

stitutional arrangement,” “a doctrine of state,” “a constitutional theory about the presuppositions or foundations of contemporary constitutional order;” a depoliticization of religion, separation of *sacrum et profanum*, or a secular humanism, a form of atheism, and “a rejection of God’s guidance” (Muslims). “‘Secularism’ remains today a contested concept both in the context of philosophy or ideology and in that of constitutional law” (Rosenfeld, p. 81). The repoliticization of religion caused a political and institutional struggle against secular constitutionalism, and lead to an assault – principally by Islamist and Christian fundamentalists – on the very legitimacy and viability of the concept itself. It is being criticized as empty, fuzzy, with obscure meaning, a convenient façade, or even illegitimate. Strange enough, the constitutional status of secularism also remains uncertain, as it does not stand among constitutional values, even if certain elements of it are stated in law as certainties (Sajó, p. 67). Many constitutional systems do not take a clear and consistent position on the question of church-state or religion-state relations. “On the one hand, constitutional secularism [is being seen and] has been attacked as inherently hostile rather than neutral toward religion; and, on the other hand, ... [it] has been criticized as inevitably favoring one religion (or set of religions) over others” (xvi). Both, Islam and Judaism, accuse secularism as being insensitive to religion, and to religious needs of believers. This situation allows Sajó (56) to finish his considerations on the concept of constitutional secularism as follows: “Secularism is a somewhat unfortunate term for use in constitutional theory. It is overloaded – it refers to different, albeit interrelated, concepts in different languages and according to different disciplines.”

Andrzej Bronk

Marschall, Wolfgang, und Markus Wäfler: Felsmalereien Indonesiens. Band 1: Pulau Muna. Borsdorf: edition winterwork, 2012. 216 pp. ISBN 978-3-86468-312-1. Preis: € 39,90

Marschall, Wolfgang, und Markus Wäfler: Felsmalereien Indonesiens. Band 2: Teluk, Berau. Borsdorf: edition winterwork, 2013. 344 pp. ISBN 978-3-86468-541-5. Preis: € 49,90

First reports on rock paintings in Indonesia began in the late 19th century and continue to be discovered today. Southeast Asian rock art first appeared in Paleolithic times, and the designs, rendered in charcoal or in pigments ranging from yellow, red to dark brown have always held a striking visual power. Yet they are rarely studied because they are often hard to reach. The volumes by Marschall and Wäfler are a detailed record of rock art sites that have previously been mentioned in literature, but never fully documented, a role that these books fill.

The first two books form only half of a four-volume compendium on rock paintings of the islands of Borneo, Timor, the Moluccas, Sulawesi where the smaller island of Muna is situated, and Irian Jaya including the Bay of Berau. The third volume will deal with Kaimana and the Key Island and the last one will round up the documentation with a motif catalogue and interpretations. The work

of the Swiss archaeologists is groundbreaking in its showing how the rock art of Indonesia should be presented, furnished with color images and site descriptions, and as such it provides the first comprehensive overview of the archaeological discoveries of this genre during the past two hundred years. The books are, therefore, a most useful reference for the rock art of island Southeast Asia and for comparisons for other rock art sites that will be discovered in the future. It is also important to record this heritage before it vanishes due to natural or human impact. These heritage sites should be safeguarded and documented within the national heritage inventory, and a detailed recording of the rock art helps greatly in this regard.

We appreciate the consideration of recording and dating methodologies explained by the authors, especially on the fact that photographic recordings are not fully accurate as variances in the surface cause distortions, as well as accessibility problems posed by some sites. This may explain some of the inconsistencies with the scales and the complete absence thereof in some instances. It would have been useful to know the kinds of digital photographic enhancement used as well as the technical data of the equipment used such as models and focal lengths; this may help in future work to correct distortions inherent in the camera sensors and the lenses.

The authors cover a wide array of sites and draw upon research that is not widely accessible. While the book is entitled the “Rock Art of Indonesia,” its scope is even wider and also describes rock art sites from Bornean Malaysia and East Timor. It may be misleading to regard these volumes as a comprehensive survey and description of rock art in Indonesia and the authors do not make explicit their criteria for site selection. The volumes are devoted purely on rock painting sites, but not rock engravings, which are also a form of rock art and where more than a few examples exist in Indonesia. Elsewhere, one of us has argued that megalithic sites – of which Indonesia has many, some of them engraved and painted – could also be considered as rock art since they are a form of landscape marking. This discussion on the selection criteria is, therefore, lacking.

This question of comprehensiveness and site selection bears directly to their observation on distinctions between the rock art of the islands of Timor, Misool, Papua, and Kei Kecil in the “east” and the islands of Borneo, Sulawesi and Muna in the “west.” The differences observed referring to the topography and their potential to allow permanent settlements, the iconography, and painting techniques are striking and mark out potential areas of future research. In the western islands, paintings are frequently found at inland cave sites and rock shelter which are even raised high above steep rocks and difficult to reach by footpaths. Permanent settlements are not likely to be found here. In the eastern islands the rock art marks cliffs or rock galleries, facing the sea and accessible by boat where the maritime resources allowed permanent settlements in the bays. The repertoire of the motives in the “west” which are most frequently drawn with a brush includes variously acting humans, mammals, and boat scenes contrasted to motifs in the “east” which are

brushed or sprayed such as heads or masks, single figures, composite beings, lizards, marsupials, or marine fauna. The framing of sites to “east” and “west” also begs the question, what about the rock art sites of the “south,” that is, Arnhem Land in Australia, where we do have contact with cultures from the Indonesian islands reflected in the rock art?

The volumes rely heavily on J. Röder’s observations and frameworks published between 1883 and 1959 and say surprisingly little about more recent research explaining rock art in island Southeast Asia and western Melanesia. A striking example is the missing discussion on C. Ballard’s Austronesian painting tradition hypothesis, lately restated in the journal *World Archaeology* of 2003, which associates rock art with the distribution of Austronesian speaking peoples and funerary symbolism; this tradition fits well into the characteristics described as “eastern” rock art sites by the authors. However, we note that these two volumes form only half of a four-volume work, and look forward to seeing those interpretations discussed in the latter volumes, which are supposed to come out in 2015.

Some minor editorial errors should be noted: a few typographical errors can be found in volume 2, but these do not detract from the overall scholarship. The 24–29k date attributed to Lene Hara in East Timor is an outlier date that may represent an early painting episode, but the visible paint layer dates to earlier than 6,300 years old. Given that archaeological work in East Timor has been ongoing in the last decade, it would have been preferable to use images from those sources rather than citing an online photo album whose links appear to be no longer functioning.

All in all, we think this is one of the most comprehensive and updated visual resource for rock art research in Indonesia and sets the bar for Southeast Asia. The dynamics of research will see that some of the interpretations put forward by the authors might be revised and relooked at in a future time when better dating possibilities can be applied, but the visual data provided by these volumes will ensure that these will always remain useful references. One final critique has to do with the language; in the international academic community as well as for the locals a publication in German is an obstacle. Thailand, which leads in Southeast Asia for published rock art research, have a wide range of published material in Thai, but most volumes at least have several pages written in English to reach a larger international audience. The publication is well done, costly produced and of high quality but it is doubtful if the local population are able to read this kind of valuable academic literature on their heritage. It is hoped that a paperback edition in Indonesian or English can be published in the near future to spread the deserving documentation of these important sites.

Noel Hidalgo Tan and Mai Lin Tjoa-Bonatz

Marx, Emanuel: *Bedouin of Mount Sinai. An Anthropological Study of Their Political Economy.* New York: Berghahn Press, 2013. 195 pp. ISBN 978-0-85745-931-2. Price: \$ 75.00

The author examines fieldwork accomplished from 1972 to 1982 – during the Israeli conquest – from an anthropological point of view, explaining economic sources and foundations among the Sinai Bedouins, who number about 10,000 persons. He challenges several theoretical hypotheses of the anthropology of nomads, according to the new meaning of such basic concepts of Bedouin life as “kinship” and “pastoral nomad.”

The author’s chief question throughout the book inquires “how the state’s praxis of ruling, misruling, or neglecting the Bedouin is connected with their political economy, and especially with the various ways the Bedouin “eke out a living” (9). Proceeding through the successive chapters, the reader is exposed gradually to the multilayered tribal, social, and political features that structured Bedouin economy during those years. Elsewhere, the author reveals how this economy affects Bedouin family and gender issues.

The underlying contention is that political circumstances, a lack of nearby basic infrastructures and services, and a low population density force the Bedouin to “continually adapt to new exigencies and to switch from one livelihood to another” (10). This approach deconstructs several basic assumptions regarding the Bedouin as a nomadic pastoral people dependent on agriculture and livestock raising only (chap. 3), instead describing a wide range of urban occupations available to them that are linked to the modern global world and to urbanism (chap. 6), including various land uses (chap. 3), labor migration (chap. 4), and drug smuggling (chap. 5).

The definition of the term “pastoral nomads,” as defined conventionally by anthropologists, is challenged in chap. 2, “The Political Economy of Bedouin Societies.” The author redefined the concept, claiming that “nomadic peoples ... become pastoral nomads only in a limited sense and at particular times” (38). This new definition perceives the pastoral economy as dependent on political, environmental, and ecological factors, some engendered by urban life and others by tribal surroundings, affecting the Bedouin’s social fabric as well as their economic activity. The author’s point of departure regarding Bedouin economy declares that the lack of formal skills, the disparaging attitude displayed by the authorities, and the absence of year-round productive natural resources cause extended economic insecurity among the Bedouin, who consequently exploit every natural, human, or political resource to supplement whatever they already possess. As such, the pastoral economy is not dependent on natural and agricultural resources alone, nor is it based exclusively in the desert, as it also derives from settled regions.

As Bedouin occupy expansive, uncontrolled parcels of land and their mobility is difficult to supervise, they are perceived as unproductive and treated as second-class citizens – a closed, traditional society with little government interference. Thus, the Bedouin’s pastoral contribution to the economy is not greatly appreciated by the authorities and is considered only as an attempt to evade civic obligations such as taxes and military service. One of the book’s most significant contributions is its revelation of Bedouin participation in the life and economy of the urban sector.