

zum Begriff "Stammfamilie". Dabei zeigt sich viel Neues, und hier vor allem Einsichten, die einer bisher oft vertretenen vereinfachenden Sicht widersprechen. Und es zeigt sich, dass sich bei den Autoren die Einsicht in die Komplexität des Phänomens durchgesetzt hat. Letzten Endes machen viele der Beiträge dieses Sammelbandes den Eindruck von Berichten aus der laufenden Arbeit; es wird immer wieder darauf hingewiesen, dass noch viel Arbeit notwendig sei, um die Fragen zu Form, Funktionen und Geschichte der Stammfamilie in den unterschiedlichen Regionen beantworten zu können. Und der Eindruck entsteht: Man ist auf dem besten Weg, dieses Ziel zu erreichen.

Hans Dieter Ölschleger

**Fikentscher, Wolfgang:** Law and Anthropology. Outlines, Issues, and Suggestions. München: Verlag der Bayerischen Akademie der Wissenschaften, 2009. 505 pp. ISBN 978-3-7696-0977-6. (Bayerische Akademie der Wissenschaften; Philosophisch-Historische Klasse: Abhandlungen, 132) Price: € 123.00

This book is an impressive piece of scholarship that may have some difficulties in finding the right audience. The book is daunting as well as challenging, and not only for good reasons. A key factor is the decision by Fikentscher to produce a volume that is intended not simply to synthesize the literature on Anthropology of Law, but instead takes on the much broader terrain of Anthropology and Law. In its strong moments, this strategy allows him to draw out the broad significance of law for anthropology, and of anthropology for law. In its less enjoyable moments, the volume takes on many of the features of a textbook of anthropology. The drawbacks of this textbook aura are intensified by his insistence on taking a five-field approach to anthropology (including applied anthropology). In part, this is a product of his theoretical perspective, which argues that culture and biology are the "two sides of anthropology equally relevant to all its sections" (250). The intriguing argument here is that there are fundamental constraining elements in human biology that legislators neglect at their peril. In passing, he dismisses social anthropology and argues for the centrality of culture, a perspective that occasionally flirts with cultural determinism. In any case, the result is that long sections may be of little interest to the busy reader. Perhaps this is a product of our attention-deficit times; this notable endeavour may have been more in tune with an earlier scholarly era. Who then would most benefit from the book? Undergraduate students will probably find it too challenging. Experts in legal anthropology will probably find themselves scanning for the numerous pearls of wisdom. Overall, this is a book that I would definitely like to have any of my graduate students interested in legal anthropology read.

The limited space here might be best devoted to summarizing some of his insights. I was particularly interested in his discussion of alternative fora, which he defines as "several ought-mechanisms." These include law, religion, and morals, distinguished by the presence or not of authority and sanction (131). He complicates this

simple analysis, however, by pointing out that this only applies if supernatural sanctions are omitted, but to do so is ethnocentric. The author considers "fora" to be theoretically preferable to Sally Falk Moore's concept of "semi-autonomous social fields." He considers "field" to be "too narrow a metaphor. It refers to territory, and thus does not cover multiplicity of laws in terms of belief systems, constitutional ranking, or time." I find this criticism too narrow, Moore's approach does cover many issues relevant to these topics, and there is no reason it might not be applied to the others. I would have liked to see more positive engagement with the social fields approach. One theorist that is regrettably completely absent is Bourdieu, who has much to contribute to analyses such as that of fora, such as his study of *champs*.

Good contributions are made in a variety of areas, including useful clarification of the emic/etic distinction. Noting that the usual distinction is an ethnocentric frame for Western forms of thought, he suggests that clarifying the different levels of analysis is key to providing a better ground for comparative analysis of legal systems. This is done within the context of serious investigations into the philosophical basis of anthropological analyses. He also provides illustrations of his approach through consideration of the treatment of aboriginal groups under American Federal and State law, part of an effective examination of the important and growing issue of the conflict of laws between different national and quasinalational jurisdictions. His exploration of the cultural construction of personhood and its implications for legal process is worth careful consideration. He also spends considerable attention on the interface between kinship and legal research. Other readers will undoubtedly focus on other significant contributions to the intersection between anthropology and law.

Alan Smart

**Forth, Gregory:** Images of the Wildman in Southeast Asia. An Anthropological Perspective. London: Routledge, 2008. 343 pp. ISBN 978-0-7103-1354-6. Price: £ 95.00

This book is the fruit of long-term fieldwork, library research, and regional comparison-making in a special ethnological arena. Prof. Forth's remit is wide, and his scholarly scope is correspondingly deep. He has covered a huge terrain of materials across Southeast Asia and including parts of the Pacific region, all in pursuit of the elusive topic expressed in his title, "Images of the Wildman." Forth is not averse to many different forms of speculation, interpretation, and deduction in relation to the array of materials he has marshaled, and the result is an impressive testimony both to his persistence in following leads into byways and corners of ethnography and to the acuity of his thoughts about the topic as a whole.

There are two main aspects of his enquiry. One is to establish the distribution of a particular set of images of "wildmen" or "hominoids," partly human creature, who appear to be neither simply fictional/symbolic nor entirely a product of empirical observation. The other is to

relate these traditions both to the spread of Austronesian speakers throughout Southeast Asia and Oceania (including Taiwan, a putative origin place of the Austronesians), and to the recent discovery of *homo floresiensis* remains in Flores, where Prof. Forth has carried out his own long-term fieldwork.

The distribution of stories about categories of wildmen is extremely wide. Forth's erudite exposition takes us progressively from his field areas among the Nage of Flores with their ideas of the *ebu gogo* category, through other examples from Flores, and then progressively outwards to Sumba, Timor, the Moluccas, Sulawesi, Sumatra, Borneo, Java, and Bali, all within Southeast Asia (chapters 1–6). In chapters 7–10 he embarks on another comparative journey through Sri Lanka, China, and the Himalayan region with its traditions of the yeti. Throughout, he finds evidence that these wildman images may be partly derived from observations of primates, but he cautions that a simple empiricist explanation is not entirely adequate, because “the representations include a residue, apparently (though not always certainly) fantastic, which cannot simply be derived from experience of known animals” (202). He finds this same pattern in examples from further afield outside of Asia, in Europe, North America, Australia, and Africa, bringing the discussion from Southern Africa over to Madagascar, a link with Southeast Asia (chapter 8).

In chapter nine Prof. Forth comes to the Pacific region, including the areas conventionally labeled Melanesia, Polynesia, and Micronesia. Appropriately enough, Taiwan and the Philippines, as homes of Austronesian speakers, are included here. Forth discusses the Solomons category of the *kakamora* and the *mumu*, the *vui* of Vanuatu, and notions of aggressive creatures with long hair and teeth, said to steal pigs and eat humans (246). This last image of aggressive cannibalism leads to a discussion of materials from Mount Hagen in the interior highlands of Papua New Guinea. There are two prongs to the analysis here. One has to do with reports of “pygmies,” since short stature is a recurrent motif in wildman images. These, however, should not too readily be assimilated to wildman traditions. Forth quotes information from Hein Dosedla about “cannibals,” light-skinned people portrayed in Hagen folktales as cannibals who prey on ordinary humans. Forth reports that these cannibals, according to Dosedla, are seen as having also reddish hair, sometimes all over their bodies (247). From our own fieldwork knowledge dating from the 1960s, and from the earlier work by Vicedom and Tischner, and Strauss and Tischner, we would comment that there are actually two categories of light-skinned beings in folktales from Hagen: one is the light-skinned cannibals known as *kewa wamb nui wamb* (“the strangers who eat people”), the other is the Tei Wamb, the creative origin people who are seen as giving the underlying power to humans to procreate and prosper in their lives and whose abode is the sky and mountain tops. Neither category corresponds at all closely to the “short hairy hominoid” image of the Wildman. As for pygmies, Hageners traditionally viewed the people of the Jimi Valley area north of Hagen as being

very short and also as possessors of *kum koimb* powers of sorcery/witchcraft (see P. J. Stewart and A. J. Strathern, *Witchcraft, Sorcery, Rumors, and Gossip*. Cambridge 2004). But they did not regard them as less than human or wildmen in that sense.

A recurrent feature in wildman stories is the idea that humans exterminated these creatures at some time in the past. This feature appears in the Nage stories from which Forth begins his quest. It turns up also in Taiwan, for example among the Saisiat, who have a story of earlier symbiosis with cave-dwelling dwarfs, whom they then killed because these dwarfs “seduced their women” (253). A male and female dwarf pair, however, escaped and before leaving taught the Saisiat an agricultural ritual which they now perform every two years (253). This interesting point sets the Saisiat case apart from the more common stories of how humans simply killed the wildmen off. Forth carefully notes this and other differences from his Nage materials.

In a final chapter (chap. 10), Forth meticulously reviews all of his materials. He muses on the symbolic status of wildmen as inverted opposites of the proper forms of human sociality (262), but notes that specific features of these images still need to be explained. Wildmen are not simply spirit figures (263). They do seem to be universally figures that mediate between humans and animals (271), and thus can be derived both from observations of human-like animals and “other” humans, seen as not fully cultural beings (marked by their habits of stealing from humans, although humans steal from one another also). Finally Forth considers the intriguing possibilities of overlap between the Nage *ebu gogo* and the *Homo floresiensis* findings, concluding that “at best” there is only “an approximate concordance” (282). More broadly, however, he thinks that prosaic descriptions of wildmen categories, among the Nage and elsewhere, reveal a development of naturalistic observation that is also akin to “the emergence of scientific thought” (286). Ethno-taxonomies in general, of course, reveal the same capacity for empirical observations of “nature.”

Taken all in all, this book is a scholarly and intellectual tour de force in the grand traditions of comparative enquiry in mainstream anthropology. It is also an eloquent testimony to the stimulus of field materials, indicating how an interest in *ebu gogo* tales among the Nage led Forth into such a sweeping, original, and thoughtful comparative odyssey.

Andrew Strathern and Pamela J. Stewart

**Gérumont, Patricia** : Teinturières à Bamako. Quand la couleur sort de sa réserve. Paris : Ibis Press, 2008. 222 pp. ISBN 978-2-910728-82-3. Prix : € 32.00

Bereits 2008 erschien das reichhaltig mit Farbfotos illustrierte Buch über die von Frauen geführten Färbereihandwerksbetriebe in Bamako (Mali) und blieb in Deutschland bislang noch weitgehend unbeachtet. Die Autorin ist nicht “vom Fach”, also weder Kunsthistorikerin oder Textilwissenschaftlerin noch Ethnologin, vielmehr hat sie ihre Wurzeln in der politischen Bildung