

Mückler points out, from an anthropological point of view they are difficult to evaluate, because of prejudices of the time and her lack of a specialised vocabulary.

The other new chapters are by David G. L. Weiss, Sascha Nolden, Margit Wolfsberger, Alexandra Wessel, Hans-Peter Stoffel, and Karin Winter. Weiss investigates an incident concerning the landing of the Austrian frigate “Novara” at Sikaiana (Solomon Islands) in October 1858 in which the Austrian crew were accused of sending an armed combat team ashore to plunder the island and intimidate the native population. These accusations were strenuously denied in a detailed statement in English by Karl Scherzer, an ethnologist who was part of the “Novara” expedition, which Weiss quotes in full. Weiss, while not doubting the veracity of Scherzer’s statement, suggests that he did not perhaps have full knowledge of the activities of the seventeen other crew members while on the island. Sascha Nolden’s chapter is a biography of the geologist Ferdinand von Hochstetter, who came to New Zealand as part of the “Novara” expedition but stayed on in order to do a geological survey of Auckland and Nelson at the request of the provincial governments. Nolden points out that Hochstetter had already heard about the unexplored geology of New Zealand from the governors of Cape Colony and New South Wales, and was prepared on his arrival for the possibility that he might be asked to extend his stay in New Zealand. As Nolden notes, Hochstetter is still known as the “father of New Zealand geology.” Margit Wolfsberger’s contribution takes the form of a provisional report on a research project carried out in 2006–2008 on Austrian migration to New Zealand, which highlights in particular the impact on New Zealand of the 250 Austrian Jewish refugees in the 1930s and the 194 Austrian carpenters brought to work on state housing schemes in the 1950s. Alexandra Wessel profiles the work of Austrian Missionaries of the Sacred Heart (MSC) in Papua New Guinea, concentrating particularly on Josef Reischl (1911–1998), who was interned by the Japanese shortly after arriving on the island of Tanga. The hardship which the MSC missionaries faced is highlighted by Wessel’s statistic that no fewer than 96 MSC missionaries died of disease and exhaustion in Papua New Guinea between 1874 and 1914.

The longest chapter, and arguably the most comprehensive, is Hans-Peter Stoffel’s history of the Croatian connection with New Zealand, which traces the arrival of settlers from Croatia, at that time part of the Austro-Hungarian Empire, from the 1890s onwards. Stoffel’s chapter is written in a lively engaging style and excels in its astute observations on the Croatian influence on New Zealand society, which he rates as equal to that of German and Scandinavian immigration, as he assesses the impact of Croatian gum diggers, vintners, writers, and poets.

Perhaps the most absorbing chapter is Karin Winter’s gripping account of the “south seas mission” of the Austrian navy in 1893–1898. In response to an 1893 request from the industrialist Arthur Krupp, who wished to send a geologist, Heinrich Fouillon, to the New Hebrides to investigate nickel deposits, the Austrian frigate “Albatros” set out from the Croatian port of Pula on 2 October 1895

and arrived at the New Hebrides in May 1896, but no significant nickel deposits were found. The “Albatros” then headed to Guadalcanal, in the Solomon Islands, to replenish supplies, and, not wanting to miss the opportunity, on 6 August 1896, 26 men from the “Albatros” went inland to climb Mt. Tatuve to continue their search for nickel deposits. On 10 August the Austrian party was attacked by indigenous warriors wielding axes, and in the melee that followed, Fouillon was mortally wounded by a stray Austrian bullet. Four other members of the Austrian crew were killed at the camp base. In spite of this the Austrians decided to continue with their quest the following year, with a new geologist from Sydney. However, when the “Albatros” returned to Guadalcanal on 3 June 1897 the British Resident there, Woodford, passed a note to the Austrian commander which stated that he, as the representative of the British protectorate, considered the intended return visit to be “undesirable,” and the expedition was abandoned. The fact that it had not occurred to the Austrians that the native population might want to defend their territory against unauthorised entry by an armed party is brought out very clearly by Winter, who finishes her fascinating chapter with the discovery in 1910 of Fouillon’s bones and skull, which were laid to rest the following year in the navy chapel in Pula. It would be interesting to follow up Winter’s investigation with an archival search of the Western Pacific archives to find British reports on this incident.

The volume has numerous typographical errors, particularly with New Zealand and Australian place names: “Whangaroi” for “Whangarei” (274), “University of Dunedin” for “University of Otago” (17), “Some Island” for “Somes Island” in the web address “someprisoners” (298), “Sidney” for “Sydney” (59, 68, 69, 71, 72), and presumably barely legible handwriting in archival documents has led to errors in English such as “relies” for “relics” (269), “an” for “and” (65), and “thud” for “thread” (66). All in all, though, this is a well produced volume which confirms Mückler’s contention (11) that there are an astounding number of Austrian connections with the South Pacific. It should be compulsory reading for all who have an interest in the European connection with the Pacific.

James N. Bade

Nakamaki, Hirochika, and Mitchell Sedgwick (eds.): *Business and Anthropology. A Focus on Sacred Space*. Osaka: National Museum of Ethnology, 2013. 186 pp. ISBN 978-4-906962-06-8. (Senri Ethnological Studies, 82)

This collection of articles focuses the field of business anthropology on the sacred, its functions and meanings within organizations from companies to world expos. Each article attempts to elucidate some aspect of what the author has interpreted as the sacred being created, manipulated, endured, or enjoyed. Because this is an under-researched arena in business anthropology, this stands as an important contribution to the field.

The thirteen articles differ considerably in length and quality. They vary in the amount of data given as evi-

dence, and thus in their ability to persuade the reader. The nature of the data also is dissimilar, the best using primary ethnographic data and others employing mostly secondary data with unanalyzed observations and statistics. Some are written in narrative and others in lists of data. Some use new data and others use old data that assumes the reader has read the author's other works for complete understanding. Most strikingly, these authors vary in their development of the theoretical aspects of the question of the sacred (or variants thereof) in relation to their data. The best articles meld theory and data; others either do not develop theory or do not integrate it with their data.

The volume and the field of business anthropology would have profited from a pithier introduction that wrestled with the complementary and contrasting meanings and uses of the sacred in these writings. At times, the relevance of sacred space to every article seemed strained. While I appreciated the flexibility of approaches to the sacred, some articles gained little from this framework, or simply used their own more useful theoretical framework. A more developed conceptual introduction would have placed the articles within a set of questions, concerns, and possibilities that adhere to the concept of the sacred or sacred space in business contexts, broadening and differentiating its applicability.

The sacred has a broad spectrum of definitions here, sometimes functional, sometimes meaningful, and sometimes an object as in a religion. Articles point out the sacred in the form of awe, distance, secrecy, and grandeur. These forms have paradoxical effects: creative and meaningful, yet controlling and manipulating. Inducing the sacred often has to do with building, shaping, and reducing power, but with giving meaning to the lives of people and organizations. At times, the sacred implicitly is defined as values, ritual, or even patriotism.

Some authors demonstrate how aspects of the sacred are used to create and manipulate power. Moeran shows how department stores use space to induce awe in consumers' reactions to pottery exhibitions, thus increasing status and price. Yotova also reveals how a commodity like Bulgarian yoghurt is enhanced with national and natural images to take on an aura of sacredness that supports a brand – at least temporarily. Hamada Connolly's article poses a Japanese-American company party as ritual to evoke the power, difference, and agency that comes alive for employees, but she also invokes concepts of social network and neuro-anthropology to produce a well-rounded analysis. Wong investigates the social nature of two types of management philosophies in China and how they each control employees in different ways. He uses Comaroffs' ideas of hegemonic (unconsciously permeating) and ideology (obviously manipulated), and thus lends clarity to the analysis of how virtues and actions are presented and instilled in employees. All of these are excellent articles, but the latter two do not explicitly employ sacred as a concept, and go well beyond it.

Other authors make visible how what is deemed sacred brings meaning and innovation into businesses and workers' lives. Wang skillfully analyzes Chinese intellectual businessmen who give sacred meaning to their work

through an attitude that draws on Confucian-like virtues. He directly uses Demerath's theory of the sacred, adapting it for these contemporary men by proposing that they practice a transformative meaning of the sacred. Sedgwick contributes a discussion of Weber's ideas to argue that values permeating salaried men's identities in companies can be seen as an everyday religion supporting capitalism. His study reinforces ideas of postwar psychological characteristics or ideal culture as a form of the sacred. This can be contrasted to Krause's interesting article in which high-level Japanese workers use other aspects of the sacred (secrecy of distanced laboratories) to enjoy the fantasy of innovation outside of the iron cage of bureaucracy (that was threatening to encroach). The contrast suggests interesting contradictions in contemporary Japan that could be explored. Yamaki discusses international flight attendants, suggesting that their emotional work of offering introduces a sacred character to their work that sits awkwardly with its economic character. She leaves it unclear as to whether this is manipulative power or gives meaning to workers' lives.

Two authors write about the sacred in terms of organized religions. In both cases, the stories revolve around paradoxical hybridities and suggest the larger question of what kind of hybridity bridging practical and moral political economies is evolving. Jordan gives a fascinating study of the confrontation of religion and modernity in a hospital in Saudi Arabia where American customs of the original company and Islamic customs insisted on in other Saudi institutions find an uneasy compromise. Van Dijk conveys the irony that Dutch church organizations make decisions on business and legal grounds more than moral grounds – an interesting aside in a volume that traces the sacred in the economic.

Three authors writing on world expos take up the sacred as an experience that is evoked by huge celebrations that suggest the future of human values, technology, international cooperation, and national competition. These articles would be more persuasive if there were greater development of Nakamaki's theoretical link between the sacred and world expos (developed elsewhere) in relation to the data. Although the sacred as expressed in objects and activities symbolizing shared human values in nations and among nations is fascinating, the data was not well analyzed. Together with Yamaki's suggestion, that transborder work is a sacred journey, the changing meaning of the sacred could have been developed.

Thus, an important question that lurks in this volume is: How is the concept of the sacred changing in the context of market-oriented advanced/neoliberal capitalism? This should be explored in relation to the use and meaning given to the sacred by people and organizations and in researchers' analytic interpretations of the sacred. Wang comes the closest to pursuing this question, but it rears up variously. Ichikawa, for example, questions whether the casualness of more recent world expos detracts from its sacredness. Jordan suggests that shifting versions of hybridity between sacredness and modernity emerge in areas where religion is central. Krause argues that hypermodern technology and innovation distanced from view

create sacredness, but that this vies with bureaucratic and market control. In an era when commoditization, marketization, and privatization are glorified, when the economy appears to coopt or even embed social and cultural values within it, do humans begin to see the sacred in a different way than they used to? Is it both broadened and reduced to either a manipulation of power or a miracle of the survival of cultural and social values in our midst?

Nancy Rosenberger

Nicholls, Robert Wyndham: *The Jumbies' Playing Ground. Old World Influences on Afro-Creole Masquerades in the Eastern Caribbean.* Jackson: University Press of Mississippi, 2012. 293 pp. ISBN 978-1-61703-611-8. Price: \$ 55.00

The scholarship on Caribbean masquerades, festivals, and festive traditions has burgeoned in the last 10 to 15 years. If we include scholarship on Caribbean religions and religious practices that often overlap with festive traditions, we may add even more to the mix. Although some of this scholarship has sought to bring new theoretical and interpretive models to the table, quite a lot of it is still content to provide exhaustive descriptions, attempted genealogies of creolized terminology, and historical references. The end point of even this relatively atheoretical material is still very valuable in the sense that increasingly scholars and students have available rich source materials upon which to draw and evocative descriptions with which to engage. The best of this scholarship tradition, still, is that which has provided readers with some measure of interpretation. Sidney Mintz, Richard Price, John Szwed, Roger Abrahams, Robert Farris Thompson, Stephan Palmié, Frank E. Manning among others have, whether one is inclined to agree with them or not, offered their understanding of why such festive behaviors developed, what they have meant to performers and communities, and what they might mean in political, economic, or social-psychological contexts. In other words, scholars such as these offer us a way to view these performances. Melville Herskovits and his students, at the very least, encouraged readers to remember that African culture survived the Middle Passage and was everywhere to be found in rich diversity in the New World.

Although no such theoretical ambitions are present in Robert Wyndham Nicholls' book "The Jumbies' Playing Ground," the volume is a valuable addition to an area of African-Caribbean culture that is not quite as explored as, for instance, the carnival in Trinidad and Tobago, namely, the smaller islands of the Eastern Caribbean including the Virgin Islands, Saint Kitts and Nevis, Dominica, and Barbados. (Note: Barbados was not the first British colony in the New World nor in the Caribbean [11]; in the Caribbean that honor goes to St. Kitts founded in 1623.) These smaller islands, although the subject of their own literatures, are not often brought together under one investigative lens as Nicholls has done here. For this alone we owe the author gratitude. The number of traditions and their historical and cultural antecedents are really the focus of this volume.

Nicholls is positively exhaustive in his search for Eastern Caribbean masquerades and equally determined to seek out possible antecedents in both Europe and Africa for their presence in the New World. For example, Nicholls directs the reader to the demographics of migration from Europe to the New World, giving a sense not only of the regional basis for the masquerades but also a sense of who these migrants were and what conditions they faced that prompted the revival, continuation, or modification of their festive practices. It would be interesting to have a bit more of Nicholls' insights into, for instance, why overseers from the Scotland might bother to teach African slaves about their masking traditions, or indeed how such traditions were mixed and mingled. Certainly, it is useful to remind readers that a strict dichotomy of wealthy white plantation owners and enslaved Africans does not paint an accurate picture of life in the West Indies during the colonial period. When looking at, for instance, the creolization of African and European religious practices that resulted in such New World forms as Vodou, Santería, and Orisha, it is helpful to remember, as Sidney Mintz has, that in such places as Cuba and Puerto Rico, the *type* of Catholicism that encountered, for instance, Yoruba religion, was not that of Rome, but that of peasant churches in rural Spain where many of transplanted Europeans came from. This kind of insight is valuable because it provides not only a richer historical picture, but clarifies continuing social, political, and cultural dynamics in the Caribbean of the present. Nicholls' book might not be connecting those final dots in every case, but the volume gives the reader such a wealth of information that it encourages a wide range of possible interpretations.

The book is organized into seven chapters plus an introduction and a conclusion, four appendices and a healthy number of illustrative photographs and images. It also includes a foreword by noted scholar of West African and Caribbean performance John Nunley. The introduction and first chapter give the reader a basic overview of the Eastern Caribbean and its historical settlement by European powers and the African slaves they imported to work the plantations. It touches, as well, on the presence of Amerindians and their influence on this emerging New World culture. Chapter 2 provides a description of the aesthetics of masquerading in the Eastern Caribbean with a selection of songs and costumes types. Chapters 3 and 4 focus on the islands of the Eastern Caribbean delineating the kinds of masquerade forms to be found there and describing them in detail. Chapters 5 and 6 delve into the Old World antecedents (African and European) of the masquerades found in the New World and, finally, chapter 7 provides a comparison of Old and New World forms.

As useful as the book will be to researchers I do still lament the relative absence of a more folkloric/anthropological theoretical lens that might help the reader "read" these masquerades in some way. In that sense Nicholls could have given us more of what kinds of interpretation convince him. At this juncture in African Caribbean studies of festival our descriptive literature is quite abundant. The ways in which we read these things, however, can always use new material. For example, what is