wahrt werden können – wurden bald verworfen und wichen dem auch auf diese Völker anzuwendenden Standardmodell der Modernisierung. Dies war verbunden mit dem brutalen Klassenkampf gegen vermeintlich ausbeuterische Elemente – zu denen auch Schamanen zählten. Verschiedene Missstände wurden jedoch bald offensichtlich und Ethnografen hatten ihren Anteil daran, dass diese schon frühzeitig in das Blickfeld der Parteiführung gerieten (419). Hierzu gab es erstaunlich offene und kritisch geführte Debatten unter Ethnografen am Institut für Ethnologie in Moskau, wie es die ausführlichen Sitzungsprotokolle belegen. So mahnte der Sektionsleiter Boris Osipovič Dolgich an, dass sich die "Frage des Kampfes mit der Schönfärberei … bei uns mit aller Schärfe [stellt]. … Ist der Übergang zur Sesshaftigkeit tatsächlich in allen Fällen eine positive Maßnahme?" (421), worauf der Direktor Tolstov einwarf: "Häufiger eine schlechte" (421). Überhaupt kommt in den Einlassungen vieler Ethnografen Empathie für die betreffenden Völker zum Ausdruck, so bei Dolgich, indem er weitsichtig anregte: "Aber sollen wir diese Maßnahmen nur in einer solchen Richtung ausarbeiten, damit diese Völker besser und wohlhabender leben, oder sollen wir auch die Frage der Bewahrung der Völker, ihrer Eigenheiten, Sprache usw. stellen?" (421). Schließlich zeigt das gesamte Sitzungsprotokoll, dass die meisten Anwesenden die kritische Einschätzung der bisherigen Modernisierungspolitik bei den Völkern des Nordens teilten. Aufschlussreich ist hierzu auch die Rückschau von Zoja Petrovna Sokolova in dem mit dem Autor geführten Interview, aus dem zu ersehen ist, dass die meisten sowjetischen Ethnografen entschieden gegen den Beschluss des ZK der KPdSU vom 24.02.1960 waren, der eine Sesshaftmachung der Völker des Nordens in nur zwei bis drei Jahren vorsah – wobei der Protest der Wissenschaftler aber folgenlos blieb.

Der Autor kommt zu dem Schluss, dass sich in der Expertentätigkeit der Institutsmitarbeiter für staatliche Stellen die wandelnden Prioritäten der sowjetischen Innen- und Außenpolitik widerspiegeln, wobei viele Ethnografen – im Bereich des Möglichen – auf Distanz zu den Vorgaben der Parteiführung gingen, zumal sie mit den Gegebenheiten vor Ort besser vertraut waren und das Scheitern vieler Maßnahmen vorhersehen konnten. Aber dennoch haben sie das System über weite Strecken mitgetragen. Wenngleich Politik und Wissenschaft schon keine Einheit waren, so standen sie doch in einem nahezu symbiotischen Verhältnis zueinander (450).

Die vorliegende Arbeit überzeugt durch differenzierte und ausgewogene Einschätzungen oft komplexer und widersprüchlicher Sachverhalte. In ausführlichen Zitaten werden dem Leser Originalquellen zugänglich gemacht, anhand derer sich dieser auch ein eigenes Bild machen kann. Allerdings vermisst man Abbildungen der häufig genannten maßgeblichen Akteure, zumal viele von ihnen in persönlichen Biografien umfassend vorgestellt werden. Durchaus nachvollziehbar jedoch ist die Eingrenzung des Forschungsgegenstands und die weitgehende Beschränkung auf die umso gründlichere Untersuchung der Verhältnisse am Institut für Ethnologie in Moskau, zumal dieses ja tatsächlich eine maßgebliche und prägende Position in der sowjetischen Ethnografie – und damit auch für die hier gegebene Fragestellung einnahm. Dennoch sollte die sogenannte Leningrader Schule nicht unerwähnt bleiben, die seit den 1920er-Jahren einen wesentlichen Anteil an der Konzeption der sowjetischen Ethnografie hatte und wichtige Fachkräfte auf diesem Gebiet ausbildete (s. hierzu u. a. die Arbeiten von Elena Liarskaia, <http://www.siberian-studies.org/publications/PDF/jochbogshternliarskaya.pdf> und Anna Sirina und Tat'iana Roon, <http://www.siberian-studies.org/publications/PDF/jochbogshternsirinaroon.pdf>).

Erich Kasten (kasten@kulturstiftung-sibirien.de)

Rurit, Bernada: Prof. Dr. Habil Josef Glinka, SVD. Perintis Antropologi Ragawi di Indonesia (Prof. Dr. habil. Josef Glinka, SVD. The Pioneer of Physical Anthropology in Indonesia). Jakarta: Penerbit Buku Kompas, 2018. 504 pp. ISBN 978-602412-454-0. Price: Rp 99.000,00 (€ 6,00).

"Prof. Dr. Habil Josef Glinka, SVD. Perintis Antropologi Ragawi di Indonesia" by Bernarda Rurit was launched on August 26th, 2018, at the Airlangga University of Surabaya (Indonesia), exactly four days before Prof. Glinka died. I decided to review this book for some reasons. First, Glinka was a member (since 1963) of the Anthropos Institute and this book on him could be a valuable summary of his entire life. Second, he was a member of the catholic congregation of the Society of the Divine Word (SVD) as I am, and since one of our missionary priorities is to support local scientific developments, Glinka has done his best in this case. Third, Glinka spent his whole life in Indonesia, my home country. I feel obliged to do one more honor by making this book known to a wider audience, due to the fact that it is written in Bahasa Indonesia. Forth, Glinka is the example of being a versatile person. As catholic priest as well as scientist he wisely had combined both without serious internal conflicts. There are more reasons why I am reviewing this book, like the fact that I have spent a long time studying and working in Poland, where Glinka was born, and many facts of his life are familiar to me. I got to know Prof. Glinka also personally as he was one of those, who advised me in 2015 to work in the Anthropos Institute.

The author, the Indonesian journalist Bernada Rurit, was accompanying Prof. Glinka since October 2017 until the final works of the book in June 2018. She made interviews with him almost every day and spent much time with him in the SVD house in Surabaya, while Glinka already was in poor health. Besides that she visited the places where Glinka has worked and has done his researches (Flores, Palu'e, and Timor).

The book consists of two main parts; the first is about the life of Glinka and contains the information his form-

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er students, co-workers, some confreres of his congregation, and friends have provided about him and his entire contribution to sciences in Indonesia, especially at the Airlangga University. Rurit's interviews with Glinka are also included in this part. The second part consists of articles about physical anthropology and its implementation in daily life and, more especially, in Indonesia.

The first part begins by underlining Glinka's role of being both a priest and a scientist, as is the case with Teilhard de Chardin or Gregor Mendel. Glinka started his Indonesian scholarly adventure by gathering anthropometrical samples on the islands of Flores and Palu'e, which were the basis of his later works as an anthropologist. Glinka was a Polish man, who loved Indonesia and wanted to take part on developing the education and science in Indonesia.

The next subchapter describes Glinka's difficult childhood in the World-War-II period and his education in the postwar time in Divine Word Seminary in Poland. After being ordained a priest in 1957, he was sent to study human biology at the Adam Mickiewicz University of Poznan. In 1964, he was asked to teach natural philosophy at the SVD Major Seminary in Pieniezno and one year later, he was assigned for Indonesia where, in 1966, he began to teach at the SVD Major Seminary in Ledalero (Flores). In 1984, he moved to Airlangga University in Surabaya (East Java), where he established the Faculty of Physical Anthropology together with Adi Sukadana. At the State University, with predominantly Muslims, Glinka was a symbol of interreligious dialogue. He was also known as an "omniscient" man and always ready to help students or to discuss about anthropological discourses.

Furthermore, in this part we find two scholarly articles, one written by his assistant Toetik Koesbardiati about Glinka's contribution to physical anthropology science in Indonesia and the other one by Glinka himself about the theory of creation and evolution. According to Koesbardiati, Glinka through his research tried to show a morphological similarity among all Indonesian populations in order to classify them, thereby following Dyen's linguistical classification, which described how waves of migration have influenced the languages of Indonesian people today. Based on this classification, Glinka made the general conclusion, that Indonesian population could be divided into three large racial groups: Proto Malayid (East Indonesia), Deutero Malayid (West Indonesia), and Dayakid (Borneo, Jambi region, and North Philippines). Thus, Glinka played a major role in the debate over the ethnogenesis of Indonesia. Glinka's article in this subchapter discusses evolution as an opposite to the religious confidence on the theory of creature. He tried to explain, that the important questions to be answered and to be explored were: "how" and "why" does everything exist? Natural science has a cognitive border, only in combination with philosophy and theology these questions could be answered.

The second part is comprised of articles on physical anthropology. It begins with Glinka's article about the origin of the populations in Indonesia. Other discourses are written by Glinka's assistants and former students, who are working at universities or in public departments. Glinka's assistant Myrtati D. Artaria wrote about children's progress in the perspective of physical anthropology. His other assistants, Toetik Koesbardiati or the former student Delta Bayu Murti explain the role of forensic anthropology in solving the criminal problems, disasters, and accidents. Koesbardiati again describes in another article the evolution process of human being, science, and culture from the paleoanthropological perspective. Anthropology of sport and military are issues written about by Rusyad Adi Suriyanto. Fitriya Niken Ariningsih invites the reader to understand the role of physical anthropology in the painting art. Artaria describes in her article the human being's tooth in anthropological perspective. Glinka's third assistant, Lucy Dyah Hendrawati, tries to approach sociobiologically early marriage and the number of maternal death in Indonesia.

In the epilogue, Glinka expresses his optimism about the future of physical anthropology at Airlangga University and, at the same time, he regrets that the interest on this branch seems really poor at other universities in Indonesia. Therefore, he hoped, that the book would help the reader to understand the role of anthropology, especially physical anthropology, in the daily life.

This book is in demand among Indonesian scholars and students, due to the popularity of Prof. Glinka's person and his scholarly achievements. As mentioned above, Bernada Rurit needed more than a year to finish this work and I have to express my great respect to her for this wonderful and outstanding summary of Glinka's life. But at the same time it is sad, that the book was launched only four days before Prof. Glinka died. In my opinion it is not just coincidental, as it offers a worthy farewell for one of the most honourable persons in Indonesia's scientific world.

The book is written in Indonesian language instead of English which is a great pity, because the content could be helpful not only for Indonesian scholars but broadly for all anthropologists. Glinka himself has written many valuable books but only one book is in Western language (German language). Most of his numerous scholarly articles are written in Indonesian or Polish, only some of them are in English or German. I hope there will be an English translation of this book in the future.

B. Rurit has tried to show all facets of Glinka's life in this work and the reader finds a complete description of his life, in all aspects. Her style of writing is very "pleasant", since she is an outstanding journalist. In many passages the reader gets a feeling of being united with the storyline and the nuances, for example, by the description of Glinka's childhood, her personal meeting with him, her personal impression of his personality, or by retelling Glinka's research adventures in Flores and Palu'e. Rurit has also invited many people to contribute

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to this book. The scholarly part (with so many good articles) is of great scientific value, thanks to the participation of many experts on physical anthropology.

There is also a chapter dealing with Glinka's ability to discover underground water. By using a pendulum he tried to help people to avoid some locus that might cause illness or infertility of couples. Against the charge of practising dowsing, Glinka argued, that it was a physical science what he practiced. Underground running water bears electromagnetic radiation with extremely low frequency and which could be the reason of health problems of people. Bernada Rurit did not avoid this problematical theme in her book, since it is a part of Glinka's life and mission on helping people. In my mind, this is a really courageous approach, without judging or favouring Glinka's deeds which she calls Glinka's ability of radiesthesie.

The author has achieved the aim of honouring a person like Prof. Dr. habil. Josef Glinka SVD. Actually it is a semi-biography because it consists of the life story as well as of scholarly articles. It has a clear structure and a logical chronological line. It shows not only an emotional bond between the author and Glinka but also a professional approach on the entire scholarly side of his life. Nevertheless, there are some repeating descriptions that could have been avoided. There are also many mistakes in the writing of names, not only Polish but also Indonesian names of places or people. But even these deficiencies do not diminish the value of the whole work at all.

Indonesia is one of the richest anthropological research fields, as Prof. Glinka always has underlined, and I am still hoping, that Indonesian departments of education and science would take greater account of physical anthropology and its implementation for the country. An English version of this book – already suggested above – should be helpful in this regard. And I hope, at least, that this review of mine could open the eyes of anthropologists to be more interested in exploring anthropological resources in Indonesia.

Vinsensius Adi Gunawan (vinadigm@gmail.com)

Schneider, Almut: La vie qui vient d'ailleurs. Mouvements, échanges et rituels dans les Hautes-Terres de la Papouasie-Nouvelle-Guinée. Berlin: Lit Verlag Dr. W. Hopf, 2017. 332 pp. ISBN 978-3-643-12617-7. (Comparative Anthropological Studies in Society, Cosmology, and Politics, 10) Prix: € 44,00

"La vie qui vient d'ailleurs. Mouvements, échanges et rituels dans les Hautes-Terres de la Papouasie-Nouvelle-Guinée" by Almut Schneider is the first full-length monograph about a Western Highlands people to appear in French. The Gawigl of the Kaugel Valley live in the region of Mount Hagen famous in anthropology since the late 1960s from the classic works of Andrew and Marilyn Strathern.

In the "Introduction," Schneider appraises the literature on group formation and residence patterns in the highlands since the 1960s and concludes by discarding "established categories." To designate clan and local group, she replaces familiar terms like lineage and patrilocal residence with Name (*Nom)* and House (*Maison*). In chapters 1, 2, and 3 Schneider describes "the lay of the land" in minute and meticulous detail. Smallest gestures of horticultural techniques, qualities of soil and terrain, factors in the selection of land, relations among cultivators, tasks performed in clearing forest vegetation, planting, harvesting and distributing crops, pig rearing, house building, and other subsistence activities and features of the surrounding forest and cultivated and inhabited spaces are abundantly depicted. All of it, Schneider insists, follows "the logic and chronology of my own observation" (7, 21, 25) as she tours Marapugul and its environs and records the most striking features of the material world (*les repères concrets et immédiatement perceptible* – p. 21). The realization that Gawigl society is organized around gardens and gardening, and concepts of growth, provides Schneider with new insight into highlands societies (1). Like cuttings for new plants imported from other gardens, sources of renewal like wives and fertility rites – not to mention the Christian God and his emissaries (250, n. 7) – originate elsewhere. The exteriority or foreignness of life's essentials provides Schneider with a "different point of departure" (7) that gives the book its title.

Chapter 4, entitled "Terminology of Relations" (significantly, *not* "kinship" [*parenté*]), illustrates the "theoretical advantage" Schneider finds in starting from scratch "without recourse to established categories" (6f.), including classic kin terminology (130, n. 22). Stymied during the first months of fieldwork in attempts to "identify social entities" according to traditional descriptions of clans and lineages (20), Schneider concocts Name (*Nom* or *imbi teglu)* to replace "clan" in the ethnographies of the region (162 n. 2) and House (*Maison*) to refer to local patrilineal descent group. The Name is exogamous (162), possesses a ceremonial ground where it celebrates feasts and occupies a defined territory which also possesses a name. A Name and a "named territory" always overlap – "but not in their designation (*dénomination*)" (106). There is a "close relation between the land and the men who … make it productive. The land is fixed [*stable*], like Names, but unlike Houses and men who die and are born, change residence when they marry or emigrate elsewhere. One might say that the 'container' – the territory occupied … is immutable whereas the 'content' – Houses and men – change over time" (108). Echoing patriclan and patrilineage, Schneider says Names are not Houses on a larger scale but different in organization (249). The House is a residential unit with a patrilineal core or, in Schneider's terms, "three brothers of advanced age and their adult sons" (103) or men of different generations, rarely more than three, most of whom share common ancestry. Its continuity in time and space is variable (107). What is more, when the members of a House change residence they adopt the name (*désignation*) of

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