

lore. Unfortunately, like in the case of his discussion of “material” and “social” dimensions of culture, the author does not show how all those “spiritual” components are interconnected, for instance, how Tlingit morals reflect their ideas about the universe. He links, however, some features of the moral conduct to prestige economy.

Chapter 2 deals very systematically with the history of Tlingit-European contacts, beginning with the first, largely conjectural, encounters with Japanese and Chinese sailors and with the better documented contacts with Spanish conquistadors in the 16th century. The memory of the latter still survives in folklore. These were followed by sporadic expeditions undertaken by French explorers, British merchants, and American fur traders, which, however, did not produce any significant impact on the Tlingit. Far more important politically, economically, and culturally was the coming of the Russians, which dates back to the Second Kamchatka Expedition that reached Alaskan shores in 1741. The remaining sections of chapter 2 are devoted to historical developments that followed that “founding event” of the Russian presence in North America. And what followed were almost 120 years of colonization fueled by fur trade and marked not only by smallpox pandemics that wiped out scores of natives, and by numerous armed clashes or even all-out revolts – like, for instance, the one of 1802 that presented a serious threat to the Russian settlers – but also by instances of intermarriage, compliance, cooperation, and – last but not least – conversion to Christianity due to the epic missionary endeavor of the Russian Orthodox Church. The chapter ends with a recount of the final decades of the Russian rule in Alaska that were characterized by an increasingly ubiquitous commercial and military American presence in the area, which eventually led to the purchase of the territory by the USA in 1867 and the withdrawal of the Russians.

The last part of the book concerns the impact of Europeans, particularly Russians, on “material,” “social,” and “spiritual” culture of the Tlingit, although Grinev mentions also some instances of Tlingit culture affecting that of the colonists, like, for example, the methods of processing and storing fish. The most significant change, according to the author, occurred in the area of trade. In fact, Grinev argues that trade was the most important catalyst of cultural innovations. This includes both the commercial exchange with colonists and the one conducted with the neighboring indigenous communities. Another consequential transformation took place in the way the Tlingit celebrated potlatch. This was marked primarily by the presence of European goods, although some decidedly negative innovations, such as consumption of alcohol, also occurred. On the other hand, the Tlingit social organization, which Grinev discusses in the next section of this chapter, did not undergo major evolution during the colonial period. One important exception was the increased number of slaves – the chief marker of social status. Far more important was the demographic change, namely, the gradual growth of the mestizo population due to intermarriage, and the decline of population in some areas brought about by diseases and warfare in which

firearms, another dubious cultural innovation, were being used.

The closing subsections of chapter 3 describe changes wrought by Europeans and Americans in the realm of the “spiritual.” Here, Grinev examines transformations of “religious beliefs” (a dubious category in the case of indigenous cultures in which the “religious” and the “profane” are hardly, if ever, separable) as well as “arts and games.” The author also shortly discusses the impact of literacy, which – in turn – cannot be seen apart from the work of the Russian Orthodox missionaries. He argues that because of the economic independence of the Tlingit and their access to abundant sources of food, the missionaries were able to influence their views only to a limited degree. This, however, seems to be contradicted not only by some other scholars, for instance, Sergei Kan, whose important work on the cultural role of Russian Orthodoxy in Alaska (1999) Grinev cites, but also a critical reading of his own account.

The book deserves praises in the first place for its documentary value and the thorough use of archival sources by the author. The appendix containing some of those sources is certainly valued by all students of the indigenous cultures of Northwest. Numerous and exact charts and maps (the latter could be larger though) support Grinev’s ethnographic account very well.

On the other hand, the vision of culture sharply divided into “material,” “social,” and “spiritual” blocks – one of the dogmas of the Soviet era ethnography in which, by the way, I was also trained – is simplistic and leaves such issues as, for example, social aspects of religion or the symbolic dimension of spatial organization of settlements out of this conceptual framework. Probably because of these particular methodological premises, Grinev also tends to downplay some of the factors that stimulated cultural change among the Tlingit and extol others. On p. 213, he states that “trade was the basic channel through which European culture penetrated Indian society.” Still, one can argue – even on the grounds of Grinev’s book – that the missionary activity of the Russian Orthodox Church transformed Tlingit culture not less thoroughly than the fur trade and epidemics. Traders come and go and missionaries, no matter how much an anthropologist may detest them, stay in native communities full time, and because of this permanent presence, they are in the position to affect native culture, for better or for worse, more than other culture brokers.

Darius J. Piwowarczyk

Harison, Marie Aimé Joël: Vier Jahrzehnte Unabhängigkeit Madagaskars. Eine Bilanz der politischen Entwicklung 1960–1998. Frankfurt: Peter Lang, 2006. 238 pp. ISBN 978-3-631-55516-3. (Europäische Hochschulschriften; Reihe 31: Politikwissenschaft, 538) Preis: € 42.50

Madagaskar zählt zu jenen Ländern, die in unserer medialen Berichterstattung üblicherweise nur Beachtung finden, wenn sie von Naturkatastrophen, Hungersnöten oder Bürgerkrieg heimgesucht werden. Politische

Hintergrundinformationen, zumal in deutscher Sprache, sind rar gesät. Umso begrüßenswerter das Unternehmen Marie Aimé Joël Harisons, die politische Entwicklung Madagaskars seit der formalen Unabhängigkeit im Jahr 1960 in einem umfassenden Bericht darzustellen.

Das Buch ist in fünf größere Abschnitte eingeteilt, der erste davon ein "Überblick der Geschichte Madagaskars bis 1960" (15–30). Dieser Überblick ist sinnvoll, da bis heute andauernde Konflikte, z. B. der Antagonismus zwischen Hochland- und Küstenbewohnern, in der Kolonialzeit bewusst geschürt wurden, und auch die erste madagassische Republik, begründet zwei Jahre vor der Unabhängigkeitserklärung, weitgehend unter französischem Einfluss stand.

Dieser ersten Republik (1958–1972) ist das zweite Kapitel gewidmet (31–64). Es enthält Unterabschnitte zu der Verfassung, der regierenden PSD und den Oppositionsparteien und analysiert die Konflikte, die zum Aufstand von 1972 und zum Ende der Regierung Tsiranana führten.

Es folgt ein Bericht über die "Übergangsphase – Militärregierung (Okt. 1972 – Dez. 1975)" (65–77), eine Zeit der Neuorientierung auf eine wirkliche nationale und kulturelle Unabhängigkeit hin, die mit der Ermordung Richard Ratsimandravas und der Machtübernahme durch Didier Ratsiraka endet.

Die "Zweite Republik", die Demokratische Republik Madagaskar (79–134), wurde beherrscht von der Einheitspartei AREMA, die einen Sozialismus madagassischer Prägung propagierte, und der Person Ratsirakas. Sie dauerte an bis 1991, als die Bevölkerung mit einem Generalstreik und der breiten Unterstützung der auch von den Kirchen getragenen "Forces Vives Rasalama" gegen Armut, Misswirtschaft und Korruption protestierte. Mit der Eröffnung des Feuers auf friedliche Demonstranten am 10. 8. 1991 machte Ratsiraka seine Position unhaltbar.

Das fünfte Kapitel des Buches (135–180) beschreibt die Entwicklungen der Dritten Republik seit 1992 bis etwa um die Jahrtausendwende: die jeweils durch Volksabstimmung verifizierte Verfassung von 1992, 1995 und 1998, die wieder- und neugegründeten Parteien (eine Auswahl von 25 aus etwa 150), die Regierungszeit Albert Zafys von 1993–1996 und die Rückkehr Ratsirakas an die Regierung im Jahre 1997.

Marc Ravolomanana, der derzeitige Präsident Madagaskars, findet noch keine Erwähnung, auch dessen neoliberale Politik hat der Autor, trotzdem er in seiner Zusammenfassung (181–187) beklagt, dass der Markt seit Beginn der 1990er Jahre die Politik beherrscht und dem Staat seine frühere Legitimität nimmt, nicht vorhergesehen. Doch das, was Aufgabe der aktuellen Berichterstattung wäre, kann ein Buch wie dieses nicht ersetzen.

Harisons Darstellung ist ausführlich und detailgenau, er versucht, in seiner Unterteilung der einzelnen Kapitel die komplizierten politischen Vorgänge überschaubar zu machen. Auch die Zeittafel (199–222), die Kurzbiographien der politischen Führer (223–236) und ein Abkürzungsverzeichnis (237f.) im Anhang tragen sehr zur Übersichtlichkeit bei. Ein Personen- und Stichwortregister vermisst man gelegentlich, es wäre nützlich, um et-

wa den Werdegang bestimmter Politiker oder Institutionen durch die verschiedenen politischen Epochen nachzuvollziehen. Was sich allerdings zwischen den Zeilen herauslesen lässt, ist die alltägliche Tragödie eines Landes nach der Kolonialzeit auf der Suche nach der neuen eigenen Identität, das unter importierten Ideologien, ausländischen Interessen, Vetternwirtschaft und Korruption kaum eine Chance zu haben scheint, die sich stetig verschlechternden Lebensbedingungen zum Besseren zu wenden.

Christine Paulsen

Hawkes, Kristen, and Richard R. Paine (eds.): *The Evolution of Human Life History*. Santa Fe: School of American Research Press; Oxford: James Currey, 2006. 505 pages. ISBN 978-1-930618-72-5; ISBN 978-0-85255-170-7. (School of American Research Advanced Seminar Series) Price: £ 19.95

To a cultural anthropologist, a life history allows one to appreciate the major events that an individual has experienced across his or her lifecycle. In contrast, to an evolutionary biologist, a life history is a species' evolved trajectory of growth, development, reproduction, and senescence. Life history traits are fundamental species descriptors and include characteristics like growth rate, age and body size at maturity, litter size, birth spacing, mortality rate, and lifespan. Many features of the human life history are unusual. Humans grow slowly and delay reproduction until the second or third decade, greatly stretching the period of preadult dependency. Despite intensive investment of time and resources in offspring, human females manage to space their births closer and achieve higher fertility than other great apes. Human females are also unusual for shutting down reproduction at the menopause, often several decades prior to the end of life. Explaining how and why this unusual human life history strategy evolved is a source of perennial debate among biological anthropologists.

This edited volume is the output of a 2002 School of American Research seminar devoted to this question. A few chapters review material that is covered elsewhere, while many are unique to this volume. All bear directly or indirectly on how the human life history strategy evolved, and a number of the chapters foreground one model of human life history evolution in particular: the grandmother hypothesis (GMH). The GMH holds that, after the menopause, human females contribute to reproduction indirectly by provisioning their daughters and grand-offspring, thereby boosting the fitness of their close kin. As the key proponent of this model, K. Hawkes argues that the consequent evolutionary pressure for longevity in females has been the driver of the evolution of the human life history, and that many other unusual human life history traits – such as our extended childhood – have merely come along for the ride.

In addition to coauthoring the introduction (with coeditor Richard Paine), Kristen Hawkes is an author of the first 3 full chapters, which provide empirical, historical, and theoretical background to the study of life history evolution. "The Derived Features of Human