

im 2001 erschienenen Buch "Haka. A Living Tradition" als auch Timoti Kāretu in "Haka! The Dance of a Noble People" (1996) auf die Bedeutung des *haka* bei den All Blacks, wie auch in anderen Bereichen ein. Hinsichtlich der Tätowierungen wäre das Buch "Mau Moko. The World of Māori Tattoo" (2007) der Maori-Anthropologin Ngahua Te Awakotuku, die von Frau Schmalz (22) fälschlicher Weise als Mann ausgegeben wird, von großem Interesse, da dort hauptsächlich auf die heutige Situation eingegangen wird.

Abschließend muss festgehalten werden, dass im Hinblick auf die im Titel formulierte Themenstellung die Ausbeute sehr dürftig ausfällt. Bei der Lektüre des Buches fällt auf, dass die einleitenden Ausführungen zu *ma-rae*, *moko* und *haka* sogar um einige Seiten länger sind als das eigentliche Kernstück der Arbeit. Dies ist insofern erklärbar, als im Hauptteil z. B. das *moko* überraschenderweise nur in zwei Sätzen (!) abgehandelt wird. Zudem kann man bei Schmalz's "Auseinandersetzung" mit dem Thema sich des Eindrucks nicht erwehren, dass sie teilweise über banale Kommentare, die jedem intelligenteren Touristen oder sportbegeisterten Zuschauer eingefallen wären, nicht hinausgeht, und es sich daher keineswegs um eine tiefgreifende kulturwissenschaftliche Auseinandersetzung handelt. Zu guter Letzt weist das kleine, 61-seitige Büchlein auch noch den stolzen Preis von 49 Euro auf.

Georg Schifko

Sexton, James D., and Fredy Rodríguez-Mejía (eds.): *The Dog Who Spoke and More Mayan Folktales. El perro que habló y más cuentos mayas. Stories told by Pedro Cholutó Temó and Alberto Barreno.* Norman: University of Oklahoma Press, 2010, 261 pp. ISBN 978-0-8061-4130-5. Price: \$ 24.95

This attractive book presents thirty-three interesting Mayan folktales, each one first in English and then in Spanish. The stories were collected over the past forty years from two Mayan storytellers living in the department of Sololá on opposite sides of Lake Atitlán in the highlands of Guatemala. The collecting was done by anthropologist James Sexton, the principal editor, who selected the tales and translated them with the help of Fredy Rodríguez-Mejía, who is part Ch'orti' Mayan.

A succinct and useful thirty-one page introduction by anthropologist Sexton places the stories in historical and cultural context and includes a few pages characterizing themes and values that are represented in the stories themselves. A few trivial objections that could be made to the historical and linguistic context given in the first few pages of the book are of little consequence and these points, such as locating Yucatec and Lacandon speakers in the Peten, referring to branches (rather than descendants) of the Proto-Mayan language, or omitting mention of Chiapas as another location where the word Ladino is used instead of Mestizo (11), detract little from the overall presentation.

Unlike Sexton's previous collections of Mayan folktales, this one is bilingual, so it can be employed by Spanish speakers as an aid to learning English, and by English speakers in the opposite way. The English versions of the

stories are from the original colloquial Spanish, as provided by the two master storytellers, one a Tz'utujil Mayan speaker named Pedro Cholutó Temó from San Juan la Laguna, the other a half-Kaqchikel Mayan from across the lake in Panajachel named Alberto Barreno. In previous collaborations with Sexton, Cholutó Temó had gone by the pseudonym Ignácio, but due to Guatemala's recent strides towards democracy in this book he chose to have his real name used.

The translations are relatively close to literal, which has some advantages for potential language learners, but on occasion it leads to minor misunderstandings of the English. For example "Dice que una vez ..." is translated as "He says that one time ..." (58), leaving the reader to wonder who "he" is. Though the gloss is literally accurate, what is meant by the storyteller and conveyed in the local Spanish is actually "They say that one time ..." or "It is said that one time ..." On p. 71 "... donde estaba tirado el bolito" is translated as "... where the little drunkard was thrown," which makes it sound like the two compadres had thrown the drunkard down, whereas what is meant is "... where the little drunkard was sprawled out (on the ground)."

The first story, Sexton's favorite, concerns a dog who speaks to his Kaqchikel master, first chiding him for mistreatment and then facilitating the man's transformation into a dog-man. The latter then finds out that dogs barking in the night are actually seeing things that we humans cannot. Like countless Mayan stories, including many in the book, this one has a didactic message. Here the point is that one should not hit dogs. This transformation of a human into a dog-man is one more variation on the common Mayan theme of transformation that can be seen in several of the other stories recounted in the book, such as those in particular concerning *characoteles*, individuals that can transform into their animal familiars (*naguals*) and do evil things, usually at night. One of the *characotel* stories, is of a midwife who is transformed into a pig, and in another, presented as a true incident in the narrator's grandfather's life, a man becomes a donkey (his *nagual*).

"The Inheritance of the Old Man" (70–75) is a particularly interesting story in its reference to suffering in the underworld from jaguars, sharp knives, and bats, alluding to the Popol Vuh, the sacred book of the K'iche' Mayans. Visits to the house of the Mountain Lord in a cavern up on the mountain to request wealth, as found in this story, are themes in the lore of numerous other ethnolinguistic groups in Mesoamerica, allowing one to identify the Mountain Lord of the story as the Lightning Deity.

Another theme found in several of the tales in this book, is that of conflicts within the family; between a mother and her son, for example, as in "The Mother Who Never Wanted Her Son to Work" (116–120), where she is killed by her own son. Another example is in "The Young Lad and His Sister" (121–138). Here a brother and sister are first abandoned by their stepmother because they are not her biological children, and then the two become estranged when the sister aligns herself with the devil. Ultimately the sister tries to kill her brother with poison, but instead he has his feline companions kill her.

In some instances the two storytellers who supplied the tales to Sexton were able to identify from whom they heard a specific story, and each tale is supplied with this information as well as the particulars of how and when Sexton got it. A few of the stories are said to represent not *cuentos* (stories) but *casos* (stories believed by the teller to be true). Fairly extensive and very useful endnotes from the stories themselves, along with a brief glossary of local colloquial Spanish expressions, also in English and Spanish, follow the stories and precede a valuable listing of references cited.

The potential to inform, as well as the beauty, of the well chosen illustrative photographs in the book is unfortunately blunted by the fact that they are not in color, and most are not large enough to be fully appreciated. Nonetheless this collection of Mayan tales is a book of considerable value to Mayanists for comparative purposes and to the general public for learning something of another culture while reading some fascinating stories.

Brian Stross

Shang, Hong, and Erik Trinkaus: *The Early Modern Human from Tianyuan Cave, China*. College Station: Texas A&M University Press, 2010. 245 pp. ISBN 978-1-60344-177-3. (Texas A&M University Anthropology Series, 14) Price: \$ 45.00

The evolution of modern humans across the Old World has been one of the most debated topics in paleoanthropology. At one end of the extreme are scientists that argue that modern humans arose in Africa by around 200,000 years ago, spread out across Eurasia, and replaced all indigenous populations (e.g., Neandertals in Europe), with no interbreeding (aka Replacement Model). At the other end of the extreme are scientists that support multiregional continuity – that is, that modern humans evolved in situ from earlier appearing hominin populations (e.g., Neandertals in Europe eventually evolved into modern humans in that region). Somewhere in the middle are supporters of an assimilation model according to which modern humans arose in Africa, but when they moved into other parts of Eurasia, there was some degree of admixture with the indigenous populations. Although the European, Levantine, and African records are relatively well known, one region of the Old World that has traditionally received less attention has been eastern Asia. Numerous reasons exist for why the eastern Asian record is relatively sparse. Some suggest that it is because there is an absence of data and important sites, while others, such as myself, have proposed that only by increasing the number of intensive multidisciplinary field and laboratory research projects (similar to what has been done in other regions of the Old World) will paleoanthropologists develop a deeper understanding of the eastern Asian human evolutionary record. Irrespective of what is the reason for the eastern Asian record getting minimized in discussion of modern human origins, the wonderfully written “The Early Modern Human from Tianyuan Cave, China” by Hong Shang and Erik Trinkaus is a much needed and welcome addition to what is a relatively scanty record.

Tianyuan Cave is located only about 6 km from Zhoukoudian, a hill that is most famous for the presence of 40–50 individuals of *Homo erectus* at Locality 1, and a set of modern human fossils, thought to have been interred, at Upper Cave. Because the excavations at Zhoukoudian Locality 1 and Upper Cave occurred during the 1920s and 1930s and the subsequent loss of the precious hominin fossils at the beginning of World War II, problems continue to plague analyses of the materials from the Zhoukoudian localities. However, Tianyuan Cave was discovered much more recently, in 2001, and fieldwork was conducted at the site soon afterwards by researchers from the Institute of Vertebrate Paleontology and Paleoanthropology (IVPP). Excavations at Tianyuan revealed a partial human skeleton (Tianyuan 1), whose analysis forms the core of the Shang and Trinkaus monograph. Although vertebrate paleontological materials were excavated, interestingly no artifacts (e.g., bone or stone tools) were identified.

The monograph includes a comprehensive description and analyses of the Tianyuan early modern human skeleton written by Hong Shang and Erik Trinkaus, with additional studies (presented in the appendices) by Yolanda Fernandez-Jalvo and Peter Andrews on the taphonomy and Yaowu Hu and Michael Richards on the isotopes. The figures and tables are nicely done. The color photographs are superb quality and the tables list a wide range of comparative data that Trinkaus has collected over the past four decades, primarily from Late Pleistocene European contexts, especially Neandertals and early and late modern humans. This is clearly evident from reading the core of the comparative analyses (chapters 5–13), where the authors conduct a wide diversity of metric comparisons against the better known European and Levantine datasets. As Shang and Trinkaus justifiably note in the text, the presence of only one human skeleton will not be able to completely refute or support certain debates in paleoanthropology. However, once the Tianyuan human skeleton was directly AMS dated to about 40,000 years ago, the importance of the skeleton was clearly understood.

Tianyuan 1 is an old individual that suffered from some degree of osteoarthritis (e.g., in the upper cervical vertebrae) and antemortem tooth loss with tooth sockets that were completely resorbed. From Shang and Trinkaus’ metric comparisons, it is interesting to note that they found a set of modern human characteristics (e.g., presence of a mental eminence), but also a variety of traits normally found in older, more archaic humans (e.g., a narrow medial pillar on the humerus, the middle hand phalanx has a wider base than found in modern humans). Based on body mass and stature reconstructions using the femoral head and length, Tianyuan 1 is thought to have a relatively stocky body structure, more in line with reconstructions of the older archaic *Homo sapiens* from Jinniushan and the western Eurasian Neandertals. Shang and Trinkaus suggest this is an adaptation to colder climates. Another interesting finding from the Tianyuan 1 analysis is that the middle proximal pedal phalanx displays a marked degree of gracility that indicates the Tianyuan 1 individual may have worn footwear. This would suggest that foot-