

Berichte und Kommentare

Anton Quack (1946–2009)

Fr. Anton Quack SVD died on April 2, 2009. The Divine Word Missionaries and hundreds of anthropologists can look back over his more than 30 years of productive work at the Anthropos Institute, certainly with sorrow, but also with pride. All of his substantial talents and strength were devoted to the Anthropos journal, which was founded by Wilhelm Schmidt in 1906 as an international review of anthropology and linguistics.

Anton Quack was born on April 4, 1946 in Erfweiler-Ehlingen (today Mandelbachtal), in the Saarland, Germany. He was the seventh of eleven children. When he was eleven years old, he began his advanced high school studies in a gymnasium, which was run by the Society of the Divine Word in St. Wendel. He graduated from there in 1966 with his university entrance examination diploma in hand. In that same year he himself joined the Society of the Divine Word. After his novitiate he began his professional study of philosophy and theology at St. Augustine's Seminary. His graduation thesis marking the end of his theological studies in 1973 was titled: "Ancestor Worship and Belief in a Supreme Being among the Suku and Yaka on the Kwango (Zaire)." On October 15, 1972, he was ordained a priest in the Society of the Divine Word (SVD).

After a period of practical training working with drug addicts in Düren and Bourheim (North Rhine-Westphalia), he started his studies in ethnology with Prof. Dr. Rüdiger Schott in Münster (1974–



1975). After this he transferred to the University of Cologne to study ethnology and African Studies. For his Master's work he wrote about the "Rituals of Head-Hunting among the Puyuma of Katipol (Taiwan): Description and Analysis Based on the Unpublished Work of Fr. Dominik Schröder." For this he was awarded the Master of Arts degree in 1978. This was followed in 1978–1979 with language study and research in Taiwan (Taipei/Fu Jen university, Kaohsiung, Taitun/Chihpen [Katipol]). These language studies were very useful for his later work. In 1983, under the tutelage of Prof. Dr. Ulla Johansen he received his Ph.D. with a dissertation on "Female Shamans, Priestesses, and Female Healers: The *poŋgao* of Katipol (Taiwan)." Since 1980 he was a member of the Anthropos Institute and at the suggestion of the General Assembly of Institute members he was appointed as the gen-

eral editor of the *Anthropos* journal in 1983. For 10 years he held this position, after which he took on the responsibility of book review editor (1994–2009). This amounted to assigning and preparing about 120 book reviews each year. Since 1989 he was also a member of the group which prepared the bulletin *Anthropology and Mission* which alerted missionaries, especially Divine Word Missionaries, to recent literature in anthropology which might be useful to them in their mission work. This required giving a brief summary of some 70 books and 20 articles a year.

In 1985 Anton Quack became Assistant Professor and in 1989 Full Professor of Ethnology on the faculty of Philosophy and Theology in the university of St. Augustine's. From 1998 to 2001 he was the faculty secretary. Since missionary formation has been one of the tasks of the university, it was his special task to introduce both male and female students to anthropology and to show them what anthropological knowledge has to offer for theological reflection and pastoral practice. He put much value in developing an interest in other cultures in the course of the educational experience of the students. His seminars also contributed to this; they were often interdisciplinary, combining religion with anthropology, comparative religions, and systematic theology. Unfortunately he was unable to finish the video seminar "Pilgrimages in Different Religions and Cultures" which was scheduled for summer semester 2009. Based on short films, his intention was to study the institution of pilgrimage in different religions and cultural contexts from the perspective of anthropology: Christianity in Italy and in the Andes; Islam in Saudi Arabia and Pakistan; Hinduism in India; Buddhism in China; Lamaism in Tibet.

Even during his years of study, A. Quack made time to publish. Ever since 1976 he worked in the Anthropos Institute on the unpublished work of Prof. Dominik Schröder SVD (1910–1974). A. Quack's Master's thesis was the beginning of a critical edition of D. Schröder's extensive description of oral traditions of the Puyuma of Katipol (Taiwan). He analyzed additional ceremonial texts in the context of head-hunting, which he was not able to deal with in his Master's work. The size of the work he had done before almost doubled and appeared in 1979 with the title "Head-Hunting Rituals of the Puyuma of Katipol (Taiwan)" (Schröder and Quack 1979). A. Quack followed this edition with another volume "The Word of the Elders: Stories to Aid in Developing a History of the Puyuma of Katipol (Taiwan)" (1981). In this book he presents 29 stories related to the history

of the Puyuma. These were recorded, transcribed, and translated by Fr. Schröder and Fr. Veil in the 1960s. Fr. Patrick Veil SMB (1901–1988) worked as a missionary in Manchuria (China) from 1929 to 1949 and then worked for 30 years among the Puyuma who lived on the plain of Taitung (Taiwan). As a result both of repeated conversations with P. Veil and because of his Puyuma publications, A. Quack was able to tap into the recollections of P. Veil. Over many years he had been D. Schröder's host and close co-worker. For D. Schröder and A. Quack both, P. Veil's knowledge of Puyuma was of immense help. Indeed, P. Veil was the only European foreigner who spoke the Puyuma language. A. Quack worked with P. Veil during the many months of his research in Taiwan and consulted closely with him during the time he edited the Puyuma texts. As a result, A. Quack was also able to rely on an extensive index file of more than 3000 entries, which P. Veil had put together over many long years. Since A. Quack in this way was able to make such great strides in learning the Puyuma language and the dialect of Katipol, P. Veil gave him this card index and also very unselfishly turned over numerous other handwritten notes he had made. That A. Quack asked both P. Veil and Mr. Siro, who earlier had translated some works of D. Schröder, to check his work, speaks not only to the quality of his own editing, but also to the professional standard he set for himself when he later became editor of the *Anthropos* as well as the standards he also expected of the authors, whose manuscripts he had to read, both as to content and style. This work, in turn, often forced him to do additional editorial work.

His doctoral work, published as "Priestesses, Female Healers, and Female Shamans: The *poŋingao* of the Puyuma of Katipol (Taiwan)" (1985b), relies for its documentation on the hitherto unpublished research base of the work of D. Schröder. His focus is on the *poŋingao*, women in Katipol, who are the most important carriers of the religious functions which give the traditional society its characteristic stamp. His analysis of the institution of *poŋingao* illustrates many dimensions of shamanism: the call to be a shaman, illnesses surrounding this call, initiation rites, ecstasy, contact with the other world, formal conditions, social connections. His analytic work provides the material for cross-cultural comparison. During his two month study tour in 1992, which took him to the United States, Japan, Hongkong, Taiwan and the Philippines, he spent the longest time among the Puyuma.

As these publications show, it was his academic training which clearly set the tone for his future

work and his entire later career, especially his editorial work as well as his special world regions and research interests, namely, religious anthropology, shamanism, magic, syncretism, culture change, tribal religions, anthropology and mission. His primary regional interests were Africa and East Asia.

A. Quack devoted all of his talent, indeed, all of his creative strength to the *Anthropos – International Review of Anthropology and Linguistics*. As chief editor of the journal (1983–1993) he read carefully and critiqued 774 manuscripts that were submitted to the *Anthropos* for publication as articles, reports, or commentaries. Those manuscripts judged to have possibilities for publication were then sent out, if necessary, for peer review. Of these 774 manuscripts, 420 were eventually published in the journal. Indeed his work in choosing this content was important for the development of the journal. Neither were the mechanics of printing ignored. For example, just by changing the font size, materials which previously required 1000 pages now required 750 pages. At the same time, the journal no longer appeared three times, but two times a year. That all these editorial decisions made by A. Quack were carefully thought out is shown by the fact that *Anthropos* still maintains his layout. Under A. Quack's stint as editor, the *Anthropos* did not suffer in reputation nor in quality. On the contrary: the journal maintained its unique position, solidified it, and extended it. That all of the regions of the earth and all fields of anthropology are now covered, that discussions related to theory and method have their place in the journal as do broad ethnographic reports and documentation are all to the credit of A. Quack. As a scientist he treasured the Anthropos Institute library of some 100,000 volumes and 300 current journals as a formidable research tool and aid as he read and decided on whether to accept manuscripts for publication or not, or as he checked citations and bibliographic references in the *Anthropos*, or as he worked on his own publications. He was especially glad that in all the time he was editor, he did not have to defend his journal from external interference nor did the superiors of the Society of the Divine Word ever encroach on his editorial independence. With the historian, K. J. Rivinius SVD, and the anthropologist, Ernest Brandewie, A. Quack belonged to the generation which has documented in a competent and detailed way the work of Wilhelm Schmidt and the more than a hundred years old tradition of the *Anthropos*.

The cooperative work with missionaries and the legacy of W. Schmidt to make the *Anthropos* from its very earliest years a scientific publication fo-

rum for the anthropological work of missionaries piqued A. Quack's interest and he repeatedly returned to the question of the relationship between missionaries and anthropology. In a meticulous way, he took it upon himself to work on the materials which missionaries had collected. For many years, for example, he worked closely with the missionary, ethnographer, and anthropologist Fr. Dr. Johannes Frick SVD (1903–2003), who himself was a longtime member and contributor to the *Anthropos*. Many publications by A. Quack were a result of this relationship with J. Frick. For example, he edited and published "The Formation of the Lamaistic Gurtum" (Eichinger, Frick, and Quack 1988), which was based on the notes of J. Frick and his colleague F. Eichinger, a missionary and medical doctor. Then, in 1995, A. Quack edited and wrote a general introduction to an authorized collection taken from Johann Frick's unpublished works "Between Heaven and Earth. Rites and Customs in Northwest China." This gives a glimpse into the way of thinking and living of a peasant society in the region of Sining. It was here that J. Frick spent his last fruitful years as a missionary in China. A. Quack appreciated very much J. Frick's collection of 1200 proverbs from Heitsuitzu which he had collected and written down in their Chinese original with explanations. Many discussions together improved the manuscript (by transcribing and translating the proverbs and with J. Frick's comments on them). It was no longer possible to publish this material and it is now entrusted to the Anthropos archives. Nor could A. Quack get around to publishing another of J. Frick's manuscripts (2008b), this one of 222 pages: "A Missionary in China: Recollections of Fr. Johann Frick SVD (1931–1952). Part 1: Notes from Gansu (1931–1946) and Part 2.: Tsinghai Notes (1946–1952)." Very informative in this context is the review essay "Anthropology and Missionaries" in which Quack reports extensively on the anthropological engagement of the SVD missionaries working in Qinghai in northwest China (2008a).

A. Quack was regularly engaged with the ambivalent and stressful, even antagonistic, relationship between mission and anthropology, between missionaries and anthropologists. He went further and made serious efforts to carefully look into this relation to get a better understanding of it. With regret he admitted that old prejudices continued to be handed on (1994f). He was occupied with this issue already in 1985 in his report "Anthropology and Mission: From Confrontation to Cooperation?" and again in "The Ambivalent Relationship between Mission and Anthropology" (1986c).

For this same reason, A. Quack involved himself with the anthropological publications of Fr. Dr. Martin Gusinde SVD (1886–1969). Some uninformed and vague criticisms had been leveled by anthropologists against the ethnological work of missionaries, claiming that it was unscientific and even false as presented. One of the Divine Word Missionaries who was the object of these kinds of criticisms was M. Gusinde. While he was a teacher in the Liceo Alemán in Santiago, Chile, and on the staff of the Museo Histórico de Chile, M. Gusinde made four research trips (1918–1924) to study the remnants of the three groups of the Tierra del Fuego Indians, who were dying out, in order to get to know and understand their culture. Quack's work made distinctions between the four monographs and in doing so took a meticulously careful stance towards M. Gusinde's ethnographic legacy. Without quibble, the more than 1000 photographs of the Selk'nam, Yaghan (or Yamana), and Halakwulup, preserved in the archives of the Anthropos Institute (at St. Augustine's), are of documentary quality, as A. Quack clearly established in his critical essay "*Mank'ácen* – The Shadow-Snatcher: Martin Gusinde as Ethnographer and Photographer of the Last Indians of Tierra del Fuego" (2002a, b; 1990c).

Quack occupied himself throughout his professional life with discriminating discussions on mission and anthropology. He regularly reviewed books which dealt with topics such as missionaries, culture and church, inculturation, and the like, or materials which were written by missionaries. In 2008 he wrote: "an unbiased look into the history of mission work on the one hand and the history of anthropology on the other shows ... that the close relationship between anthropology and mission is no accident; the importance of their relationship must not be minimized" (2008a: 565) and in his last book review on the role missionaries play as anthropologists and ethnographers, he clearly makes the statement that "studying the texts of incidental ethnographers such as missionaries is of great value for the discipline." And he confidently concluded: "It seems that today such texts more than ever stimulate the unbiased interest of the academic community of anthropologists" (Reviews 2009: 621 f.). The ideal of the life as a missionary and anthropologist in the 20th century was exemplified, as he suggested, in the work of Johann Frick. He worked in China from 1931 to 1952 and could be a real model for both a missionary and an anthropologist. Fr. J. Frick's "Life and work as a missionary and anthropologist is an example, an illustration, and a proof that missionaries can qualify as good anthro-

pologists but it also shows that a basic grounding in anthropology is absolutely essential for a missionary" (2003a: 521).

The publication of "Tribal Religions in Dialogue with Christianity" (2009b), in which he goes into the cultural changes that occurred as a consequence of the contact that was brought about when the Puyuma of Katipol (Taiwan) and the Rembong of Flores (Indonesia) encountered Christianity came too late for A. Quack. Tribal religions, however, in all their variety were a centerpiece of his research over the years as the bibliography shows graphically. What separates tribal cultures from other complicated cultural kinds of organization according to Quack, what actually is characteristic of them, is their "relatively great unity, the fact that for all of them culture and religion are generally quite coextensive. Culture and religion and rules regulating their relationship are basically the same for the members of such a cultural grouping" (2009b). And when it is a question of the religion or the social institutions of a tribal culture, one must also talk about the way values are organized. In this context he takes up various issues, among them rites and ritual activities, syncretism, sacrifice, possession, sorcerers/sorcery, trances, fetishes/fetishism, the relationship between magic and religion, and so on. In his work "Healers, Sorcerers, and Shamans" (2004a) he offers a well-grounded, representative overview of the traditional religions of Africa, Asia, Oceania, and America. Rituals related to yearly changes and life cycle changes, ancestor cults and ancestor reverence, myths, healing of the sick, hunting ceremonies, sacrifice and forms of shamanism were thoroughly and clearly described.

For some time he had been busy with a new book project with the working title "Between the Traditional and the Modern: The Cultural Change and Its Effects on Traditional Religions and Cultures." He planned on the following themes: Contact between religion and culture – forms of syncretism; Adat and Islam among the Minangkabau; Adat and Christianity in Indonesia; traditional culture/religion and culture change – pastoralism: the example of the Masai; folk religiosity/syncretism – pilgrimage in Islam, in Christianity; religious dualism/syncretism – people of the Andes; the spread of Islam in East Africa in the 20th century – the example of the Pokomo and Oromo; ethics and culture. While he was still busy with the preparations of the different chapters, he was able to finish the chapters on the Minangkabau and the Masai.

In 1997 his health was very weakened by a virus infection; his immune system never fully recovered and his health gradually deteriorated. The follow-

ing years often brought him to the hospital. His health got much worse in March of 2009 and his internal organs became weaker and weaker. In this compromised condition his system was no longer able to stabilize itself. He died unexpectedly in the afternoon of April 2, 2009.

His family lost a loved member, the Society of the Divine Word and the Anthropos Institute a loyal confrere and well-qualified scholar, his colleagues an outstanding colleague, co-worker, and close friend, and his students, finally, lost a motivating and dedicated teacher of anthropology.

Bibliography of Anton Quack

Books and Articles

- 1973 Ahnenverehrung und Glaube an ein Höchstes Wesen bei den Suku und Yaka am Kwango (Zaire). Eine religionsethnologische Untersuchung. St. Augustin. [Ms., Diplomarbeit]
- 1978 Riten nach der Kopfjagd bei den Puyuma von Katipol (Taiwan). Beschreibung und Analyse nach Aufzeichnungen aus dem Nachlaß von P. Dominik Schröder. Köln. [Ms., Magisterarbeit]
- 1981 Das Wort der Alten. Erzählungen zur Geschichte der Puyuma von Katipol (Taiwan). Gesammelt von D. Schröder und P. Veil. St. Augustin: Anthropos-Institut, Haus Völker und Kulturen. (Collectanea Instituti Anthropos, 12)
- 1983 Schamaninnen, Priesterinnen, Heilerinnen. Die *pořingao* der Puyuma von Katipol (Taiwan). Köln. [Ms., Dissertation]
- 1984 *Anthropos* Vol. 78, 1983. *Verbum SVD* 25: 303–308.
- 1985a Ethnologie und Mission. Von der Konfrontation zur Kooperation? *steyl korrespondenz* 13/11: 1–9.
- 1985b Priesterinnen, Heilerinnen, Schamaninnen? Die *pořingao* der Puyuma von Katipol (Taiwan), dargestellt und analysiert nach Aufzeichnungen aus dem Nachlaß von D. Schröder. Berlin: Dietrich Reimer Verlag. (Collectanea Instituti Anthropos, 32)
- 1986a 80 Jahre Anthropos – Internationale Zeitschrift für Völker- und Sprachenkunde. *Die Anregung* 38: 443–445.
- 1986b 80 Jahre “Anthropos”. Ethnologie im Dienste der Mission. *Kirchenzeitung Köln* 12 (21. 03.): 24.
- 1986c The Ambivalent Relationship between Mission and Anthropology. Criticisms and Suggestions. *Verbum SVD* 27: 221–234.
- 1986d Ethnologie im Dienste der Mission. 80 Jahre Anthropos – Internationale Zeitschrift für Völker- und Sprachenkunde. *steyl korrespondenz* 14/3: 5–8.
- 1986e Ethnologie im Dienste der Mission. 80 Jahre ANTHROPOS – Internationale Zeitschrift für Völker- und Sprachenkunde. *Nachrichten aus den deutschen Provinzen svd* 167 (April – Mai).
- 1987a Beschneidung. In: H. Waldenfels (Hrsg.), Lexikon der Religionen; pp. 50–51. Freiburg: Verlag Herder.
- 1987b Ethnologie. In: K. Müller und T. Sundermeier (Hrsg.), Lexikon missionstheologischer Grundbegriffe; pp. 92–94. Berlin: Dietrich Reimer Verlag.
- 1987c Fetisch/Fetischismus. In: H. Waldenfels (Hrsg.), Lexikon der Religionen; pp. 176–177. Freiburg: Verlag Herder.
- 1987d Inkulturation als Aufgabe der Ortskirche. Internationales Treffen von Steyler Ethnologen, Missiologen und Missionaren. *steyl korrespondenz* 15/2: 1–3.
- 1987e Inkulturation als Aufgabe der Ortskirche. Internationales Treffen von Steyler Ethnologen, Missiologen und Missionaren. *Die Anregung* 39: 144–146.
- 1987f Magie. In: H. Waldenfels (Hrsg.), Lexikon der Religionen; pp. 382–383. Freiburg: Verlag Herder.
- 1987g Opfer. I. Religionswissenschaftlich. In: H. Waldenfels (Hrsg.), Lexikon der Religionen; pp. 480–482. Freiburg: Verlag Herder.
- 1987h Schamane/Schamanismus. In: H. Waldenfels (Hrsg.), Lexikon der Religionen; pp. 580–582. Freiburg: Verlag Herder.
- 1990a Enkulturation/Inkulturation. In: H. Cancik, B. Gladigow und M. Laubscher (Hrsg.), Handbuch religionswissenschaftlicher Grundbegriffe. Bd. 2; pp. 283–289. Stuttgart: Verlag W. Kohlhammer.
- 1990b 85 Jahre Anthropos – Internationale Zeitschrift für Völker- und Sprachenkunde. *steyl korrespondenz* 18/11: 9.
- 1990c *Mank’ácen* – der Schattenfänger. Martin Gusinde als Ethnograph und Fotograf der letzten Feuerland-Indianer. *Anthropos* 85: 149–161.
- 1990d Völkerkunde, weit gefächert. 85 Jahre internationale Zeitschrift “Anthropos”. *Christ in der Gegenwart* 46 (18. 11.): 384.
- 1991 85 Jahre Anthropos – Internationale Zeitschrift für Völker- und Sprachenkunde. *Nachrichten aus unseren Provinzen svd* 195 (Jan. – Feb.)
- 1993a The Anthropos Institute. *Cultures et foi* 1: 137–138.
- 1993b Asyl, Asylrecht. I. Religionsgeschichtlich. In: Lexikon für Theologie und Kirche. Bd. 1; Sp. 1116–1117. Freiburg: Herder Verlag.
- 1993c Inculturation. An Anthropologist’s Perspective. *Verbum SVD* 34: 3–17.
- 1993d Inkulturation und Synkretismus. Religionsethnologische Anmerkungen. *Theologie der Gegenwart* 36: 134–145.
- 1993e Internationalität und Pluralismus. Das Steyler Anthropos Institut in Sankt Augustin. *steyl korrespondenz* 21/12: 5–6.
- 1994a Anthropology and Mission. Anthropology within the Scope of the Objectives of the SVD. *Verbum SVD* 35: 33–41.
- 1994b Antropologia i misje. Antropologia w ramach zadań Zgromadzenia Słowa Bożego. *Nurt* 28/3: 57–66.
- 1994c Besessenheit. III. Religionsgeschichtlich. In: Lexikon für Theologie und Kirche. Bd. 2; Sp. 312–313. Freiburg: Herder Verlag.
- 1994d Brauch, Brauchtum. II. Religionswissenschaftlich. In: Lexikon für Theologie und Kirche. Bd. 2; Sp. 656–657. Freiburg: Herder Verlag.
- 1994e Internationalität und Pluralismus. Das Steyler Anthropos-Institut in Sankt Augustin. *Die Anregung* 46: 124–125.
- 1994f Missionar und Ethnologe. Zum 90. Geburtstag von P. Johann Frick SVD. *Anthropos* 89: 3–13.
- 1994g Zehn Jahre Anthropos-Redaktion (1984–1993). *Nachrichten aus den deutschen Provinzen svd* (Jan. – Febr.): 213.
- 1995a Heilige Zeiten. I. Religionsgeschichtlich. In: Lexikon für Theologie und Kirche. Bd. 4; Sp. 1286–1287. Freiburg: Herder Verlag.
- 1995b Johann Frick. Missionar und Ethnologe. In: Johann Frick. Zwischen Himmel und Erde. Riten und Brauchtum in Nordwestchina. Gesammelte Aufsätze. (Eingeleitet, bearbeitet und herausgegeben von A. Quack.); pp. 11–27, 307–310. Sankt Augustin: Academia Verlag. (Collectanea Instituti Anthropos, 42)

- 1996 Herz, I. Religionsgeschichtlich. In: Lexikon für Theologie und Kirche. Bd. 5; Sp. 48–49. Freiburg: Herder Verlag.
- 1999a Anthropos Institut. In: J. G. Piepke (Hrsg.), Steyler Missionare St. Augustin; pp. 72–75. Sankt Augustin: Steyler Missionare.
- 1999b Prozession. I. Religionsgeschichtlich. In: Lexikon für Theologie und Kirche. Bd. 8; Sp. 678–679. Freiburg: Herder Verlag.
- 1999c Pygmäen. In: Lexikon für Theologie und Kirche. Bd. 8; Sp. 747–748. Freiburg: Herder Verlag.
- 1999d Religionsethnologie. In: Lexikon für Theologie und Kirche. Bd. 8; Sp. 1046–1047. Freiburg: Herder Verlag.
- 2000a P. Ferdinand Quack SVD (1897–1959). In: W. Prawdzik SVD (Hrsg.), 100 Jahre Missionshaus St. Wendel, 1898–1998. Bd. 2: Geschichte, Aufgaben, Personen; pp. 343–350. Nettetal: Steyler Verlag.
- 2000b Schamane, Schamanismus. I. Religionswissenschaftlich. In: Lexikon für Theologie und Kirche. Bd. 9; Sp. 106–107. Freiburg: Herder Verlag.
- 2000c Schmidt, Wilhelm. In: Lexikon für Theologie und Kirche. Bd. 9; Sp. 182. Freiburg: Herder Verlag.
- 2000d Spiritualität der Stammeskulturen. In: E. Möde (Hrsg.), Spiritualität der Weltkulturen; pp. 159–186. Graz: Verlag Styria.
- 2000e Stamm. In: Lexikon für Theologie und Kirche. Bd. 9; Sp. 920–921. Freiburg: Herder Verlag.
- 2000f Steine, heilige S. In: Lexikon für Theologie und Kirche. Bd. 9; Sp. 948–949. Freiburg: Herder Verlag.
- 2000g Tätowierung. In: Lexikon für Theologie und Kirche. Bd. 9; Sp. 1275. Freiburg: Herder Verlag.
- 2001a Totenbeschwörung. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 121–122. Freiburg: Herder Verlag.
- 2001b Totenbräuche. I. Religionswissenschaftlich. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 122. Freiburg: Herder Verlag.
- 2001c Trance. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 165. Freiburg: Herder Verlag.
- 2001d Traum. II. Religionswissenschaftlich. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 204–205. Freiburg: Herder Verlag.
- 2001e Urmonotheismus. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 479. Freiburg: Herder Verlag.
- 2001f Urreligion. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 480. Freiburg: Herder Verlag.
- 2001g Vergeltung. I. Religionswissenschaftlich. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 654. Freiburg: Herder Verlag.
- 2001h Die vielen Gesichter des Islam. *Anthropos* 96: 583–586.
- 2001i Zauber, Zauberei. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 1387. Freiburg: Herder Verlag.
- 2001j Zauberbücher. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 1387. Freiburg: Herder Verlag.
- 2001k Zauberer, Zauberin. In: Lexikon für Theologie und Kirche. Bd. 10; Sp. 1387–1388. Freiburg: Herder Verlag.
- 2002a *Mank'acen* – El arreatador de sombras. Martin Gusinde como etnógrafo y fotógrafo de los últimos indios de Tierra del Fuego. In: C. Odone y P. Mason (eds.), *Culturas tradicionales – Patagonia. 12 miradas sobre Selknam, Yaganes y Kawesqar*; pp. 15–37, 401–403. Santiago: Taller Experimental Cuerpos Pintados.
- 2002b *Mank'acen* – The Shadow-Snatcher. Martin Gusinde as Ethnographer and Photographer of the Last Indians of Tierra del Fuego. In: C. Odone and P. Mason (eds.), *Traditional Cultures – Patagonia. 12 Perspectives on Selknam, Yaghan, and Kawesqar*; pp. 15–37, 395–397. Santiago: Taller Experimental Cuerpos Pintados.
- 2003a Johann Frick (1903–2003). *Anthropos* 98: 521–525.
- 2003b Pygmäen. In: Religion in Geschichte und Gegenwart. Bd. 6; Sp. 1842–1844. Tübingen: Mohr Siebeck.
- 2004a Heiler, Hexer und Schamanen. Die Religion der Stammeskulturen. Darmstadt: Wissenschaftliche Buchgesellschaft; Primus Verlag.
- 2004b Nordasien. In: A. Grabner-Haider und K. Prenner (Hrsg.), Religionen und Kulturen der Erde. Ein Handbuch; pp. 208–216. Darmstadt: Wissenschaftliche Buchgesellschaft; Wien: Böhlau Verlag.
- 2004c Ozeanien. In: A. Grabner-Haider und K. Prenner (Hrsg.), Religionen und Kulturen der Erde. Ein Handbuch; pp. 249–256. Darmstadt: Wissenschaftliche Buchgesellschaft; Wien: Böhlau Verlag.
- 2004d Südosasien. In: A. Grabner-Haider und K. Prenner (Hrsg.), Religionen und Kulturen der Erde. Ein Handbuch; pp. 227–236. Darmstadt: Wissenschaftliche Buchgesellschaft; Wien: Böhlau Verlag.
- 2004e Zentralasien. In: A. Grabner-Haider und K. Prenner (Hrsg.), Religionen und Kulturen der Erde. Ein Handbuch; pp. 217–226. Darmstadt: Wissenschaftliche Buchgesellschaft; Wien: Böhlau Verlag.
- 2006a Afrikanische Kulturen. In: A. Grabner-Haider (Hrsg.), Ethos der Weltkulturen. Religion und Ethik; pp. 319–329. Göttingen: Vandenhoeck & Ruprecht.
- 2006b Ethos der Stammeskulturen. In: A. Grabner-Haider (Hrsg.), Ethos der Weltkulturen. Religion und Ethik; pp. 37–53. Göttingen: Vandenhoeck & Ruprecht.
- 2006c 100 Years of *Anthropos*. *Anthropos* 101: 3–7.
- 2006d Die Friedensproblematik im Kontext indigener Religionen. In: W. Haußmann et al. (Hrsg.), Handbuch Friedenserziehung. Interreligiös – interkulturell – interkonfessionell; pp. 159–163. Gütersloh: Gütersloher Verlagshaus.
- 2006e Von Missionaren für Missionare – 100 Jahre *Anthropos*. *Anregung* 58/1: 66–71.
- 2007 Kultur und Religion in der Begegnung mit dem Fremden. Einführung in die Thematik. In: J. G. Piepke (Hrsg.), Kultur und Religion in der Begegnung mit dem Fremden; pp. 9–30. Nettetal: Steyler Verlag.
- 2008a Anthropology and Missionaries. A Review Essay. *Anthropos* 103: 560–567.
- 2008b Missionar in China. Erinnerungen von P. Johann Frick SVD (1931–1952). 1. Teil: Kansu Notizen (1931–1946). 2. Teil: Tsinghai Notizen (1946–1952). Sankt Augustin. [222 pp. Ms.]
- 2009a Kultur und Religion in ethnologischer Sicht. Vitoria. [In print]
- 2009b Stammesreligionen im Dialog mit dem Christentum. In: M. Delgado und G. Vergauwen (Hrsg.), Interkulturalität. Begegnung und Wandel in den Religionen. Stuttgart: Kohlhammer Verlag. [In print]

Coauthored Works

Eichinger, Franz, Johann Frick und Anton Quack

- 1988 Der Werdegang des lamaistischen Gurtum. *Anthropos* 83: 365–394.

Frick, Johann

- 1995 Zwischen Himmel und Erde. Riten und Brauchtum in Nordwestchina. Gesammelte Aufsätze. (Eingeleitet, bearbeitet und herausgegeben von A. Quack). Sankt Augustin: Academia Verlag. (Collectanea Instituti Anthropos, 42)

Gächter, Othmar und Anton Quack

- 1989 Symbole, Magie und Religion. *Anthropos* 84: 521–529.

- 1990a Symbol, Magic, and Religion. *Theology Digest* 37: 109–114.
- 1990b Symbol, Magic, and Religion. I. Anthropological Part. *Anthropology and Mission* 2: 7–9.
- 2007 Kultur und Religion in der Begegnung mit dem Fremden. Ein Symposium. *Anthropos* 102: 201–204.
- Piepkke, Joachim G., Anton Quack, und Othmar Gächter**
- 2006 *Anthropos* Index 1906–2005. CD-ROM, 3922 Einträge. Sankt Augustin: Anthropos-Institut.
- Quack, Anton, Joachim Piepkke und W. Rother**
- 1986 Neubesinnung im Anthropos-Institut. Ein Gespräch über Ethnologie und Mission. *steyl korrespondenz* 14/11: 1–5.
- Quack, Anton, und Othmar Gächter**
- 1989 Urteile über niemanden, bevor du nicht in seinen Schuhen gegangen bist. Religion – Magie – Symbole. *steyl korrespondenz* 18/12: 4–6.
- Quack, Anton, und Willi Müller**
- 1983 *Anthropos* Institut. In: K. J. Rivinius (Hrsg.), 70 Jahre Steyler (1913–1983) Missionare St. Augustin; pp. 69–72. Sankt Augustin: Steyler Missionare.
- Schröder, Dominik, und Anton Quack**
- 1979 Kopfjagdruten der Puyuma von Katipol (Taiwan) – Eine Textdokumentation. St. Augustin: Anthropos-Institut, Haus Völker und Kulturen. (Collectanea Instituti Anthropos, 11)
- Reviews**
- 1971 Fuchs, Peter: Kult und Autorität. Die Religion der Hadjerai. Berlin 1970. *Anthropos* 66: 618–620.
- 1976a Shorter, Aylward: African Culture and the Christian Church. An Introduction to Social and Pastoral Anthropology. London 1973. *Anthropos* 71: 949–951.
- 1976b Shorter, Aylward: Prayer in the Religious Traditions of Africa. Nairobi 1975. *Anthropos* 71: 951.
- 1977a Billiet, Francisco, and Francis H. Lambrecht: The Kalinga Ullálim II. Baguio City 1974. *Anthropos* 72: 337.
- 1977b Köpping, Klaus-Peter: Religiöse Bewegungen im modernen Japan als Problem des Kulturwandels. Köln 1974. *Anthropos* 72: 972.
- 1977c Schapera, Isaac: The Tswana. London 1976. *Anthropos* 72: 318.
- 1977d Vayda, Andrew P.: War in Ecological Perspective. Persistence, Change, and Adaptive Processes in Three Oceanian Societies. London 1976. *Anthropos* 72: 647–648.
- 1978 Garbarino, Merwyn S.: Sociocultural Theory in Anthropology. A Short History. New York 1977. *Anthropos* 73: 924.
- 1979a Gregersen, Edgar A.: Language in Africa. An Introductory Survey. New York 1977. *Anthropos* 74: 278.
- 1979b Haas, Jochen U.: Schamanentum und Psychiatrie. Untersuchung zum Begriff der "arktischen Hysterie" und zur psychiatrischen Interpretation des Schamanentums zirkumpolarer Völker. Freiburg 1976. *Anthropos* 74: 266–267.
- 1982 Egli, Hans: Das Schlangensymbol. Geschichte, Märchen, Mythos. Olten 1982. *steyl korrespondenz* X/7: 10.
- 1983 Egerod, Søren: Atayal-English Dictionary. 2 vols. London 1980. *Monumenta Serica* 35: 624–625.
- 1984a Hochegger, Hermann: Le langage des gestes rituels. 3 vols. Bandundu 1981–1983. *Anthropos* 79: 767.
- 1984b Höllmann, Thomas O.: Die Tsou. Werden und Wandel einer ethnischen Minderheit in Zentraltaiwan. Wiesbaden 1982. *Anthropos* 79: 290–291.
- 1985 Holm, Nils G. (ed.): Religious Ecstasy. Stockholm 1982. *Anthropos* 80: 719–720.
- 1986a Baer, Gerhard et al.: Azteken und Maya. Basel 1985. *Anthropos* 81: 260.
- 1986b *Beiträge zur Kulturkunde*. Bd. 1 und 2. Bonn 1985. *Anthropos* 81: 260.
- 1986c Innerkofler, Hilarius: Torsa-Torsa. Alte Sagen aus dem Volk der Batak. Filderstadt-Bonlanden 1984. *Anthropos* 81: 730–731.
- 1987a Kohl, Karl-Heinz: Abwehr und Verlangen. Zur Geschichte der Ethnologie. Frankfurt 1987. *Anthropos* 82: 712–713.
- 1987b Kohl, Karl-Heinz: Exotik als Beruf. Erfahrung und Trauma der Ethnographie. Frankfurt 1986. *Anthropos* 82: 712–713.
- 1987c Westerlund, David: African Religion in African Scholarship. Stockholm 1985. *Anthropos* 82: 386.
- 1988 Lafitau, Joseph-François: Die Sitten der amerikanischen Wilden im Vergleich zu den Sitten der Frühzeit. Weinheim 1987. *Anthropos* 83: 613–614.
- 1989a Heinze, Ruth-Inge: Trance and Healing in Southeast Asia Today. Bangkok 1988. *Anthropos* 84: 605.
- 1989b Postma, Antoon: Annotated Mangyan Bibliography (1570–1988). Mansalay 1988. *Anthropos* 84: 573.
- 1989c Sundermeier, Theo: Nur gemeinsam können wir leben. Das Menschenbild schwarzafrikanischer Religionen. Gütersloh 1988. *Verbum SVD* 30: 391–393.
- 1990a Egli, Hans: Mirimiringan. Die Mythen und Märchen der Paiwan – Das frühe Weltbild des Fernen Ostens. Zürich 1989. *Neue Zeitschrift für Missionswissenschaft* 46: 232–233.
- 1990b Müller, Franz: Etnografía de los Guaraní del Alto Paraná. Buenos Aires 1989. *Anthropos* 85: 313.
- 1991a Brandewie, Ernest: When Giants Walked the Earth. The Life and Times of Wilhelm Schmidt, SVD. Fribourg 1990. *steyl korrespondenz*: XIX/2: 12–14.
- 1991b Brandewie, Ernest: When Giants Walked the Earth. The Life and Times of Wilhelm Schmidt, SVD. Fribourg 1990. *Verbum SVD* 32: 210–212.
- 1991c Rai, Navin K.: Living in a Lean-to. Philippine Negrito Foragers in Transition. Ann Arbor 1990. *Anthropos* 86: 636–637.
- 1992a Biernatzki, William E.: Roots of Acceptance. The Intercultural Communication of Religious Meanings. Roma 1991. *Anthropos* 87: 252.
- 1992b Pennarz, Johanna: Mazu, Macht und Marktwirtschaft. Die religiöse Organisation im sozialen und ökonomischen Wandlungsprozeß der ländlichen Gesellschaft Taiwans. München 1992. *Zeitschrift für Ethnologie* 117: 290–291.
- 1993a Kuper, Michael (Hrsg.): Hungrige Geister und rastlose Seelen. Texte zur Schamanismusforschung. Berlin 1991. *Anthropos* 88: 604–605.
- 1993b Schapera, Isaac, and John L. Comaroff: The Tswana. London 1991. *Anthropos* 88: 282.
- 1994 *Lexikon für Theologie und Kirche*. Hrsg. von Walter Kasper et al. Band 1: A bis Barcelona. Freiburg 1993. [3. völlig neu bearbeitete Aufl.] *Anthropos* 89: 630–631.
- 1995a Bockie, Simon: Death and the Invisible Powers. The World of Kongo Beliefs. Bloomington 1993. *Anthropos* 90: 248.
- 1995b Dürr, Michael, Erich Kasten und Egon Renner (Hrsg.): Franz Boas. Ethnologe, Anthropologe, Sprachwissenschaftler. Ein Wegbereiter der modernen Wissenschaft

- vom Menschen. Wiesbaden 1992. *Anthropos* 90: 255–256.
- 1995c Rodekamp, Volker (Hrsg.): Franz Boas, 1858–1942. Ein amerikanischer Anthropologe aus Minden. Bielefeld 1994. *Anthropos* 90: 255–256.
- 1995d Stewart, Charles, and Rosalind Shaw (eds.): Syncretism/Anti-Syncretism. The Politics of Religious Synthesis. London 1994. *Anthropos* 90: 645–647.
- 1996a Boas, Franz: Bei den Inuit in Baffinland, 1883–1884. Berlin 1994. *Anthropos* 91: 245–246.
- 1996b Girtler, Roland: Randkulturen. Theorie der Unanständigkeit. Wien 1995. *Anthropos* 91: 595–596.
- 1997a Headland, Thomas N., and Darrell L. Whiteman (eds.): Missionaries, Anthropologists, and Human Rights. Scottsdale 1996. *Anthropos* 92: 253–255.
- 1997b Krapf, Johann Ludwig: Reisen in Ostafrika, ausgeführt in den Jahren 1837–1855. Mit einer Einf. hrsg. v. Werner Raupp. Münster 1994. *Anthropos* 92: 620.
- 1998 Post, Franz-Joseph: Schamanen und Missionare. Katholische Mission und indigene Spiritualität in Nouvelle-France. Münster 1997. *Anthropos* 93: 635–637.
- 1999 Decasa, George C.: The Qur'ānic Concept of *Umma* and Its Function in Philippine Muslim Society. Roma 1999. *Anthropos* 94: 647.
- 2002 Girtler, Roland: Die alte Klosterschule. Eine Welt der Strenge und der kleinen Rebellen. Wien 2000. *Anthropos* 97: 582–583.
- 2003 Gütl, Clemens: Johann Ludwig Krapf. "Do' Missionar vo' Deradenga" zwischen pietistischem Ideal und afrikanischer Realität. Münster 2001. *Anthropos* 98: 565–566.
- 2004 Müller, Klaus E.: Nektar und Ambrosia. Kleine Ethnologie des Essens und Trinkens. München 2003. *Anthropos* 99: 661–662.
- 2005a Rudolph, Michael: Taiwans multi-ethnische Gesellschaft und die Bewegung der Ureinwohner. Assimilation oder kulturelle Revitalisierung? Münster 2003. *Anthropos* 100: 298–300.
- 2005b Cauquelin, Josiane: The Aborigines of Taiwan. The Puyuma. From Headhunting to the Modern World. London 2004. *Anthropos* 100: 591–593.
- 2006 Gütl, Clemens (Hrsg.): "Adieu ihr lieben Schwarzen." Gesammelte Schriften des Tiroler Afrika-Missionars Franz Mayr (1865–1914). Wien 2004. *Anthropos* 101: 279–281.
- 2007a Arellano Hoffmann, Carmen, Hermann Holzbauer und Roswitha Kramer (Hrsg.): Die Mapuche und die Republik Chile. Pater Siegfried von Frauenhäusl und das Parlament der Mapuche von 1907 in Coz Coz. Wiesbaden 2006. *Anthropos* 102: 246–248.
- 2007b Christian Identity I – Christliche Identität I (Forum Mission, 2). Ed. by J. Meili et al. Kriens 2006. *Anthropos* 102: 273.
- 2007c Interreligious Dialogue – Interreligiöser Dialog (Forum Mission, 1). Ed. by J. Meili et al. Kriens 2005. *Anthropos* 102: 273.
- 2007d Stagl, Justin, und Wolfgang Reinhard (Hrsg.): Grenzen des Menschseins. Probleme einer Definition des Menschlichen. Wien 2005. *Anthropos* 102: 648–650.
- 2009 Michaud, Jean: "Incidental" Ethnographers. French Catholic Missions on the Tonkin-Yunnan Frontier, 1880–1930. Leiden 2007. *Anthropos* 104: 620–622.

Othmar Gächter
(Translated by Ernest Brandewie)