

indigenous Northwest Coast, a chapter on crest poles is always a compulsory contribution. “Totem Poles – Expression of Origin, History, and Culture” not only describes the making of these works, but also provides details such as the different types of poles according to the occasion of their erection.

“Cultural Life – Celebrations, Ceremonies, and Myths” mainly explains the importance of various indigenous animals for the human inhabitants of the Northwest Coast, which is also illustrated by examples from their mythology.

Annika Hendricks contributes a further short chapter to this book, which centers on “Northwest Coast Shamans.” These were especially responsible for curing sick persons.

In “Changes” the editor touches upon the history of the Northwest Coast Natives from their first contact with the Europeans up to the 1960s. Afterwards, he presents their contemporary situation in “Today’s Life – Balance between Preservation and Change.”

The last chapter occupies a rather large part of the publication. It is dedicated to a project on residential schools realized by Jacqueline Windh, a white Canadian artist. “Into the Light: Residential School Survivors Speak” first offers some background information by Windh. Between the 1880s and 1969, indigenous children were forced to visit these schools, where they experienced a long-time separation from their families, negative opinions concerning their culture, a ban on the use of native languages, as well as systematic abuse and neglect. Up to 2002, about 12,000 former pupils filed a suit against the Canadian government, which offered a financial compensation to all residential school survivors in 2005. Some of them accepted the money, whereas others felt that money couldn’t right the wrongs. Unfortunately, the Canadian government only considered the years an individual had spent in these schools, not the resulting difficulties in life and the problems of their communities, or the cases of death by suicide, diseases that easily spread through the lack of separation between healthy and sick children, and deaths that occurred when pupils tried to escape. Persons who survived a residential school visit often ran into trouble with the law, some became addicted to alcohol or drugs, and have difficulties in relations to other people. Even worse, they couldn’t rely on their parents as models for their own family life, and hence, passed their school experience on to their children – the previous victims later became the offenders. Taking all these aspects into consideration, it should be greatly appreciated that the persons concerned are brave enough to speak about this topic.

The publication ends with a bibliography, which contains a mix of popular-science as well as academic literature, and photocredits. The latter are worth mentioning because the book includes many high-quality photographs, which are well-chosen, i.e., they comprise old photos of locations and people, recent photos of persons, their natural environment, and items made by them as well as photographs showing how they are made.

As so many illustrations are included, the written parts of the publication are mainly brief, but nevertheless comprise the most relevant information on the Native Northwest Coast Americans. The German text is correct aside from two questionable statements. The first refers to the introduction of Euro-American weapons. The editor mentions that people who already owned such weapons displaced neighboring groups from their territories on the east side of the Rocky Mountains, who then moved to the west side of the Rockies, where they in turn drove out the population living there (124). This definitely does not apply to the southern part of the area. A second statement gives a wrong date for the first contact with the Europeans, namely 1774 (142), which derives from Jacqueline Windh’s English essay, whereas elsewhere the year 1741 is given (122), which refers to the first Russian visit to the Northwest Coast.

The English translation is rather peculiar. For example, the usage of singular and plural forms is occasionally wrong. With regard to the contents, it would have been a good advise to follow the German text more strictly. E.g., concerning indigenous Northwest Coast houses, the German text refers to wooden platforms, which were occasionally situated between a row of houses and the shore. Here, the people gathered and, beneath, they stored equipment such as canoes. The English version reads: “Between each house row and the shore were wooden patios where people sometimes gathered. Underneath the house there was room to store equipment and canoes” (56). The last statement does not apply to the Northwest Coast in general, because the floor of the houses was often excavated partly or completely. Hence, there was no space to store anything. It must be confessed that this fact has been omitted in the German text, although this is no excuse for the high-handed translation.

All in all, German visitors of the museum, who want to learn more about Native North Americans from the Northwest Coast, and hence, buy the book, will probably tend to read the German text. Those who can read English – and the text is not difficult due to rather short sentences – hopefully have some previous knowledge of Native North Americans from the region.

Dagmar Siebelt

Hornbacher, Annette (Hrsg.): Ethik, Ethos, Ethnos. Aspekte und Probleme interkultureller Ethik. Festschrift für Prof. Dr. Hermann Amborn. Bielefeld: transcript Verlag, 2006. 429 pp. ISBN 978-3-89942-490-4. Preis: € 31.80

Dieses umfangreiche Werk ist Prof. Hermann Amborn als Festschrift gewidmet. Darin werden Grundfragen einer globalen Ethik und Formen von ethnologischen und kulturanthropologischen Forschungen diskutiert. Die Herausgeberin stellt zu Beginn die Frage nach den Möglichkeiten und Grenzen einer globalen Ethik, der sie skeptisch gegenübertritt. Sie plädiert für das asiatische Modell einer kosmischen Balance (Bali),

welche durch verschiedene Riten symbolisiert wird. Das westlich Kampfmodell zwischen Gut und Böse lasse sich durch die Vorstellung vom komplimentären Zusammenspiel gleichberechtigter Kräfte ersetzen bzw. ergänzen.

Die meisten Beiträge befassen sich mit der philosophischen Konzeption der ethnologischen Forschung. Es werden die Positionen der ethischen Universalisten und der Kulturrelativisten ausführlich dargestellt und diskutiert. W. Habermeyer versucht, das Modell des kommunikativen Handelns von J. Habermas auf die theoretische und praktische Arbeit der Ethnologen anzuwenden. Er geht dabei von Lebenswelten und Lebensformen aus, welche in allen Kulturen die Formen des Denkens, die Deutungen der Welt und die moralischen Wertungen prägen. Das sind die Positionen der Pragmatischen Philosophie, gesucht wird nach den Regeln der gleichwertigen Kommunikation zwischen den Kulturen. Nun ist das ideale Modell dieser Kommunikation in der Praxis kaum zu erreichen, auch die Aktionsethnologie begibt sich in geschützte Positionen des engagierten Beobachters. Ausführlich diskutiert werden die Fragen einer transzendentalen Anthropologie im Sinne von Thomas Rentsch. Auch M. Foucault wird mit seinem Konzept des Fremden als Anreger gesehen; nicht diskutiert werden in diesem Kontext die Denkmodelle der jüdischen Philosophen J. F. Lyotard und J. Derrida. Ein Teil des Buches befasst sich mit der Umsetzung der ethnologischen Forschung im schulischen Unterricht und in den Formen der Erwachsenenbildung. Auch dort geht es um das Verstehen von fremden Lebenswelten und um die Einübung von gleichwertiger Kommunikation.

Alle Kulturen benutzen häufig Sprichwörter für die Vermittlung moralischer Werte und für die Abgrenzung zwischen wahr und falsch. In Konfliktsituationen wird um einen fragilen Konsens zwischen verschiedenen Positionen gerungen. Es wird betont, dass metaphysische Konzeptionen von Gut und Böse in den monotheistischen Religionen den Austausch zwischen Kulturen erschweren. Hier ist tatsächlich zu bedenken, ob nicht auch das komplimentäre Modell hilfreich und nützlich sein könnte. Auch die Vertreter des globalen "Weltethos" um Hans Küng müssten ihre eigene Position relativieren, um im Dialog mit dem Fremden weiterzukommen. Wahrscheinlich müssen unterschiedliche Geschwindigkeiten des sozialen Lernens akzeptiert werden. Das Buch diskutiert auf hohem Niveau Grundfragen interkultureller Philosophie. Anton Grabner-Haider

Jarvenpa, Robert, and Hetty Joe Brumbach (eds.): *Circumpolar Lives and Livelihood. A Comparative Ethnoarchaeology of Gender and Subsistence*. Lincoln: University of Nebraska Press, 2006. 330 pp. ISBN 978-0-8032-2606-7. Price: £ 35.00

Cultural anthropologist Robert Jarvenpa and Archeologist Hetty Jo Brumbach are the editors of this extensively prepared, systematically devised, and highly relevant volume comprising a comparative ethnoarchaeological study of Arctic practices of gender and subsis-

tence. The highlight on the word "and" in the title of this book is programmatic for this central perspective of tightly connecting ways of life, processes of subsistence-production, and their contemporary material and potential archeological signature. The volume's objective is to develop a "gendered ecology" by examining "types or degrees of differentiation in female and male economic roles and . . . types of archaeologically visible signatures or 'gendered landscapes'" (4) through a systematic comparative study.

The comparative objective is based on programmed, systematic, and detailed data gathering in collaboration with various local Arctic communities and subsequent computing of data by employing the same analytical protocols. These protocols use Janet Spector's "task differentiation analysis" (adapted from Spector, *Male/Female Task Differentiation among the Hidatsa. Toward the Development of an Archaeological Approach to the Study of Gender*. In: P. Albers and B. Medicine [eds.], *The Hidden Half*. Washington 1983) as their methodological and epistemological framework and format.

By focusing on gender-associated task differentiation, care is taken that men's, women's, gender-neutral and collaborative spheres of work receive, in principle, equal attention. This is in itself important for a comprehensive perspective on society; this is, however, even more so the case as the specific subsistence-production process of "hunting" is, in contrast to common understanding, essentially not confined to the pursuing and killing of the game often accomplished by men. In the societies described, "hunting" as well as "herding" also include the butchering, storing, and preparation of food and other animal products, which are often predominantly spheres of women's work.

The methodological and epistemological framework, as well as the broad perspective on subsistence production, is reflected in the structure of the book. Each case is discussed in twin chapters. The first chapter examines marked gender features such as: the interrelation of genders, gender-associated spaces covering inter- and intrasite community, land and sea uses, main subsistence production processes, and the technology and products used in and evolving from these processes.

The second chapter, employing the methodological tool of the "task differentiation analysis," computes the presented material according to four fields of high relevance to archeological research that is based on a record of artifacts, features, and residues: the social unit, task setting, task time, and task materials, specifically architectural features and material culture characteristic of two or more interrelated subsistence activities, such as practices of killing the animal, transporting the carcass, and food processing and storing among the Inupiaq of Alaska, presented by Carol Zane Jolles (238–286). The chapter concludes considering the implications of the ethnographic description and analysis for interpreting gender patterning in archeological contexts.

The comparative project is, thus, twofold. A synchronic comparison is conducted between four circumpolar foraging societies, Chipewyan (by Jarvenpa and