

I. Duncan, or the Japanese *butoh* reflecting on the disastrous consequences of the nuclear explosion in Hiroshima. The dance can serve as a means of the expression of self being, for example, by homosexuals. It can reduce stress through the inversion of sexual or social roles on the stage.

Dancing can also be stressful, especially for professional dancers. They are constantly under pressure of competition, they have to battle for their position in the group, they struggle with contusions, they have to take care of the body weight, they have stage fright, and often they are exposed to stress because of strained relations between the dancers and the director. The carrier of the dancer is precarious, and his lifestyle – according to Hanna – is comparable to life in the religious order.

The situation changes by dancing for pleasure. By nonprofessional dancers, dance helps the individuals to reduce stress through enlarging the physical capacity and to escape the stress through the immersion in dance. Dancing can alternate the state of consciousness, prevent the sentiment of alienation, build up infectious joy and identification with a culture or group. All forms of dancing are relevant: Argentinean Tangos, Slam Dancing, Rock and Disco, Hip Hop, Swing, Aerobic and Folk Dancing.

The last section concerns the therapeutic role of dance. Dance/Movement Therapy is a process which helps the physical, emotional, and cognitive integration of the person. The therapy supposes the need of exposing of the client on the traumatic information and the modification of the inadequate beliefs about events. Symbolism constitutes the most important element in dance therapy: it builds the bridge between the inner and the outer world of the patient permitting psychical distance to personal occupations. Dance therapy has a capacity of improving the balance, the sense of rhythm, and the memory. It vivifies the personal interactions, facilitates the taking of decisions and initiatives.

The book brings a large number of information about dance in stressful situations, its role as a therapeutic means as well as a way of emotional, intellectual, and esthetic fulfillment. It underlines the therapeutic role of the dance which was considered usually as above all social or religious. However, the illustrative cases taken from very different places and times rise up important questions. Can we put all these examples together under the common label of stress? Can we compare an African tribal society with the New York Ballet Ensemble? What means the word “stress” for both of them? Are they in the same way conscious of it? The large number of examples convinces that dance can be a good therapeutic means, but one could expect a more developed section about dance therapy. In sum, the book gives a good idea about the importance of dance for health, and it constitutes an important contribution to dance researches.

Jacek Jan Pawlik

Hendricks, Alfred (Hrsg.): Indianer der Nordwestküste. Wandel und Tradition. – First Nations of the Pa-

cific Northwest. Change and Tradition. Münster: Westfälisches Museum für Naturkunde, 2005. 183 pp. ISBN 978-3-924590-85-7. Preis: € 21.80

In order to improve the visitors’ knowledge of different Native North American cultures, the Westphalian State Museum of Natural History in Münster organized a temporary exhibition on the Northwest Coast culture area in addition to their long-time exhibition on the indigenous people of the Plains and Prairie region. The museum also published an accompanying book in a bilingual edition, which is divided into clearly arranged short chapters.

The editor and director of the museum is the author of the first three chapters: “Diversity in Nature and Culture” gives a brief introduction to general topics, such as the settlement of North America, the culture areas, and an example of an indigenous origin myth. In “Landscape and Environment – Coast and Forest” he briefly describes some aspects of the Northwest Coast culture area, such as the geography, the climate, the flora and fauna, as well as the history of the natives. “Abundance of Food from the Water” is the main topic of the third chapter.

Annika Hendricks contributes the following two chapters, which deal with the whale hunt. This dangerous endeavor was only undertaken by a few ethnic groups in the south part of the area, whereas other Northwest Coast natives just butchered animals. Such details are the subject of “The Historic Whale Hunt and the Importance of the Whale.” The second, shorter chapter on “The Yuquot Whalers’ Shrine” is dedicated to a roofed structure which contained about 80 anthropomorphic figures and four whales made of cedar as well as human skulls. George Hunt, a Kwakwaka’wakw (Kwakiutl) who worked with the anthropologist Franz Boas, bought the shrine from some Nuuchahnulth (Nootka) living nearby. Thus, since 1905 this material proof of religious aspects of the whale hunt belongs to the collections of the American Museum of Natural History in New York. The Nuuchahnulth which live next to the historic site of the shrine want it to be returned so that it may become an integral part of a cultural center. Such a plan makes sense not only because it might lead to positive results for local culture and economy, but also because the purchase was never generally accepted among the Nuuchahnulth and the museum in New York exhibits only a small model instead of the shrine itself.

The next seven chapters are written by the editor. The first picks up the thematic thread of food sources in “Today’s Importance of Fish as Food,” but the following ones mainly focus on material culture. Indigenous boat building is illustrated in “The Canoe – Made from Cedar Wood,” whereas “Village, House, and Family as a Reference” also includes social aspects aside from house construction. The collecting and processing of cedar bark is presented in “Clothing – Made from Cedar Bark.” This material was also used for various other items which are among those mentioned in “Equipment – Baskets, Ropes, and Boxes.” Last but not least, if a publication comprises information on the material culture of the

indigenous Northwest Coast, a chapter on crest poles is always a compulsory contribution. “Totem Poles – Expression of Origin, History, and Culture” not only describes the making of these works, but also provides details such as the different types of poles according to the occasion of their erection.

“Cultural Life – Celebrations, Ceremonies, and Myths” mainly explains the importance of various indigenous animals for the human inhabitants of the Northwest Coast, which is also illustrated by examples from their mythology.

Annika Hendricks contributes a further short chapter to this book, which centers on “Northwest Coast Shamans.” These were especially responsible for curing sick persons.

In “Changes” the editor touches upon the history of the Northwest Coast Natives from their first contact with the Europeans up to the 1960s. Afterwards, he presents their contemporary situation in “Today’s Life – Balance between Preservation and Change.”

The last chapter occupies a rather large part of the publication. It is dedicated to a project on residential schools realized by Jacqueline Windh, a white Canadian artist. “Into the Light: Residential School Survivors Speak” first offers some background information by Windh. Between the 1880s and 1969, indigenous children were forced to visit these schools, where they experienced a long-time separation from their families, negative opinions concerning their culture, a ban on the use of native languages, as well as systematic abuse and neglect. Up to 2002, about 12,000 former pupils filed a suit against the Canadian government, which offered a financial compensation to all residential school survivors in 2005. Some of them accepted the money, whereas others felt that money couldn’t right the wrongs. Unfortunately, the Canadian government only considered the years an individual had spent in these schools, not the resulting difficulties in life and the problems of their communities, or the cases of death by suicide, diseases that easily spread through the lack of separation between healthy and sick children, and deaths that occurred when pupils tried to escape. Persons who survived a residential school visit often ran into trouble with the law, some became addicted to alcohol or drugs, and have difficulties in relations to other people. Even worse, they couldn’t rely on their parents as models for their own family life, and hence, passed their school experience on to their children – the previous victims later became the offenders. Taking all these aspects into consideration, it should be greatly appreciated that the persons concerned are brave enough to speak about this topic.

The publication ends with a bibliography, which contains a mix of popular-science as well as academic literature, and photocredits. The latter are worth mentioning because the book includes many high-quality photographs, which are well-chosen, i.e., they comprise old photos of locations and people, recent photos of persons, their natural environment, and items made by them as well as photographs showing how they are made.

As so many illustrations are included, the written parts of the publication are mainly brief, but nevertheless comprise the most relevant information on the Native Northwest Coast Americans. The German text is correct aside from two questionable statements. The first refers to the introduction of Euro-American weapons. The editor mentions that people who already owned such weapons displaced neighboring groups from their territories on the east side of the Rocky Mountains, who then moved to the west side of the Rockies, where they in turn drove out the population living there (124). This definitely does not apply to the southern part of the area. A second statement gives a wrong date for the first contact with the Europeans, namely 1774 (142), which derives from Jacqueline Windh’s English essay, whereas elsewhere the year 1741 is given (122), which refers to the first Russian visit to the Northwest Coast.

The English translation is rather peculiar. For example, the usage of singular and plural forms is occasionally wrong. With regard to the contents, it would have been a good advise to follow the German text more strictly. E.g., concerning indigenous Northwest Coast houses, the German text refers to wooden platforms, which were occasionally situated between a row of houses and the shore. Here, the people gathered and, beneath, they stored equipment such as canoes. The English version reads: “Between each house row and the shore were wooden patios where people sometimes gathered. Underneath the house there was room to store equipment and canoes” (56). The last statement does not apply to the Northwest Coast in general, because the floor of the houses was often excavated partly or completely. Hence, there was no space to store anything. It must be confessed that this fact has been omitted in the German text, although this is no excuse for the high-handed translation.

All in all, German visitors of the museum, who want to learn more about Native North Americans from the Northwest Coast, and hence, buy the book, will probably tend to read the German text. Those who can read English – and the text is not difficult due to rather short sentences – hopefully have some previous knowledge of Native North Americans from the region.

Dagmar Siebelt

Hornbacher, Annette (Hrsg.): Ethik, Ethos, Ethnos. Aspekte und Probleme interkultureller Ethik. Festschrift für Prof. Dr. Hermann Amborn. Bielefeld: transcript Verlag, 2006. 429 pp. ISBN 978-3-89942-490-4. Preis: € 31.80

Dieses umfangreiche Werk ist Prof. Hermann Amborn als Festschrift gewidmet. Darin werden Grundfragen einer globalen Ethik und Formen von ethnologischen und kulturalanthropologischen Forschungen diskutiert. Die Herausgeberin stellt zu Beginn die Frage nach den Möglichkeiten und Grenzen einer globalen Ethik, der sie skeptisch gegenübertritt. Sie plädiert für das asiatische Modell einer kosmischen Balance (Bali),