

ein geeignetes Werk, um sich einen Überblick über den aktuellen Diskussionsstand zu verschaffen und um Material für eine erneute Diskussion über das künstlerische und gesellschaftskritische Potenzial an der Hand zu haben. Neben den Texten, die hier nicht vollständig vorgestellt wurden, enthält der Band u. a. eine kommentierte Fotosequenz zum Thema Mode, Identität und Selbstdarstellung, die den Theorieteil sehr passend ergänzt.

Ilsemargret Luttmann

Mückler, Hermann: *Kolonialismus in Ozeanien*. Wien: Facultas, 2012. 328 pp. ISBN 978-3-7089-0398-9. (Kulturgeschichte Ozeaniens, 3) Price: € 19.90

Hermann Mückler, a prolific professor of anthropology at the University of Vienna, presents his readers with a detailed introductory volume on colonialism in Oceania. The work complements his existing volumes on ethnography (2009) and mission activity (2010) in Oceania, and serves as a conceptual bridge for a book on decolonization that is currently in preparation. Mückler's rationale for his writing is simple. While in English there exists a proliferation of texts on colonialism, none are available in the German language. In theory his volume covers over four hundred years of history from the arrival of Magellan's circumnavigation in 1519 to the end of the Second World War in the Pacific in September of 1945. The great majority of his pages, however, are devoted to the unfolding of colonial rule in the 19th and 20th centuries. The book is divided into seven main chapters, of which the last two offer vital visual and chronological aids connected to ten different colonial powers in Oceania. Mückler's strength in these chapters emerges from his willingness to move beyond the traditional American, British, French, and German colonial regimes to include non-Western (Japan) and regional players (Australia, Chile, and New Zealand).

The volume's main five chapters initiate with a thorough discussion of the phenomenon called "colonialism." Much like Nicholas Thomas (*Colonialism's Culture*. Cambridge 1994), Mückler is no friend of monolithic or overarching theoretical constructs. His inspiration, however, lies less in overabundance of postcolonial literature and more in following a loose tripartite approach proposed by Fernand Braudel in his study of the Mediterranean. Nevertheless, Mückler's *long durée* is not characterized by enduring environmental force, but bears resemblance to what Matt Matsuda (*Pacific Worlds*. Cambridge 2012) has recently coined a translocal approach. On his first level of analysis, the Austrian anthropologist proposes to investigate how colonialism is molded and transformed on the local level. But here is where his shared communalities with Thomas' plea for a locally conceptualized "anthropology of colonialism" end. Mückler's second level of analysis, the discussion of economic and political intentions characterizing individual colonial powers, as well as his third realm of investigation, the geopolitical competition among colonial powers, are more traditionally focused. The differences are also apparent in Mückler's theoretical sources of inspiration. He is less reacting to postcolonial literature and advocates a return to an exist-

ing, and, in the English language, frequently overlooked body of literature by German-speaking scholars ranging from Max Weber to Urs Bitterli and finding maturity in the writings of Jürgen Osterhammel. The work marginally engages the contributions of Edward Said or Tzvetan Todorov, but does not want subsume its tone to such contributions. More troubling perhaps is Mückler's rendition of indigenous scholars ranging from the late Epeli Hau'ofa to the Samoan writer Albert Wendt. While he finds in their writings important counterpoints to Western visions on Oceania, he seemingly postulates a duality between indigenous and extraneous views that most of these writers would want to avoid. The lack of deeper engagement with said literature explains Mückler's unquestioned usage of the terms Melanesia, Micronesia, and Polynesia as well as a prevailing tendency to list colonial rather than postcolonial geographical terms.

The second chapter shifts general discussions on colonialism towards outside perspectives on Oceanic cultures. The initial 18th-century European fascination with the noble savage gave way to the anthropological descriptions and a desire to put "natives" on display during the 19th century. Mückler claims that such attempts to capture the Pacific were also inherent in the visions of painter Paul Gauguin or novelist Robert Stevenson. Mückler skillfully moves beyond the traditional by including German painters who went to the Pacific, such as the artists Max Pechstein and Emil Nolde and the German movie director's F. W. Murnau's overlooked feature film "Tabu." The chapter concludes that writers, artists, and directors perpetuated positive and negative stereotypes about the South Pacific well into the 20th century.

The third chapter moves from an abstract treatment of colonialism into the more concrete experience of individual colonial powers in the Pacific. Mückler's innovation resides in his clever pairing of each colonial power with a particular overarching aspect characterizing its colonial rule. Spain's colonial impact is explored with its long-standing mission experiences in the Marianas Islands. The growing contribution of indigenous scholars (for instance, Vince Diaz) finds little consideration in the section. This oversight can be explained by Mückler's attempt to analyze the second level of his tripartite approach to the study of colonialism. Seen in this light, the chapter successfully pairs British colonialism with black birding, French expansion with millenarian movement, and Germany's reach with the frequently overlooked contributions of their anthropological expeditions. The American experience is balanced by the frequently neglected colonial projects of the Chileans, Dutch, and Japanese.

Chapter 4 is perhaps of most interest to Pacific scholars. In this section, Mückler presents the reader with four case examples on how the above outlined colonial intentions are perceived and influenced by local affairs. The Austrian anthropologists can draw on his expensive research in Fiji from where two case examples are drawn, including an assessment on the history of the Indo-Fijian population. The other two cases are drawn from Kiribati and the phosphate-rich islands (Nauru, Angaur, and Ba-

naba). Chapter 5 focuses primarily on the Maasina movement in the Solomon Islands. This chapter, with six pages well below the average of the other sections in the book, can only be understood as an introduction to Mückler's upcoming volume that promises to engage the phenomenon on decolonization and independence in much greater detail. On the whole, the text is richly illustrated and Mückler expertly draws on his impressive collection of photographs to adorn the volume.

In short, even if more specialized Pacific scholars might find his book wanting, Mückler succeeds in introducing the phenomenon of colonialism in Oceania to German-speaking nonphyte readers.

Rainer F. Buschmann

Müller-Wille, Ludger, and Bernd Gieseke: *Inuit and Whalers on Baffin Island through German Eyes. Wilhelm Weike's Arctic Journal and Letters (1883–84)*. Montréal: Baraka Books, 2011. 284 pp. ISBN 978-1-926824-11-6. Price \$ 29.95

Wilhelm Weike trained as a gardener and joined the household staff of Meier Boas in Minden, Germany, in 1879, when he was nineteen. It is inconceivable he imagined that, a scant four years later, he would accompany the family's heir, Franz, to the Arctic as his servant. Franz Boas and Weike spent the year from September 1883 until August 1884 in southeastern Baffin Island primarily at the whaling station of Kekerten in Cumberland Sound. Boas' first major publication and a foundational work in Anthropology, "The Central Eskimo" (1888), was based on this fieldwork.

As part of his many duties, including but not limited to, cooking, laundry, sewing, mending tents, resoling shoes, driving dog teams, and pouring bullets, Wilhelm was required to write a journal. In many ways, to appreciate this journal, one needs to have two additional books at hand: Boas' "The Central Eskimo" and Ludger Müller-Wille and William Barr's previous collaboration "Franz Boas among the Inuit of Baffin Island 1883–84. Journals and Letters" (1998). In the former, we see a brilliant ethnography that nonetheless leads to the creation/enforcement of stereotypes through the erasure of individuals and their names. Only the maps, drawings, and a few songs retain the names of the informants. In the latter and in Weike's personal journals and letters, individuals are named helping to restore their voices.

Weike's journal is certainly heavily self-censored, being kept, as it was, for Boas. Hence, while Boas felt no compunction in applying adjectives to his descriptions of Weike, Weike merely referred to Boas as Herr Dr. Weike's descriptions are thus almost clinical, lacking even the expected frustrations of a man who almost lost his foot to frostbite. There are very few detailed descriptions or anecdotes. More telling are his letters, which are more expressive. The editors partly assign this writing style to Weike's status as an ordinary man. However, it seems as likely, as they point out, that he was judicious in his word choices understanding the possible ramifications for his future employment.

The interleaving of Weike's journal with Boas' would have added to the volume but was not possible due to the earlier publication of Boas' journal. The few places where the editors have judiciously included material from Boas add to readers' sense of the relationship and dynamics between these two men, both from Germany but from very different backgrounds and social classes.

From an anthropological viewpoint, perhaps the most interesting observations Weike makes are on the nature of alcohol consumption and sex. As part of their weekly payment, the Inuit working for the whalers received a tot of rum, and Weike duly notes this. He also records the alcohol that he and Boas carried on their trips as part of their rations. Unlike many later writings by missionaries, who abhorred what they viewed as unscrupulous conduct by whalers, Weike treats alcohol and its consumption as a normal part of life.

This is not the case when it comes to sex. For periods of time, James Mutch (the whaling station manager at Kekerten), Boas, and Weike shared close quarters in Mutch's house. Weike makes no mention of any sexual liaisons. This is despite the fact that Mutch had a long-term relationship with an Inuit woman and that Weike himself appears to have had an affair with a woman called Tookavay (263). In fact, despite naming over fifty Inuit in his journal, her name is conspicuously absent. While alcohol and its consumption, sometimes to excess, was viewed by Weike as within the bounds of acceptable German behavior, non-conjugal relationships crossed the boundary.

It could be argued that this volume is mistitled. While Inuit feature in the entries there is little here that cannot be found elsewhere in more detail. In terms of whalers there is almost nothing in the journal. This is particularly remarkable given that Weike was confined to the whaling station for months while his frozen foot recovered. Instead the journal illuminates the daily life of Boas during his first ethnographic fieldwork.

The editors wrote the final quarter of the book. In this section, they provide very valuable contextual information into Inuit lifestyles at the time and Weike's life after the voyage. Their thoughtful and tempered writing adds much to this volume. One minor quibble with this volume lies with the quality of the maps and the size of the photographs, particularly those from Baffin Island.

Susan Rowley

Neonbasu, Gregor: *We Seek Our Roots. Oral Tradition in Biboki, West Timor*. Fribourg: Academic Press, 2011. 385 pp. ISBN 978-3-7278-1700-7. (Studia Instituti Anthropos, 53) Price: € 50.00

Das vorliegende Werk ist eine ethnologische Studie im klassischen Sinn. Dies ist absolut positiv gemeint und soll vorweg klarstellen, dass es sich hier um ein Buch handelt, dessen Autor mit bewundernswerter Detailliertheit, akribischer umfassender Datenerhebung und darauf fußenden mit Behutsamkeit getätigten Schlussfolgerungen eine monografisch angelegte Studie zu einer relativ kleinen Gruppe verfasst hat. Der Autor, Pater Gregor Neonbasu,