

führt zu einer Verdichtung von Interaktion, zu welcher Nomaden durch translokale Praktiken wesentlich beitragen“ (284).

Die Studie von Lilian Iselin zeichnet sich thematisch und von der Herangehensweise als Pionierarbeit aus. Aufgrund der für empirische Feldforschung schwierigen politischen Rahmenbedingungen, die insbesondere in tibetischen Gebieten vielfältige Probleme aufwerfen, hatte die Autorin im Verlauf ihrer Forschung eine Anzahl schwieriger Entscheidungen zu treffen, die sich auf die Darstellung und Aufarbeitung ihres empirischen Materials auswirkten. Nach Auffassung des Rezensenten hat sie dabei eine glückliche Hand bewiesen und aus der Not eine Tugend gemacht. Die Art und Weise, wie die Autorin mit diesen Problemen umgeht, welche ethischen und bezüglich der Feldforschung logistischen und die Auswertung betreffenden methodischen Fragen sie aufgeworfen hat, stellt sie nachvollziehbar dar und diskutiert ihre diesbezüglichen Entscheidungen ausführlich. Allein dieser Aspekt der Arbeit ist bereits von großem Interesse und liefert neben den inhaltlichen Fragestellungen interessante Anregungen zur Diskussion methodischer Probleme in unter den Bedingungen interventionistischer Politik sich wandelnden pastoralen Gesellschaften. Inwiefern all ihre mit großer Offenheit dargelegten Entscheidungen für oder gegen bestimmte Vorgehensweisen unabdinglich waren, bietet Stoff für eine Debatte, welche im akademischen Diskurs gewiss aufgegriffen wird.

Das Thema und die Signifikanz der Fragestellungen sind innovativ und die Ausführung und Aufarbeitung der Forschungsinhalte stellen ohne Zweifel eine Bereicherung des Materials über die gegenwärtigen Transformationen in Zentralasien, insbesondere im tibetischen Hochland, dar. Das vorliegende Buch schlägt eine Brücke von Identitätsfragen der pastoralen Bevölkerung zu den zunehmenden Problemen der Urbanisierung, die im 21. Jh. vor keiner ethnischen oder gesellschaftlichen Gruppe mehr haltmachen. Dass viele der beobachteten und analysierten Transformationsprozesse nur einen temporären Charakter aufweisen, spielt dabei eine geringe Rolle, sind es doch gerade solche vorübergehenden Prozesse, die sich leicht der akademischen Erfassung und Analyse entziehen und somit aus dem Blickfeld zu geraten drohen. Die Analyse der Auswirkungen von Motorisierung, Mobilkommunikation und Urbanisierung auf die pastorale Bevölkerung stellen eine bedeutende Momentaufnahme der Prozesse, die seit der Jahrtausendwende auch Tibet verändern, in den Fokus. Lilian Iselin beleuchtet damit bislang kaum untersuchte Aspekte des Wandels in einer tibetischen Pastoralregion und schlägt eine Brücke zu gesellschaftspolitischen Fragen der Urbanisierung und Technisierung der Gesellschaft. Die fundierte Auseinandersetzung mit aktuellen theoretischen und methodischen Konzepten zu mobilen Technologien und Mobilität macht das Buch über die Asienwissenschaften hinaus auch für die vergleichenden Sozial- und Kommunikationswissenschaften interessant.

Andreas Gruschke

Ishikawa Hideshi, Josef Kreiner, Sasaki Ken'ichi, and Yoshimura Takehiko (eds.): Proceedings of the International Symposium on Origins of Oka Masao's Anthropological Scholarship, Meiji University, November 27, 2015. Bonn: Bier'sche Verlagsanstalt, 2016. 239 pp. ISBN 978-3-936366-54-9. (JapanArchiv, Schriftenreihe der Forschungsstelle Modernes Japan, 12). Price: € 120.00

This is a book on the life and work of Oka Masao (1898–1982), one of the leading figures in 20th-century Japanese anthropology and Japanese studies. Oka was and still is important for cultural anthropology in Japan, but also important for Japanese studies outside Japan. Having studied and worked in Vienna, Oka was the eminent factor in laying the foundations of *Japanologie* in Central Europe. *Anthropos* is especially suited as a journal for reviewing this work, since Oka's guiding professors in Vienna were Father Wilhelm Schmidt SVD and Father Wilhelm Koppers SVD. Koppers was Schmidt's assistant since 1913 and his successor as editor of *Anthropos* from 1923 to 1931.

The book is the outcome of a symposium which was part of an ongoing interdisciplinary research project entitled "Constructing an International Framework of the Interdisciplinary Studies of Ancient Japan." The project title already marks the main themes and theses in Oka's work and this book: the origin of Japanese people in general and specifically the multiple ethnogenesis of Japanese culture. The variety of contributors mirrors the diversity of scientific interests of Oka Masao. Four of the chapters are written by cultural anthropologists, in this book mostly called "ethnologists," as usual in Japan. The other contributors were trained in Japanese Studies, history, art history, archaeology, German literature, and material culture studies.

I will sketch the main topics and theses of the quite different but nicely arranged chapters. Josef Kreiner, one of the editors, sets the stage with an overview contribution about Oka's double relevance for Japanese anthropology and his role for establishing *Japanologie* outside Japan. Kreiner emphasises Oka's sociological and especially his comparative orientation, which stands in contrast to many other scholars in Japan. Since the book has no introduction by the editors bringing the chapters together, this detailed biographical piece can be read as an introduction to the scholar as well as into cultural anthropology in Germany and Austria from 1920 to 1930. Ingrid Kreide-Damani's more topically oriented chapter places Oka within cultural anthropology in Germany and Austria from the 1920s till anthropology in Nazi Germany up to 1939. This chapter discusses Oka's work in Vienna within the historical and also political context of an emerging institutionalisation of cultural anthropology in these two countries, especially in Munich, Vienna, Cologne, Frankfurt, and Leipzig. The diffusionist "Vienna School," the concept of culture circles, and speculations about original monothemism, *Urmonotheismus*, are particularly discussed here.

Sepp Linhart informs us about the relations between Oka, and the two colleagues already mentioned, Wilhelm Schmidt and Wilhelm Koppers, both having worked in

the Anthropos Institute near Vienna. For Oka, Schmidt and Koppers were especially influential with their work “Völker und Kulturen,” which Oka had come across by chance in a German-language bookshop in Tokyo in 1924. The bulk of the chapter is a detailed portrait of Schmidt and Koppers as personalities and scientists. Linhart sees Schmidt as the most important influence on Oka, especially regarding anthropology as an explicitly applied anthropology, as a science for practical purposes. Wolfgang Marschall discusses critically the main conceptual ideas developed or absorbed by Oka in Vienna, such as cultural historical tradition, anti-evolutionist diffusionism, the concepts of culture layers (*Kulturschichten*), and culture circles (*Kulturkreise*). Another important part of this chapter discusses Robert von Heine-Geldern, a field-experienced specialist of Southeast Asia whose “constructive skepticism,” as the author calls it, had a quite strong impact on Oka’s thoughts. Hans Dieter Ölschleger discusses the relationship between Oka and Alexander Slawik, his first and most active student and best friend in Vienna. Later he became Oka’s assistant and Slawik’s fact-based approach became quite influential in later Japanese studies. Beyond this, the article demonstrates mutual influences between Japanese and German-speaking anthropologies. The author places those within the larger political context. He critically assesses the function of both anthropological traditions for nation-building and (quite different!) forms of colonialism.

Nakao Katsumi’s topic is the role of Clyde Kluckhohn (1905–1960), US-American cultural anthropologist, for Oka and the Viennese influences on Kluckhohn. The latter came more from psychoanalysis than from anthropology or Japanese studies. Another important topic discussed here is the relevance of applied anthropology, especially military-related research, for Kluckhohn, Oka, and many Japanese scholars. The last point is intensified by Chun Kyung-soo. He poses the supposedly simple question why the GHQ, the Supreme Commander for the Allied Powers (1945–1952), brought Oka’s dissertation thesis from Vienna to Tokyo in 1946. Oka’s ability to build his career via connections to the government and pipelines to the military as well as some of his maneuverings are discussed here in a particularly critical way. Andreas Schirmer deals with two prominent Korean students, To Yu-ho and Han Hüng-su, working about the same time in Vienna. The main focus of this chapter is the respectively marginal existence of these Koreans in Vienna, as compared to Oka. The leading thesis is that this underdog position allowed them a more critical perspective against European “civilisation,” or Viennese life. The concrete relation of these scholars to Oka remains largely open for further research.

Sunami Sōichirō’s topic are studies of material culture. He describes how Oka got his lifelong interest in material culture and museum work through influences by Torii Ryūzō, the early Yanagita Kunio, and the University of Vienna, where material culture was an important subject in historical anthropology and archaeology. Here again, Robert von Heine-Geldern and his lectures on houses in Southeast Asia played an important role in forming Oka’s

thoughts. Nakamura Daisuke’s chapter portrays theories of Japanese ethnogenesis. The main thesis discussed here is about the Oceanic (especially Melanesian) roots of large parts of Japanese culture. This is related to Oka’s emphasis on cultural transfers and the external origins of Japanese culture. The author especially discusses Oka’s model of the Japanese cultural complex and speculations about the “Lorbeerwald-Kultur” in relation to recent archaeological findings.

This volume might be consulted first and foremost by scholars in Japanese studies, Japanese cultural anthropology, Japanese folklore studies, archaeology, and Korean studies. Regarding Oka Masao, this book is a very useful in order to historically situate and politically evaluate his dissertation “Kulturschichten in Alt-Japan,” submitted under this title in Vienna 1933. This work recently was published with comments in the same series (Oka, *Kulturschichten in Alt-Japan*. 2 Bde. Bonn 2012) and thus can be read by a larger audience. Beyond that, the volume under review is also useful for scholars not interested in Japan or Oka and his network as such. It offers interesting facts and material useful for the historiography of cultural anthropology. By way of Oka’s example, this book aptly demonstrates that the history of German-speaking anthropologies can only be grasped comprehensively if exchanges with non-Western scholars and transfers in both ways are discussed. We need to place national anthropologies within larger academic traditions in Asia and the wider world (see, e.g., Yamashita, Bosco, and Eades (eds.), *The Making of Anthropology in East and Southeast Asia*. New York 2004).

One scholar often referred to in the introduction as well as other contributions is Yanagita Kunio (1875–1962). Oka was his student and Yanagita became his important mentor. Later they interacted closely in a discussion circle till it came to a rupture between these two prominent scholars. Yanagita was the founder of folklore studies in Japan and a prominent voice in discussions about the relevance of anthropology for Japanese Studies. This opens up interesting questions for historians of the anthropologies about the relations between cultural anthropology and folklore studies in general. Thus, a look at Japanese scholarship might be also revealing for issues of our own academic traditions. To give an example, there are some interesting differences and also parallels between the relation of the two *minzokugaku* in Japan, folklore studies (民俗学), and ethnology (民族学, respectively cultural anthropology, *bunka jinrui-gaku*, 文化人類学), and the relation between German-speaking cultural anthropology and European anthropology (“Volkskunde” or “Empirische Kulturwissenschaft”, see Antweiler, *Anthropological Disciplines in Japan and the German-Speaking World*. A Comparative Perspective inspired by Oka Masao. In: J. Kreiner [ed.]: *Nihon minzokugaku no sensen to sengo – Oka Masao to Nihon minzokugaku no kusawaka* [日本民族学の戦線、戦後、岡正雄と民族学の草分け. Pre-war and Postwar Japanese Ethnology. Oka Masao and the Founding of Japanese Ethnology]. Tokyo 2013).

The book is topically well organized and technically beautifully produced. Each article comes with a summary

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-