

and practices of those holding political power, be these precolonial armies, the German *Schutztruppe*, the South African administration, or the Namibian government. The earlier chapters contain the odd interesting quotation from early sources, and the later chapters contain quotations from Dieckmann's informants. The latter bring out particularly the complexity of the current struggles of many *Hai|om*, now dispossessed for more than a hundred years from some of their lands (not only Etosha National Park, but also commercial and communal farming areas nearby).

One of the things I like best about the book is the reinterpretation of older material, including occasionally theoretical pronouncements. Documentary sources and early ethnography are brought in, with exemplary explanations, to show the changes in *Hai|om* lifestyles, changes in relations with outsiders, and the development of new perceptions by outsiders. There is some good comparative discussion of the works of Renée Sylvain and James Suzman on the *Ju|hoansi* of the Omaheke. Other works are touched on, such as Mathias Guenther's writings on the *Naro* of the *Ghanzi* district of Botswana, though a little more of such comparison would have been welcome. There is a great deal on contemporary debates in NGO circles, for example on how to display "culture," when "to play the Bushman card," how to organize, and "bottom-up" versus "top-down" development approaches. Most of this material is local rather than theoretical, and appropriately, comparisons are generally kept within the framework of southern African and in fact San studies.

There is not as much as one might expect directly on the Kalahari Debates either of the 1890s or of the 1990s (traditional versus revisionist ideas on culture contact) or on the current "Indigenous Peoples" Debate (whether to go down the track of general human rights or of special "indigenous" rights for San). What there is on the latter is framed in terms of NGO and legal discussions more than on the theoretical papers that have very recently appeared (only starting about the time of the thesis version of the book) by anthropologists. Yet there is plenty of excellent material with which to argue such cases. Indeed, these older and current debates come alive through the details provided here – at least as long as the reader has some familiarity with the gist of such discussions.

The book is nicely supplemented with a foreword by Robert Gordon, a good index, and plenty of maps, figures, tables, and photographs. In all it is an excellent piece of work, much more interesting and readable than the average Ph.D. thesis. Some of the book is probably too specialist to gain immediate favour with a wider public or indeed an academic audience much beyond Africanists. Nevertheless, it is so well-written, and the story that it tells so deserving of a large readership within African studies and beyond, that it can be widely recommended. Certainly it should appeal to students of history, social anthropology, development studies, and interdisciplinary African studies alike.

Alan Barnard

Engelke, Matthew: A Problem of Presence. Beyond Scripture in an African Church. Berkeley: University of California Press, 2007. 304 pp. ISBN 978-0-520-24904-2. (The Anthropology of Christianity, 2) Price: \$ 21.95

This is a study of the Friday as Sabbath Church in Zimbabwe, Central Africa. This is one of several African apostolic churches which derived from the teachings of Shoniwa Masedza, a Shona who in 1932 became ill and was then possessed by the Holy Spirit and renamed himself as the Prophet Johane Masowe (John of the Wilderness). The author did research on this church in 1993, 1996, and 1999, mainly in urbanized areas near the capital city of Harare. The Friday as Sabbath Church differs from some other related apostolic churches by observing Friday as the sabbath, by its members not living in separate communities, by having little organizational hierarchy and a loose organization, by accepting modern medicine in conjunction with faith healing, and most strikingly by not reading the Bible. Indeed, they reject all recorded religious literature, even preventing anyone recording their sermons and sacred songs. This aversion toward written material made it difficult for any researcher to collect data on exactly what was said or sung at meetings. Clearly the author has a sharp memory. The absence of formal church organization further complicated this study. What is important to these people is the immediacy of spiritual experience, the manifestation of spirit as it transfigures personal thoughts and feelings as manifest in speech and song at religious assemblies. Church members are suspicious of any materialistic representation of spirit or belief. Hence, they distrust the Bible and, indeed, any written word because these traduce the ineffable Holy Spirit. The intense and immediate state of ecstatic religious experience, audible in speech and song, is the nearest one can come to contact with the Holy Spirit. Frequent church attendance, prayer, and singing are thought to revive and intensify such contact.

Friday as Sabbath assemblies are held outdoors. The materiality of buildings is thought to inhibit holy contact and expression. All church members are subject to spiritual inspiration, but elders and prophets (who may be of any age) are especially authoritative. Prophets are selected by the Holy Spirit to speak the divine message; elders provide governance and advice in monitoring and even validating prophets' messages.

While members of all ethnic groups were admitted to this church, it is mainly a Shona institution and Shona beliefs and language infuse its character. Men dominate its leadership although women are sometimes prophets and many serve as elders over other women. The group arose due to African disaffection from colonial Christian churches which were dominated by White outsiders and consequently not sympathetic to many African needs and forms of expression. The Bible was rejected because it too was associated with colonialists. It was viewed as an historical document no longer relevant to current African needs which centre around healing psychological, medical, and social ills. The African churches were keen to suppress many traditional African

beliefs and practices that were considered injurious to modern living such as ancestral veneration, consultation with diviners and curers, and the practice of witchcraft and sorcery. These were not seen as erroneous beliefs, in the way they were seen by White Christians, but rather as truly existing and, therefore, potent sources of misfortune and illness. African apostolic Christians thought that the Holy Spirit could be recruited to combat such menaces. Consequently, most Africans joined the Friday as Sabbath Church seeking treatment for particular and immediate misfortune and illness, not on account of any vague spiritual angst.

Engelke's study is strongest in its concern with understanding religious states of mind, with how people explain their religious situation. It is helpful in explaining how members relate belief and testimony to healing. Most useful of all is the author's consideration of how sound is manifest in speech and songs, how it is thought to incarnate spirit in ways not possible through more materialistic forms. Holy speech and song are signs of spiritual empowerment and authority. The author is less successful in showing how such African church groups are organized and how authority is maintained and exerted, much less in showing the political and economic factors affecting such groups and their leaders. Such strengths and weaknesses are probably inevitable if one attempts to describe a group hostile to all recorded material.

Almost half of the book (42%) is devoted to broad theoretical discussion and to fitting apostolic Christianity into other studies of Christianity in Africa. Much is also devoted to a history of mission policy and theory in Africa. This is informed and interesting discussion though sometimes not very helpful for understanding the particulars of the Friday as Sabbath Church. The remaining 58% of the study presents ethnography. This contains biographies of various members and leaders and general accounts of how services and healing ceremonies work. This seems the best the author could be expected to provide given the difficulties faced. Even so, it seems to me that as an anthropologist he would have found wider and deeper manifestations of Shona culture and society in this material had he provided more of an account of Shona culture and everyday life.

This is a stimulating and thoughtful study. Sadly, the current political and economic disaster in contemporary Zimbabwe leave me wondering how the Sabbath as Friday Church has fared, even though its members have repeatedly claimed they are disengaged from political and materialistic affairs.

T. O. Beidelman

Finnegan, Ruth: *The Hidden Musicians. Music-Making in an English Town.* Middletown: Wesleyan University Press, 2007. 378 pp. ISBN 978-0-8195-6853-3. Price: \$ 27.95

“The Hidden Musicians” ist kein neues Buch. Die dem Werk zugrunde liegenden Forschungsarbeiten wurden zwischen 1980 und 1984 durchgeführt, die Erstveröffentlichung in gebundener Ausgabe erfolgte 1989 bei

der Cambridge University Press. Nachfolgende Besprechungen waren durchweg positiv, ja bisweilen enthusiastisch, allerdings entsprangen sie nahezu ausschließlich dem Umfeld der anglophonen Ethnomusikologie, der anglophonen Folklore- oder Populärmusikforschung sowie den Cultural Studies; eine Rezension erschien in dem alternativen Kulturszeneblatt *Village Voice* aus New York City. Im Jahre 2007 ist die lange erwartete Neuauflage des Buchs, versehen mit einem neuen zweiten Vorwort, als Paperback in der renommierten Reihe Music/Culture der Wesleyan University Press erschienen, die sich vordergründig Studien zu zeitgenössischer Folklore und Populärmusik widmet. Was, so ist nun zu fragen, macht den Erfolg dieser Studie im anglophonen Sprachraum aus und warum könnte das Buch auch für deutschsprachige Ethnologen interessant sein, die bislang vergleichsweise geringe Resonanz zeigten?

Ruth Finnegan ist in erster Linie durch ihre zahlreichen Untersuchungen zur Oralität und zu oralen Ausdrucksformen in Afrika und im pazifischen Raum bekannt geworden. Dass dort solche Diktions häufig mit Musik einhergehen, ist einer der Gründe, der Finnegan zu einer Arbeit über musikalische Erscheinungen inspirierte. Ein anderer war ihr persönliches musikalisches Engagement in ihrem Wohnort Milton Keynes nordwestlich von London. Vor diesem Hintergrund konzentriert sich das Buch weder auf herausragende lokale Musikerpersönlichkeiten noch auf metalokal bekannte Musikstars – zwei Themenbereiche, die die Populärmusikforschung oft ins Zentrum ihrer Betrachtungen stellt. “The Hidden Musicians” dokumentiert vielmehr umfassend die musikalische Praxis in einer mittelgroßen englischen Stadt, nämlich Milton Keynes. Diese Art der Annäherung setzte in den 1980er Jahren nicht nur für die Populärmusikforschung neue Akzente, sondern bedeutet zugleich eine Hinwendung zur urbanen Ethnographie. Ohne ihre Perspektive näher zu erörtern oder gar mit der damals aktuellen theoretischen Diskussion zu verbinden, begegnet Finnegan mit dieser Betrachtungsweise dem musikalischen Leben und Alltag einer europäischen Stadt in ähnlicher Weise, wie sich Musikethnologen der musikalischen Praxis von außereuropäischen Gesellschaften annähern. “The Hidden Musicians” ist daher im besten Sinne eine ethnographische Betrachtung und dementsprechend ist auch der Titel der Untersuchung zu verstehen: die im Buch vorgestellten “grass-roots musical activities” (xviii) in Milton Keynes bleiben auf den ersten Blick in ähnlicher Weise vor Massenmedien und Forscherinteressen “verborgen” wie musikalische Phänomene, die an der Peripherie westlicher Neugier zu finden sind und zu den klassischen Forschungsfeldern von Ethnomusikologie oder Ethnologie gehören.

In ihrem Vorwort zur Neuauflage räumt Finnegan ein, dass sich seit den frühen 1980er Jahren im Bereich der Amateurmusik einiges verändert hat. So hat sie beispielsweise damals die Musik von ethnischen Minoritäten wie etwa von Hindus oder Migranten aus Somalia vernachlässigt, da es sich nur um wenige Personen handelte, während die Bevölkerung von Milton Keynes heute wesentlich heterogener zusammengesetzt