). Darin entwickelt er ein Ausstellungsdesign mitsamt dem dazugehörigen Museumsgebäude (bescheiden im Auftreten), das im klassischen Sinn kulturrelativistisch ist, indem konsequent die eigene Kultur fremden Kulturen gegenübergestellt wird. So kann die eigene, europäische/deutsche Kultur aus der Sicht und im Gegenüber der anderen Kulturen auch von Einheimischen durchaus als "befremdlich" wahrgenommen werden. Damit wird auch die alte institutionelle Trennung zwischen Völkerkunde und Volkskunde aufgehoben. Wichtiger aber ist Deimel, dass nicht die *Unterschiedlichkeit* der mentalitätsgeschichtlichen Entwicklungen und kulturell geprägten Weltanschauungen der Menschheit Referenzpunkt der Ausstellung ist, sondern die gemeinsamen Ressourcen der Erde, die Basis alles Lebens sind: Wasser und Luft, die Pflanzen als Ernährungsgrundlage, der Umgang mit Tieren, Auswirkungen des Klimawandels usw. (amüsant, dass die Anlage der Besuchertoiletten als Ausgangspunkt zur Darstellung der weltweiten Abwasserproblematik genutzt werden soll!). Aus dieser globalen Perspektive relativiert sich einerseits die Bedeutung von Kultur (bei Deimel immer im Plural gedacht) angesichts der globalen Herausforderungen, andererseits kann auch deutlich werden, dass die kulturellen Spezialisierungen der Menschheit in ihren vielen Facetten und Spezialisierungen durchaus gebraucht werden, um die Probleme der Globalisierung lösen zu können. Mit westlichem Knowhow, mit Technik und Digitalisierung allein ist das nicht möglich.

Wir haben hier eine schöne Museumsvision, die sich so – "zeitnah" – sicher nicht realisieren lässt. Ich fürchte auch, dass (nicht nur) deutsche Museumsbesucher mit so einem Museum (bislang noch?) überfordert wären. Besucher haben gelernt, was sie in einem Museum erwartet, wie sie sich in einem Museum zu bewegen haben, was sie dort "erleben" und "lernen" können. All dies entspricht mehr oder weniger dem gesellschaftlichen Mainstream. Deimels visionäres Museum aber ist Zukunft – noch nicht existierender Mainstream. Ausstellungen in ethnologischen Museen können sicher dazu beitragen, notwendige mentale gesellschaftliche Entwicklungen zu unterstützen, ob sie aber Vorreiter darin sein können, wage ich zu bezweifeln. Und das gilt auch für das Humboldt Forum. Durch die Gigantomanie des Baus wird lediglich ein Zeichen gesetzt: Schaut her, das offizielle Europa/Deutschland erachtet die Kulturen der Welt als wichtig.

Ulrike Krasberg

Dinslage, Sabine, and **Sophia Thubauville** (eds.): Seeking Out Wise Old Men. Six Decades of Ethiopian Studies at the Frobenius Institute Revisited. Berlin: Dietrich Reimer Verlag, 2017. 319 pp. ISBN 978-3-496-01588-8. (Studien zur Kulturkunde, 131) Price: € 39,00

"Seeking Out Wise Old Men. Six Decades of Ethiopian Studies at the Frobenius Institute Revisited" is part of an ongoing research project "Indexing and Digitizing of the Archival Material on Ethiopian Studies of the Frobenius Institute," financed by the German Research Foundation. The volume provides a useful mapping of the history of anthropology in Ethiopia, including some of the most influential literature of the time, and valuable unpublished material that continues to be made available thanks to the efforts of the editors, Dinslage and Thubauville, and other members of the Frobenius Institute engaged in this project. The book is divided into three parts, which I summarize and comment on before discussing the general flow, organization, weaknesses, and strengths of the book.

Part I highlights the different ways in which three political regimes have influenced – and continue to influence – anthropological research in Ethiopia. While the volume focuses especially on research carried out by members of the Frobenius Institute over a span of 60 years (1930s – 1990s), it also touches on the work of other anthropologists active in Ethiopia during this period and today. The historical stage is set by the first three authors. Lewis organizes his chapter into three political eras: "The Reign of Emperor Haile Selassie I," "The Revolution and the Rule of the Derg," and "The Fall of the Derg and After." His article of anthropology and Ethiopian Studies is an excellent chronology of events, beginning with the first conference held in Rome (1959) to the Addis Ababa conference (1966), which led to the ushering in of more current topics. With a turn towards more social science research, he demonstrates the rising interest in anthropology as reflected in the number of anthropologists present at Ethiopian Studies conferences after the late 60s. The presence of anthropologists, however, was disrupted in the mid-70s when the Derg regime banned many of them. He also points to a growing trend in the number of Japanese, German, and Ethiopian-born anthropologists since that time. Asfa-Wossen goes on to document in more historical detail the period before the Derg, during the reign of Emperor Haile Selassie I, a time when the German anthropologist, Ulrich Braukämper, joined the Frobenius Institute and began his research among the Hadiyya. Braukämper gives a personal account of how his scientific engagements were impacted over the course of three decades, spanning three regimes. Finally, Kawase's chapter gives an overview of ethnographic films on Ethiopia over a period of six decades, which features many current films, including his own.

In Part II, a handful of researchers offer important insights into a) the kind of material collected during the time of the Frobenius expeditions to southern Ethiopia, b) how it is being used today – or can be used in the future –, and c) critical discussions of the theoretical and methodological approaches used by members of the Institute at that time. With Epple's chapter, the book begins

to move beyond that of a historical chronology to a reliable summary of ethnological data collected during the Frobenius expeditions to Ethiopia. After piecing together numerous fragments of archival descriptions of categories and subcategories of peoples, especially craft-workers, hunters, and slave descendants (93), Epple shows the productive and engaged ways in which people can use – and are using – such historical material to contribute to current and future research on, in this case, the segregation and integration of marginalized groups in Ethiopia. Gellebo's chapter on craft workers (*xawd'a*) and cultivators (*etanta*) in Konso is a case in point. Although the author does not make any direct reference to Epple's chapter, he seems to make good use of her suggestion to engage directly with the archival sources to fill in certain gaps, for example, in furthering our understanding of the "culturally immanent mechanisms that influence status change." By weaving historical data gleaned from the Institute's archive into his current research findings on Konso, he is able to successfully show how "a combination of factors has resulted in a change in the status of *xawd'a*" (121), who he claims are no longer stigmatized today.

Kuba's chapter is a unique contribution, as it presents us with some novel depictions and photographs found in the archive's collection on the less-known study of rock art in Ethiopia, as well as interesting information about those who interpreted them and continue to interpret their hidden treasures. I was especially grateful to learn from Kuba about recent research on rock art in relation to animal domestication in Ethiopia (e.g., Yosef et al. 2015).

While the previous chapters explored the extent to which encounters with the material can be – and are being – used in current research, Bustorf's chapter precludes the possibility of any concrete understanding of methodology (153). The four main texts that he draws on to better understand the relationships between informants and interpreters include: Jensen's (1936, 1959) "Gada" and "Altvölker" volumes, Straube's (1963) "Westkuschitische Völker Süd-Äthiopiens," and Haberland's volume on the Oromo, "Galla Süd-Äthiopiens" (1963). Along with Bustorf's attempts to explain the various factors that contributed to the often superficial relationships that researchers like Jensen, Haberland, and Straube had with their informants – e.g., "tight research programme," "pressure of the Amharic authorities," etc. (143 f.) – he concludes that the state of ethnology at the time is the context in which "the researchers of the Frobenius expeditions ought to be judged in a somewhat gentler way…" (152).

Jon Abbink continues with a well-balanced appraisal of Haberland's legacy, paying particular attention to his research in Wolaitta and Dizi. While, on the one hand, Abbink, challenges Haberland's "approach to cultural history and salvage ethnography" (167), which resulted in detailed, but also, distorted or exaggerated reconstructions of historical complexes (e.g., kinship, governance structures, etc.) (168), on the other hand, he makes it "clear that the cultural history of the so-called 'people without history' in southern Ethiopia was indeed put on the map by him and his Frobenius Institute co-researchers" (169).

Part III is especially revealing in terms of the logistics involved in conducting field research between the 1930s and 1950s. Dinslage's chapter gives a lucid account of the tedious task of fundraising and preparing expeditions, for which she especially credits Pauli. Glück's chapter offers additional details about how and why material objects were collected, transported, and deposited. She also points out a surprising finding, namely, that the zeal with which objects were collected – sometimes in clandestine ways – "was not matched by any similar effort to exhibit or present the collected material" (217 f.). Similarly, Thubauville shows that only a relatively little amount of the film footage collected during the expeditions, especially in the early 50s, was ever published for reasons already implicit perhaps in the title of her chapter.

Barata's critical engagement with the wealth of Haberland's work in Wolaita speaks to sensitive topics that "continue … to torment the Wolaita and other societies in the region today, including the legacy of slavery" (244). His close reading of Haberland and the context in which he obtained his information, allows him to caution readers that these historical sources can only really be considered as "partial truth" (244). This claim is further substantiated by Ambaye in his analysis of the archival sources on Sidama. He too shows the fresh insights gained from the work of Jensen, Straube, and Pauli (e.g., on trade relations between Sidama and Wolaita), but also glaring linguistic mistakes, (e.g., *uraga* does not mean Gurage; *borojicho* does not mean Hadicho) and findings that contradict his own (e.g., on circumcision, relations with other ethnic groups, etc.). In the final chapter of Part III, Getachew further expands on valuable insights he has gained from Jensen's unpublished research on the Gedeo (e.g., on adoption, ritual ceremonies, totemism etc.), and how it continues to provide a useful basis for current and future research (e.g., on the *baalle* or grading system).

Overall, the book is an easy and lively read with clear objectives. There is also a consistent flow between the chapters, which is helped by extensive cross-referencing throughout. One exception, however, is Kawase's chapter, which does not seem to fit into the flow of Part I. While indeed the ethnographic films that he highlights span all three regimes, none of them is situated within political spaces, as one might expect given the title of Part I. That is, the link between ethnographic filmmaking and the scientific and political environment that enabled – or hindered – their production under three governments seems to be missing here. Instead, Kawase's own films are positioned in different geographical spaces – and only implicitly in political ones – making reference to how audiences from around the world have reacted to them (e.g., Ethiopian immigrants in North America or Ethiopian scholars at an ICES conference in Dire Dawa).

Also, in the "Introduction" it is stated that Kawase "starts his outline with the pioneering films of the Frobenius Institute" (22), when in fact the chapter begins with a number of "significant academic films on Ethiopia to have a certain coherent narrative" (76), such as those produced by David Turton and Leslie Woodhead (75) on Mursi and Kwegu. The "observational film material" (76) from the

Frobenius Institute's expeditions to southern Ethiopia is only mentioned in a few lines as material that "still awaits further research" (77). No examples are given about the content of these films, or techniques used by the Frobenius researchers to make their films, as one might expect (though Thubauville does fill in some of these gaps in her chapter). Moreover, any potential connection with the author's own research interest in the different audio-visual techniques with which film scholars have approached their research subjects in Ethiopia are only alluded to in the conclusion, but never discussed in any detail.

One obvious strength of the volume is its detailed and systematic presentation of the long, dynamic and, at times, turbulent history of anthropological research in Ethiopia, hinting at some of the anxieties that anthropologists continue to face today under the current EPRDF (see Braukämper: 66 f.). Although some anthropologists continue to be viewed with suspicion today, especially since the late Prime Minister, Meles Zenawi, labelled them as "friends of backwardness," the current volume substantiates the important place of anthropology in Ethiopian Studies. As the contributors implicitly and explicitly show, anthropological research has contributed – and continues to contribute – to an understanding of the historical and contemporary issues of the diverse peoples of Ethiopia. Anthropologists can only do this, of course, if they learn the language, conduct long-term field research, and identify and explore the beliefs and accounts of men and women from a variety of social, political, and economic backgrounds, and not only those of male elders, "chiefs," or administrators. That multiple views can initiate new discourses and offer comparative views and fresh debates is at the heart of the anthropological endeavor, as many of the author's show. For example, Braukämper's reflections on the outcome of his long-term ethnographic research among the Hadiyya and his refusal to alter his findings – or, as he puts it, "to act as a bard for particular interests and options" (70) – only restores the ethical mission of anthropology: to ensure the integrity of our research and to safeguard our informants from being negatively impacted by our work. Other chapters, (see especially those by Lewis, Abbink, Epple, Glück, Barata, Ambaye, and Getachew) provide further proof of how far anthropology has come since its beginnings during the first expeditions of the Frobenius Institute to Ethiopia, not only in terms of understanding past and current issues but concerning the principled and ethical ways in which anthropologists are expected to approach their research.

One of the understated strengths of the volume is its balanced appraisal of the achievements of members of the Frobenius Institute during their expeditions to southern Ethiopia, and how such archival materials can be "used and re-evaluated to stimulate further research" (Abbink: 172). Glück's chapter is an especially timely one, as it could contribute to recent debates that have emerged (after the volume was published) about the repatriation of Ethiopian treasures. For example, one of the hotly debated collections found at the U.K.'s Victoria and Albert Museum, recently "offered to return on loan treasures to Ethiopia seized by British troops 150 years ago" (V&A's Ethiopian Treasures. A Crown, a Wedding Dress, and Other Loot. BBC April 4, 2018, <http://www.bbc.co.uk/news/world-africa-43642265> [13. 04. 2018]). After reading Glück's chapter, it is not difficult to imagine that certain objects housed in museums in Germany, like the wooden steles of the Gato, could spur similar debates in the future, if they have not already.

Overall, Dinslage and Thubauville's edited volume is a useful summary of influential perspectives on the history of the Frobenius Institute's expeditions to Ethiopia, the political contexts in which anthropologists worked – and continue to work – and the different kinds of written and audiovisual material that were produced and continue to be integrated into current research and made available to wider audiences. Indeed, to many critics today their work would seem rather unethical, unprincipled, and perhaps even atheoretical, however, thanks to such an in-depth appraisal of the archival material, a better understanding emerges of the context in which it was collected. If anything, the volume serves as a kind of proclamation of the emancipation of anthropology from outmoded assumptions underlying anthropology at that time (see Kohl's foreword), but also a declaration of all that can still be harvested from this rich archive. Dinslage and Thubauville's volume should be recommended as an important text for anyone interested in anthropology and Ethiopian Studies.

Shauna LaTosky

Draycott, Jane, and **Emma-Jayne Graham** (eds.): Bodies of Evidence. Ancient Anatomical Votives Past, Present, and Future. New York: Routledge, 2017. 271 pp. ISBN 978-1-4724-5080-7. Price: £ 110.00

The book under review is published in the new interdisciplinary series "Medicine and the Body in Antiquity," and the core of the volume results from the conference, "Bodies of Evidence. Re-defining Approaches to the Anatomical Votive," organized by the editors and held at the British School at Rome in June 2012. According to the editors "the category of 'anatomical offering' remains … ill defined." Furthermore, questions raised "at the conference included what anatomical votives were for, what they represented to those who dedicated, encountered or made them, and what factors influenced the selection of a particular item." Papers at the conference "were concerned with what these … offerings can reveal, … about past religious and medical contexts and practices, [as well as] about identity, society, politics and concepts or constructions of the human body, both past and present" (xiii).

The book includes a list of figures, notes on contributors, preface, list of abbreviations, a bibliography, and index. The bulk of the book features an "Introduction: Debating the Anatomical Votive," by the editors and 12 chapters. "Corpora in Connection: Anatomical Votives and the Confession Stelai of Lydia and Phrygia," by Justine Potts; "Partible Humans and Permeable Gods: Anatomical Votives and Personhood in the Sanctuaries of Central Italy," by Emma-Jane Graham; "Anatomical Votives (and Swaddled Babies): From Republican Italy