

in Japanese. The volume contains many historical photographs of scholars and many documents worth of further inquiry. Thus, it is a pity that some of these are reproduced so small that they are barely or even not readable. This German reviewer, an anthropologist specialised in Southeast Asia and not Japan, sees the scholarship regarding the origin(s) of Japanese people(s) and culture(s) from a distance. From this perspective, some of the theories of genuine Japanese culture and its roots still discussed today seem a little too speculative.

To sum up: this is a very informative volume on a prominent and powerful scholar with intensive interdisciplinary ties and national as well as multifaceted cross-cultural networks. Some chapters are more on biographical details and personal connections whereas others more dealing with issues of regional content or anthropological method and theory. Some contributions are mainly descriptive while others are more critical, e.g., those by Marschall, Ölschleger, and especially Chun. A definitive strength of this book, thus, is that while demonstrating Oka's narrative and motivational abilities and his theoretical as well as methodological fruitful ideas, it almost never amounts to hagiography. Oka Masao was deeply interested in facts, theories, and also speculations about historical origins of Japanese people and culture. This is a book that surely will motivate further historiographical research.

Christoph Antweiler

Jett, Stephen C.: *Ancient Ocean Crossings. Reconsidering the Case for Contacts with the Pre-Columbian Americas.* Tuscaloosa: The University of Alabama Press, 2017. 508 pp. ISBN 978-0-8173-1939-7. Price: \$ 49.95

Stephen Jett is a professor emeritus at the University of California (Davis) who has researched the possibilities of pre-Columbian contact between the Americas and Asia for fifty years, and this long, wide-ranging book is the product of that deep interest. In one way, it is hardly necessary because Jett's work, amongst that of others, has long since established a strong hypothetical probability of contacts. For instance, a lengthy historical record of numerous drift passages to the Americas by disabled Japanese fishing vessels indicates an agency likely to have extended well into the pre-Columbian era, and Jett's work on the Asia-American blowgun, amongst other transoceanic parallels in complex technology, implies other cases worthy of consideration. However, the wider purpose of the book is to debate the isolationist model of American prehistory; the still-strong Americanist perception that after initial human colonization of the Americas cultural development proceeded in the absence of additional migration, specifically none by oceanic crossings, at least up to the time of the Norse. In that aim, much of "Ancient Ocean Crossings" follows in the wake of Alice Beck Kehoe's more succinct and sharply-argued "Traveling Prehistoric Seas" (Walnut Creek 2016).

The book is well-written at a level suitable for a general readership as well as scholarly specialists, but the constant barrage of weak puns in the subtitles becomes tiresome, and there is a strange use of "too" to mean "also" or

"in addition." The "Introduction" sets out some key points about competing models of diffusion versus independent innovation and the forensic mode in which he intends to pursue the argument. The latter is a good idea, but it does not seem to have been followed explicitly in much of the case-study evidence employed in the book. Part I reviews oceanic geography as it relates to voyaging, instances of long-distance passages, and the various kinds of data, including translocation of biota, that do or might validate transoceanic contacts. Part II discusses the global origins of seagoing vessels, sails and navigation, and Part III is a brief survey of the push and pull motives that might have lain behind episodes of long-distance seafaring. Part IV discusses maritime interaction and exchange, and it is the main place in which various forms of evidence, notably of the movement of plants, animals, and diseases, are employed in arguing the case for pre-Columbian Asian, and possibly African, contact with the Americas. Much of this is reminiscent of the seminal article by J. L. Sorensen and C. L. Johannessen in 2006 (*Biological Evidence for Pre-Columbian Transoceanic Voyages*. In: V. H. Mair [ed.], *Contact and Exchange in the Ancient World*, pp. 238–297. Honolulu) and similar questions arise here about the hazards of interpreting ancient iconography, the elasticity of typological chronologies, and the factuality of much of the historical evidence. Part V, the "Conclusions," suggest biotic evidence of long-distance oceanic contact but eschew definitive claims to observe, that "[o]ur future tasks are to pinpoint more specifically what technologies, practices, beliefs, languages, and so on are likely to represent interhemispheric transfers and hybridizations" (361).

The caution is wise, even if it seems that the issue is not much further advanced than it was 20 years ago. The temporal boundary of "pre-Columbian" is often difficult to locate within a body of potential evidence given the massive biological and material exchange that occurred soon after and its relatively scarce and uneven historical record. Many claims that seem initially well-founded become inconclusive, as in the continuing uncertainty about how and when some skeletal remains with Polynesian affinities ended up Brazilian Botocudo Indian collections. Other assertions are rebutted. For example, widely-publicized claims for Polynesian introduction of chickens to Chile have shriveled under subsequent research (V. A. Thomson et al., *Using Ancient DNA to Study the Origins and Dispersal of Ancestral Polynesian Chickens across the Pacific*. *Proceedings of the National Academy of Sciences USA* 111.2014.13: 4826–4831), not reported in the book, as have similar claims for Polynesian influence in Californian Indian languages and the plank canoe (Y. Meroz, *The Plank Canoe of Southern California*. Not a Polynesian Import but a Local Innovation. In: J. Syllak-Glassman and J. Spence [eds.], *Structure and Contact in Languages of the Americas*. Berkeley 2013: 103–188).

Stephen Jett's approach is expansive to the point of encyclopaedic. The book is written as thirty-two brief chapters, that are more descriptive than analytical and often based on sources that are somewhat out of date; consequences perhaps of taking so comprehensive a view of the topic. In addition, many of the chapters are contextu-

al rather than specifically directed to the theme. Most of Part II is a global survey of watercraft that has little particular bearing upon the Americas or even transoceanic voyaging, and Part III is a general commentary on motives rather than an attempt to work out how these might have operated in particular cases of transoceanic voyaging, to the Americas for example. As a whole, the encyclopaedic approach has the merit of leaving few stones unturned, but the drawback of not pursuing any particular topic closely in critical analysis. The discussion of Polynesian sailing canoes, for instance, is stuck in repetition of the older literature of Hornell, Doran, and the Polynesian Voyaging Society and fails even to mention the Oceanic debate, now 18 years old, about sailing capability and the deficiencies of ethnographic versus historical approaches (e.g., A. Anderson, *Forum. Traditionalism, Interaction, and Long-Distance Seafaring in Polynesia*, plus *Forum Comments. Journal of Island and Coastal Archaeology* 3.2008.2: 240–270) which is fundamental to questions about whether, or how likely it was, that Polynesians reached the Americas.

Nevertheless, this is an interesting and useful book. In its broad scope it offers a place for the reader to start on many topics about ancient seafaring and long-distance voyaging, and with its impressive 145 pages of notes, references, and index, plenty of detail to pick over. Its argument against American isolationist thinking in archaeology and its empirical defense of diffusionary interpretations of evidence are less structured in the event than the early chapters seem to promise. Jett (xvi) reserves some of his thoughts on these matters for a second book, but I would have preferred to read them here.

Atholl Anderson

Kehoe, Alice Beck: *Traveling Prehistoric Seas. Critical Thinking on Ancient Transoceanic Voyages.* Walnut Creek: Left Coast Press, 2016. 217 pp. ISBN 978-1-62958-067-8. Price: \$ 29.93

Die amerikanische Kulturanthropologin Alice Beck Kehoe, die sich gerne kontroverser Themen annimmt, stellt in ihrem neuen Buch Forschungen zu transozeanischen Kontakten vor. Der Blick ist auf Beziehungen zwischen den Amerikas und den übrigen Kontinenten in präkolumbischer Zeit gerichtet. Kehoe setzt in ihrer Darstellung mit den Arbeiten Robert von Heine-Gelderns und Gordon Ekholms ein. Im Blick auf die transatlantischen Kontakte bilden Helge und Anne Stine Ingstads Arbeiten den Ausgangspunkt der Darstellung. Kehoe verfolgt diese Diskussionen und die daran anknüpfenden Diskurse bis in die jüngste Zeit hinein. Sie möchte einen Überblick über wissenschaftlich diskutierbare Thesen präsentieren und diese einer Neuevaluation unterziehen. Die Präsentation von Thesen aus dem esoterischen Bereich oder anderen parawissenschaftlichen Feldern liegen nicht in der Zielsetzung der Autorin. Hypothesen um versunkene Kontinente, wie Atlantis, Lemuria oder Mu, verlorene Stämme Israels, die nach Amerika segelten, oder ähnliche phantastische Konstrukte sollen der Autorin zufolge im Buch keine Beachtung finden (15), auch wenn dann die ziemlich

phantasievolle Geschichte um vertriebene Tempelritter auf Wanderschaft Gegenstand der Evaluation wird (143). Hinsichtlich dessen was Kehoe nicht thematisiert, ist auf zwei Bereiche hinzuweisen, deren Berücksichtigung für das Buch durchaus von Bedeutung gewesen wäre. Die Autorin berücksichtigt keine Arbeiten, die vor Ekholms und Heine-Gelderns Studien entstanden. Ebenso konsultiert sie keine Veröffentlichungen in deutscher Sprache. Dies trifft auch hinsichtlich der Arbeiten des Letztgenannten zu, dessen deutschsprachige Publikationen im Literaturverzeichnis nicht genannt sind. Diese Engführung zeigt sich auch darin, dass die beiden Ethnologen Thomas S. Barthel und Wolfgang Marschall, dessen Habilitationsschrift „Transpazifische Kulturbeziehungen“ von 1972 – die den Kulminationspunkt der klassischen kulturhistorisch argumentierenden Forschungen im deutschsprachigen Raum zu präkolumbischen transpazifischen Kontakten darstellt – keine Erwähnung finden (vgl. Literaturverzeichnis: 191–209; Index: 211–216).

Kehoe legt in dem Vorwort des Buches ihre biografischen Bezüge zu dem Thema offen. Sie schreibt, dass sie schon als ältere Schülerin eine Preisarbeit über transozeanische Beziehungen verfasst habe (10) und thematisiert ihre persönlichen Begegnungen mit Protagonisten und Protagonistinnen der besprochenen Forschungsrichtung (10f.).

Im ersten Kapitel „Critical Thinking“ legt sie ihre Methode dar, die letztlich nicht über die schon lang etablierten Argumentationslinien hinausführen, die den ethnologischen bzw. kulturhistorischen Diskurs um die Diffusion von Kulturgütern und Ideen im 20. Jh. prägten (13–22). Im zweiten Kapitel „The Myth of Columbus“ kritisiert Kehoe von ihr herausgearbeitete Denkmuster von Angloamerikanern und Angloamerikanerinnen, die sich in deren Geschichtsbild und Zivilreligion fänden (23–32). Sie versucht aufzuzeigen, dass archäologische und kulturanthropologische Forschungen, die sich mit transozeanischen Kontakten in präkolumbischer Zeit befassen, in den USA einen schweren Stand hätten, da sie der Konstruktion von Christoph Kolumbus in der US-amerikanischen Zivilreligion und deren staatstragender Mythologie zuwiderläfen. In den USA sozialisierte Forscherinnen und Forscher müssten sich, so Kehoe, bei solchen Forschungen gegen einen Teil ihrer ihnen seit Kindesbeinen an vermittelten, kulturellen Identität wenden. Die Entdeckung Amerikas durch Kolumbus bilde einen Teil des erweiterten Staatsgründungsmythos und stelle für weiße US-Amerikaner und Amerikanerinnen einen letztlich nicht hinterfragbaren Teil ihrer Identität dar. Sie führt aus, wie Kolumbus im Zuge der US-amerikanischen Unabhängigkeitsbewegung von den sog. amerikanischen Patrioten um George Washington und John Adams zu einem amerikanischen Helden gemacht wurde und sich diese Interpretation in die US-amerikanische Gründungsmythologie einschrieb. Dass auch indigene Nordamerikaner aus anderen, ebenfalls politisch motivierten Gründen vielfach keine Freunde archäologischer Forschungen sind, die sich mit präkolumbischen transozeanischen Kulturkontakten befassen, thematisiert die Autorin nicht. Sie thematisiert auch nicht, dass dieser Mythos zur besseren Integration einer von der