

gage personally with the Bible and to interpret passages proposed by the church workers (*guru injil*), who visit Christian households on a regular basis. As an effect of such discussions, Christian messages become a central point of reference for people in eastern Sumba, who by way of appropriating them try to make sense of their personal situation and to cope with the challenges and problems of their everyday lives.

Chapter 4 deals with the various facets of proselytisation. A considerable part of people in eastern Sumba have not (yet) embraced Christianity and practice their own ways of worship. The chapter traces the strategies that the GKS pursues in order to convert these persons. It describes conversion as a process in stages that follows a fixed structure, which is in accordance with church liturgy. Baptism is just the first step for Christianity to take ground. Therefore, the author sheds light on the complex process of institutionalisation through which the GKS further establishes itself (for instance, infrastructure, staff, financing, organisation). The access to financial means enables the GKS to exceed their sphere of influence far beyond the religious field. It follows that the GKS becomes a powerful player within this local setting capable of competing and cooperating with other institutions (319). This very insightful chapter, however, neglects two relevant themes, namely, state regulation of conversion, and the question why people who had resisted Christianity for a long time suddenly convert. The topic of proselytization could have been completed more persuasively, if the author had included the voices of people who have converted recently.

Chapter 5 is the most compelling part of the book. It is dedicated to the practice of funerals, which are the most outstanding ritual events in eastern Sumba, especially for people of high social rank. Death and funeral are considered predominantly as the issue of families and kin groups and only in the second instance as a Christian matter. However, funerals provide the ground for the most conflictive debates, where different actors negotiate, what practices can still be performed and for whom. This pluralism is aptly illustrated by a very insightful case study that is concerned with the funeral of two persons (a Christian and a non-Christian). The author presents a very sophisticated analysis of this highly complex situation, by highlighting the various social roles that people may play within this ritual process. The funeral convincingly demonstrates that actors may interpret the meaning of a certain practice rather differently. The case moreover reveals that through the desacralization of local practices, Sumbanese tradition becomes reclassified as “culture” (*budaya*). This new category encompasses all traditional practices that are still acceptable to Christians, and excludes unacceptable others. For instance, the most sacred practice of the local tradition (*hamayangu*) is not practicable anymore for people who have converted to Christianity and, therefore, cannot be classified as culture.

Whereas funerals may lead to conflictive social situations, where the relation between Christianity and “traditional” practices must be constantly renegotiated, marriages are performed as “traditional” ceremonies with

much greater continuity. The point of departure in chapter 6 (“Marriage and the Flow of Life”) is the author’s own marriage with a woman from eastern Sumba. The meticulous description of this marriage process shows the creativity of eastern Sumbanese in order to cope with cultural difference. In the case of Türks’ wedding, church wedding and civil marriage took place only after all the complex “traditional” ceremonies and transaction processes had been performed. Apart from descent, a person establishes his or her most important social bonds through such marriage alliances. In this sense, the different practices that come to the fore in the three stages of the marriage accentuate once again the difference between what the author calls social and religious aspects of eastern Sumbanese lifeworlds (478). Türk maintains that the impact of Christianity remains restricted, as it does not provide all necessary accomplishments that are believed to complete the life of a person in eastern Sumba (478).

In the concluding section (chapter 7), the author situates his study, and in particular his concept of a “regulated coexistence,” within the broader field of the Anthropology of Christianity. He points out that his concept of a “regulated coexistence” lies between approaches that link up the success of Christianity with Western hegemony on the one hand, and other approaches that emphasise its heterogeneity or its fusion with indigenous practices, on the other hand. In summary, Türk claims that “traditional order” (traditionelle Ordnung) and Christianity must be treated as two separate cultural systems that do not merge, notwithstanding their interdependency and various interactions (515). In short: being a Christian in the 21st century in eastern Sumba is not a total commitment. However, one could doubt that these findings can be easily applied to all the twelve Christian denominations that exist on the island. Since the study concentrates on the GKS, the use of the term “Christianity” throughout the book seems sometimes overgeneralised.

Another critical point that I would like to reiterate here concerns the blinding out of the national context. The people of eastern Sumba are somewhat examined, as if they lived in isolation. This tendency can frequently be observed in ethnographies that study societies in eastern Indonesia.

On the whole, the author provides a complex analysis that is theoretically informed and ethnographically profound. I can only recommend the reading of this substantial work, albeit it is a bit long-winded here and there.

Sabine Zurschmitt

Walker, Anthony R. (ed.): Pika-Pika. The Flashing Firefly. Essays to Honour and Celebrate the Life of Pauline Hetland Walker (1938–2005). New Delhi: Hindustan Publishing, 2009. 489 pp. ISBN 81-7075-087-3. Price: \$ 36.00

This is a book edited by the husband of the late Pauline Walker, Anthony Walker. He is a well-known anthropologist who has worked extensively both in South India (in the Nilgiri Hills, mainly with the Toda) and in South-eastern Asia and the Pacific. His best-known publications

are on the Lahu of Mainland Southeast Asia and on the Toda. In most of his research in the field he was accompanied by his late wife, Pauline Hetland Walker, and from everything in this book it is clear that she was a major contributor to his ethnographic work and to its success. She died in her 67th year in Brunei Darussalam where her husband had been teaching for several years. As he says in the "Introduction," within a very short time after Pauline's death, numerous professional scholars from all over the world who had known Pauline in the course of her husband's long career of teaching and field research, sent messages that were a lot more than mere condolences; they constituted remarks making clear their respect for and admiration of Pauline as, in her own right, a considerable scholar of the peoples and places in Asia where they had worked and lived. This suggested to Anthony that he put together a volume of work in her memory consisting of contributions by many of these friends, and this is the book that has resulted.

I myself only met Pauline briefly, in northern Thailand, when I spent a bit of time with Anthony, whom I had known for a few years already. But I feel I am a proper person to write this review, not alone because of my truly great respect for Anthony's (and, as the book shows, Pauline's) work amongst the Lahu, but also because my own history of fieldwork in mainland Southeastern Asia for now 55 years owes so much of any success it has had to the fact that my own wife, Sheila (Mya Thwei), has invariably worked closely with me in the field and in helping me put materials together for writing and other forms of presentation and established for herself a serious reputation as a scholar of the peoples I have worked amongst in Burma, Thailand, northeastern India and southwestern China. I know very well what a valuable thing it is to have a wife who has steeped herself in the cultures of these peoples and places.

It is impressive that Pauline, who was born in the United States and educated at university in English literature, went early after her postgraduate work into the Peace Corps in Kenya, where in fact she first became deeply involved in the lives of other peoples, especially in their performance and other arts. And after that there were a few years of journeying-residing and some teaching in various parts of South, Southeastern, and East Asia, where, in Seoul Airport she met Dr. Walker for the first time. Of course a review is no place for any further writing about Pauline, because the book is itself an exposition of her work and life, and in any case, that is all laid out by Anthony in his introduction. So what remains for this reviewer to do is to tell what the book contains and what it says not just about Pauline Walker, but about the way and the extent and depth to which a spouse contributes to the important scholarship of a field anthropologist. What I have in mind here is best said by quoting from chapter 11 (183), where contributor Tarun Chhabra, a scholar of the Toda of South India, says about Pauline, whom he knew through her work on Anthony's major book on these people: "She was the editor, contributing photographer, guide, and emotional anchor behind that significant work."

So, let me look at the "Table of Contents" of the book under review. The book is divided into seven parts. In Part One (Joie de Vivre. Of Music, Song, and Dance) there are three chapters, chap. 2 by Bill Egan of Australia is about "The Last of the Modern Jazz Quartet." Egan knew the Walkers and knew Pauline's musical background and interests. The chapter, though interesting as part of the history of Jazz in the 1950s has perhaps the least to say about Pauline's work. Chapter 3, "Sacred Music of the Karen Hills," is by Elizabeth Hinton, wife of the late Australian anthropologist Peter Hinton; he was a Karen specialist and sometime Director of the Chiangmai's Tribal Research Center, and she worked with Peter in his Karen field research. She knew Anthony Walker in Thailand and met Pauline, later, in Penang and subsequently in other countries and places, and came to know a lot about. This chapter is the first of several in this book that constitute significant contributions to the ethnography of peoples within Anthony's and Pauline's Asian field purview, and is perhaps as much about Karen performance art and about Karen costume and textiles as about just music. As such it speaks to several of Pauline's lines of interest and research in the arts and lives of these peoples. A proper tribute to Pauline's genuine scholarship. Chapter 4, "Dance and Trance in Ritual and Performance. Haiti and Beyond," is by the well-known anthropologist Erika Bourguignon, who knew the Walkers in the years Anthony taught at the Ohio State University in America. The title is self-explanatory and, again, is a contribution to scholarship in its own right. It too speaks to Pauline's wide-ranging interest in, and work on performance arts. Chapter 5 "A Felicitous Meeting. Pauline Walker and the Singapore Indian Fine Arts Society" is basically about Pauline's journalistic work on this society between 1979 and 1985 and her work on and with the Indian performing arts scene in Singapore. Part Two has three chapters (6–8) dealing with her interest in language, literature, and theatre. These are original pieces of scholarship, one on the history of London's Rose Theatre, the second on the modernisation of Java's *Wayang Kulit* puppet theatre, the third by the linguist James Matisoff on Lahu religious poetry's use of syntactic parallelism. Part Three's two chapters deal with pottery technology in Melanesia, where Pauline dealt with such crafts at one point in her accompaniment of her husband. Part Four follows on her concern with crafts and craftsmanship: the first, referred to above, by T. Chhabra, on Toda dress and embroidery, the second on traditional crafts in Borneo (East Malaysia) and their future, and is written by a pupil of Anthony's at the Science University of Malaysia in the 1970s. The author of the third chapter is Shuichi Nagata, Anthony's senior colleague at the Science University, who writes on Hopi (American Indian) craft commercialization. Part Five has three chapters on women's issues, an ongoing topic of Pauline's career: one on body-modification in Africa and America, one on northeast Japan's Mountain Goddess Fertility Associations, one on Korean sex slaves under Japanese occupation. Then Part Six, two chapters following her interest in healing practices, the first on faith healers, *jhankri*, in Nepal by Deborah Akers, a pupil of Antho-

ny's when he taught at Ohio State University, the other on Dusun notions about illness and healing in Brunei Darussalam, where Anthony has most recently been teaching, and where, also, Pauline worked with him. Finally, Part Seven "A Fascination for Religious Diversity, Myth, and Ritual" again follows an enduring interest of Pauline, whose father was once a Lutheran pastor and who had lived much of her life in Asia, as Deborah Akers points out in her chap. 17. Chapter 19 is by the distinguished anthropologist of Thailand, Paul Cohen, and it is on mobility and residence in the Upper Mekong, and its connection with Buddhist ideals of pilgrimage. It also deals with the way pilgrimage and the related mobility create, for the Lue of Lao, wide kinship connections. Chapter 20, by Gregory Forth, is "Transformation and Replacement. A Comparison of Some Indonesian Bird Myths." This chapter, by another distinguished anthropologist of Indonesia, who stayed briefly with the Walkers in Singapore, connects up with Pauline's interest in natural history, e.g., her membership in the Brunei Nature Society. The final chapter (21) is by Donald Tayler, sometime a curator of Oxford's Pitt-Rivers Museum, who was a contemporary of Anthony's at Oxford. It concerns the Sacred Mountain of the Ika of Colombia. The appendix (421–453) is Anthony Walker's compilation of Pauline's very considerable writings (1957–2005) on most or all the subjects the contributed essays deal with. It is notable that much of her corpus was itself ethnographic, concerning the peoples in India and Southeast Asia that Anthony worked with. This gives one a fair insight into the essentially collaborative work of an interested spouse in serious fieldwork! There follows a very useful index and glossary.

F. K. Lehman

Wang-Riese, Xiaobing, and Thomas O. Höllmann (eds.): *Time and Ritual in Early China*. Wiesbaden: Harrassowitz Verlag, 2009. 209 pp. ISBN 978-3-447-06106-3. (Asiatische Forschungen, 153) Price: € 38.00

Viel wird über transpazifische Zusammenhänge zwischen China und Mesoamerika spekuliert. Objektkultur, Schrift, Ritus und Kalender legen Verbindungen nahe, welche die alten Kulturen in Kontakt und Austausch gebracht haben mögen. Gefördert von der Volkswagenstiftung organisierte das Tandem-Projekt "Writing, Ritual, and Cultural Memory – Comparing Ancient China and Mesoamerica" eine internationale Konferenz zum Thema "Writing, Ritual, and Cultural Memory in Early States" 2007 in München. Die acht Kapitel des vorliegenden Buches stellen eine Auswahl der zentralen chinesischen Beiträge zu dieser Konferenz dar, der mesoamerikanische Teil der Konferenz ist aus methodischen Gründen nicht aufgenommen worden, weil eine Vergleichbarkeit sich in dem frühen Stadium des Projektes noch nicht zeigen lässt. Es ist hilfreich, diesen Entstehungshintergrund des Buches zu kennen, wenn man die Zusammenstellung der sehr heterogenen Beiträge unter diesem breiten Titel verstehen möchte. Sie sind als komparative Studien entworfen worden, die kommunikativ gemeint ihr je eigenes mesoamerikanisches Gegenüber in der Vorstellungswelt

der Autoren hatten. "The problem is clear", so beginnt die Einleitung des Buches, "time is a concept that is not easy to grasp" (9). Dabei ging es bei der Konferenz gar nicht um Zeitkonzepte. Auch im weiteren Verlauf vermag die Einleitung trotz aller Bemühung keine systematische Einheit unter den Kapiteln des Buches herzustellen und hätte dies meines Erachtens auch gar nicht zu versuchen brauchen. Denn die Beiträge haben beste Referenzen. Sie stammen so gut wie durchweg von international renommierten Experten aus den USA, China und dem deutschsprachigen Raum und gründen allesamt in deren erstklassiger eigener Forschung im Feld der Shang und Zhou Texte.

Edward Shaughnessy eröffnet den Band mit einer Studie über die vier Datierungsbegriffe *chui*, *jishengpo*, *jiwang* und *jisipo*, die in vielen West-Zhou-zeitlichen Bronzeinschriften auftauchen und von denen nicht bekannt ist, ob sie einen bestimmten Tag oder eine Zeitperiode bezeichnen, und welche(n). Auf der Grundlage neuer Funde datierter Bronzen prüft Shaughnessy die weit verbreitete These Wang Guowei's, dass es sich um Bezeichnungen von Mondquartalen handle, verifiziert sie grundsätzlich und modifiziert sie etwas. *Chui* bezeichnet demnach den ersten bis sechsten, siebten oder achten Tag des Mondmonats, *jishengpo* den siebten, achten oder neunten bis 14. oder 15. Tag, *jiwang* den 15. oder 16. bis 22. oder 23. und *jisipo* den 22. oder 23. bis zum Ende des Monats. Diese relativ stabile Bedeutung der Begriffe erlangt er durch eine methodisch flexible Arbeitsweise, welche mit unverlässlichen Schaltmonaten, unterschiedlichen Kalendern und verschiedenen Mondphasen innerhalb eines Mondmonats operiert und so im Hinblick auf diese vier Begriffe zu dem Schluss kommt, dass "as long as we allow for just a bit of grey, they can certainly be used in the future as constants in the attempt to understand the other components of date notations" (32). Da mag man nur hoffen, dass das Grau diese Klarheit nicht verdunkelt.

Ken-ichi Takashima schließt sich mit einer Untersuchung an, in der er ebenfalls die Bedeutung von Begriffen in Auseinandersetzung mit Wang Guowei diskutiert. Auf der Grundlage der inzwischen gut aufgearbeiteten Orakelknocheninschriften untersucht er zunächst die Bedeutung der Begriffe *ji* und *si*, die ursprünglich zwei ganz unterschiedliche Dinge bezeichneten, bis sie als Binom im Opferkontext verwendet werden und im modernen Chinesisch heute noch "opfern" bedeuten. In einer äußerst gelehrigen und nicht immer nachvollziehbaren ("after some thought, the hypothesis I would like to test is ...") philologischen Untersuchung kommt er zu dem Ergebnis, dass *ji* ursprünglich wohl so etwas wie "Hackfleisch" bzw. "etwas in Stücke / zu Hackfleisch schneiden" bedeutete, was dann bedeutsam im Opferkontext wurde, und *si* so etwas wie Befragung, Voraussicht und göttliche Leitung (*providence*) im divinatorischen und rituellen Kontext. *Si* wird später dann zeitlich konnotiert und bezeichnet ein Jahreszeitenritual ebenso wie eine Zeitperiode.

Líu Yuán klassifiziert in seinem Beitrag Opfer in solche, die ein spezifisches Anliegen verfolgen, und solche, welche einen generellen Charakter haben. Diese Zwei-