

boldt, Max Müller, Morgan und McLennon zu Durkheim und Boas.

So will das vorliegende Werk mit Hilfe der szenischen Imagination die Entwicklung der grundlegenden menschlichen Institutionen an 19 westlichen Denkern von Hobbes bis Freud aufzeigen. Im Schlusskapitel werden einige Werke aus jüngster Zeit, die über den Ursprung von Sprache und Religion handeln, analysiert und bewertet.

Auch wer gegen die Ursprungshypothese Bedenken hat, kann in den weiteren geschichtsphilosophischen Ausführungen wertvolle Anregungen finden.

Josef Salmen

Grant, Bruce, and Lale Yalçın-Heckmann (eds.), *Caucasus Paradigms. Anthropologies, Histories, and the Making of a World Area*. Berlin: Lit Verlag, 2007. 314 pp. ISBN 978-3-8258-9906-6. (Halle Studies in the Anthropology of Eurasia, 13) Price € 29.90

This is another in a series of volumes that discuss the Anthropology of Eurasia, a project initiated by Chris Hann at the Max Planck Institute of Social Anthropology in Halle (Germany). The idea of anthropology as a comparative study of peoples and societies, a genuinely global project, going far beyond national and ethnic boundaries, is an interesting and provocative one, and this book certainly proves its point. The "Caucasus Paradigms" is the result of the March 2006 conference at the Institute, and it includes an introduction, eleven chapters (divided in three separate sections of the book), and an afterword. The editors should be commended for the selection of authors and for the quality of contributions – sometimes, similar volumes suffer from the "it takes one to know one attitude," insisting only on contributions from the scholars who live and work in a particular region. In this case, the list of fourteen contributors is truly international and "multicultural," based in different countries and institutions.

The comparative approach, crucial for the very establishment of anthropology in the early 20th century, is reflected both in the area of research – the Caucasus, with its fascinating cultural, linguistic, historical, ethnic, and geographical diversity – and in the uses of data from other scholarly disciplines, such as archeology and literary studies. The authors skillfully combine elements of popular culture (like film in the first chapter, "Love, Khevsur Style," by Paul Manning), and discuss a wide range of topics, from dealing with love and emotions (the first chapter), pluralism and ethnic fragmentation in local and global perspective (chapters by Bruce Grant and Georgi Derluguian), history of sovereignty in Azerbaijan (contribution by Shahin Mustafayev), mythic history (chapter by Murtazali Gadjiiev, Philip L. Kohl, and Rabadan G. Magomedov), language (Rebecca Gould), identity rituals in Armenia (Levon Abrahamian), Circassian identity (Seteney Shami), Greeks in the Caucasus (Anton Popov), tuberculosis control in Georgia (Erin Koch), and markets and borders (Lale Yalçın-Heckmann). The Introduction (by the editors) and the

afterword (by Sergei Arutiunov) also contribute to the quality of the present volume.

Prospective readers interested in theoretical concepts will find points that might be debatable (Manning's frequent references to Hofer's 1968 paper on ethnography in Hungary, for example, on p. 26 – but how relevant is it for the Caucasus?), and there are theoretical discussions that might raise some questions (like the examples used by Grant in his contribution – not everyone would accept his interpretation of Sahlins' view of Hawaiian history). However, in my view, this only adds to the overall quality of this book. On the other hand, myths of remote past (as listed on p. 124) will look very familiar to anyone studying history of the Balkans – it does seem that a specific "mythologizing of history" is a widespread cultural phenomenon.

Overall, with the careful selection of contributors and themes, this book avoids many traps that torpedo edited volumes on diverse topics, its chapters are well-written and well-researched, it does not offer any grand conclusions, offering instead a well-balanced presentation of a number of topics from a complex region. This presentation should also be taken as an invitation for future research of this "world area," whose sometimes apparently conflicting identities were frequently constructed from the outside (like the "Pontic identity," p. 220).

Aleksandar Bošković

Griefenow-Mewis, Catherine (Hrsg.): *Afrikanische Horizonte. Studien zu Sprachen, Kulturen und zur Geschichte*. Wiesbaden: Harrassowitz Verlag, 2007. 172 pp. ISBN 978-3-447-05601-4. (Asien- und Afrika-Studien der Humboldt-Universität zu Berlin, 31) Preis: € 52.00

Hinter dem allgemein formulierten Buchtitel verbirgt sich bei näherem Zusehen eine Festschrift zum achtzigsten Geburtstag von Hildegard Höftmann, der hochverdienten Afrika-Wissenschaftlerin, die nach der Wegberufung von Ernst Dammann im Jahre 1961 mit Umsicht und Konsequenz das Berliner Afrikanistik-Institut durch alle politischen und strukturellen Wirren hindurch bis zur Wendezeit geführt hat. Ihre damaligen Schüler und Wegbegleiter sind sich einig, dass der Fortbestand des Instituts an der Humboldt-Universität allein ihrem Einsatz und politischem Geschick zu verdanken ist. In einem persönlich gehaltenen Vorwort preist Gudrun Mieke, selber einst aus dem Berliner Institut hervorgegangen, das wissenschaftliche Engagement und vor allem die menschliche Ausstrahlung Hildegard Höftmanns. Wer wie der Rezensent erst in den Jahren nach der Wende die Ehre hatte, Frau Höftmann zu begegnen, kann die Worte von Gudrun Mieke nur voll bestätigen.

Im ersten Beitrag des Sammelwerks würdigen Erika Endesfelder und Walter L. Reineke den wissenschaftlichen Werdegang von Hildegard Höftmann. Eine Übersicht über das Œuvre der Jubilarin, von Catherine Griefenow-Mewis zusammengestellt, rundet diesen speziell der Festschrift geschuldeten Teil ab. Es folgen weitere 12 Beiträge von Schülern, Freunden und Kollegen, deren thematische Breite den Erwartungen des Lesers in