

art form, but also what symbols of place it includes. This profession enables the artists to make a living in the traditional Navajo territory.

"No Place for the Delawares? Removal and Loss of Federal Recognition" by Claudia Haake discusses the long and ongoing struggle of this tribe to become recognized. In the 1860s, when the last removal of the Delaware from Kansas to Oklahoma took place, they selected a piece of land on the Cherokee territory. Since no treaty with the Cherokee existed, the government solved the problem with a short-term change of the original agreement by incorporating the Delaware into the Cherokee Nation, and thus, caused this tense situation for both tribes.

Bruce E. Johansen touches upon "A Sense of Place in Contemporary Native American Political Humour." The indigenous people of North America possess a lot of humour, which also aims at political injustices. For example, the abbreviation for the Bureau of Indian Affairs (BIA), is reinterpreted as the Bureau of Iraqi Affairs. Unfortunately, the Iraqis receive similar treatment from this "BIA" as the Native North Americans received from the original acronym.

"Sign Language: Native American Stories in National Parks of the American Southwest" by Katariina Altshul examines the contents of information signs referring to indigenous people. The examples include mythological explanations and religious importance of rock formations. The signs lack information on the tribes mentioned and at least one offers a simplified "tourist version" because in contrast to the Native North Americans, the visitors do not need this knowledge. References to the neighboring tribes are absent on signs of one national park despite many rights they have there. Although such connections are accepted by tourists, the national parks rather employ the ideal of nature free from any human contact.

Dawn Marsh Riggs describes in "She Considered Herself Queen of the Whole Neighbourhood: Hannah Freeman, Lenape Sovereignty, and Penn's Peaceable Kingdom" how the white Pennsylvanians twisted the history of their relations with the Native North Americans to their own advantage. Using Hannah Freeman (1730–1802) as an example, she not only illustrates the rapidly changing conditions this woman experienced during her life but also the establishment of myths after her death.

A city can be a fitting living space for an indigenous community is stressed by Max Carocci's essay "Living in an Urban Rez: Constructing San Francisco as Indian Land." Although nearly 80,000 Native North Americans were living in the Bay Area in 2000, they remained rather invisible because they were mistakenly allocated in other ethnic backgrounds. The early indigenous urban population tried to hide their real ancestry for fear of discrimination, and the BIA dispersed the relocated people and prevented contact among them, hence, no special quarters developed. Nevertheless, the Native North Americans found places to socialize among themselves.

Jacqueline Fear-Segal's essay "Dispossessing the Dead Indian: The Spatial and Racial Politics of Burial" illustrates the history of the Carlisle Indian School Cemetery, which was necessary because the government rejected burials for Native North Americans at a local cemetery for the white population. The school cemetery, which had been used during the existence of this institution from 1879 to 1918, was removed by the army, which took over the territory in 1926. Ironically, the army allowed their members and their relatives to be buried on the new land. Thus, the cemetery finally became one of mixed race.

"Landscapes and Skyscapes in Contest" by Sandra Busatta examines the different attitudes towards the erection of several telescopes on Mount Graham in Arizona. Although many outsiders believe that this mountain is sacred, only a minority of the Apache, together with some biologists and anthropologists, rejected the project. Instead, many Apache do not consider Mount Graham to be a holy place and stress the positive aspects of the telescopes. For example: science, education, jobs, and religion all play a significant part with the use of telescopes along with stars that are seen as a creation of their higher power.

From a project with a religious aspect to one which is completely profane: Susanne Berthier-Foglar's essay is dedicated to "Saving Sacred Mountains: The Example of the San Francisco Peaks." Lying on federal land in Northern Arizona, these mountains are unquestionably sacred to several tribes in the Southwest. Despite a considerable amount of questionnaires in the planning, arguments were found against the disapproving Native North American voices, which, e.g., reject the employment of used water for snowmaking. As a ski resort is only profitable in snowy winters, the question might be raised whether the project is shortsighted during times of global warming.

The last essay by Gabriella Treglia "A Very 'Indian' Future? The Place of Native Cultures and Communities in BIA and Native Thought in the New Deal Era" traces the Bureau of Indian Affairs education policy during this time (1931–1952). Her examples from the American Southwest show that boarding schools have some advantages over day-schools with their transport and water supply problems despite negative results. Unfortunately, the curriculum was one-sided, aimed at agricultural knowledge, which was thought to be fitting for a life on a reservation, but impeded good pupils in obtaining a higher education.

In summary, this compilation gives a graphic description of various aspects of location, whether in a geographical sense or in a human sense, where groups or individuals are placed or place themselves in a society. The essays of the publication are well-arranged; they are entertaining and provide new information. Therefore, it is a book very worth reading.

Dagmar Siebelt

Rice, Prudence M.: Maya Calendar Origins. Monuments, Mythistory, and the Materialization of Time.

Austin: University of Texas Press, 2007. 268 pp., illus. ISBN 978-0-292-71688-9. Price \$ 65.00

What you always wanted to know about the origin of the famous Maya calendar – you won't find it in this book. However, nobody should seriously expect to find it because at present there are no sound data that permit any dependable conclusions. Prudence Rice, a renowned archaeologist, is, of course, well aware of this difficulty and takes another, a double approach.

In the first line of reasoning she details on the conditions, the cultural environment in which the calendar – and she rightly does talk about the Mesoamerican calendar as a whole – must have developed. The regional coordinates are easily set: the Isthmian region in southern Veracruz and Tabasco, and a strip along the Pacific coast of Chiapas, where the Olmec civilization, their predecessors, neighbours, or descendants flourished. Practically the whole book is a compendium, a selective one, however, of the pre-Classic and Early Classic archaeology of this area. Selective in two ways: (a) The primary focus is on those archaeological data which can be interpreted as belonging to the sphere of ritual, ceremonial, and ideology. (b) But Rice uses proposed interpretations only if they suite her goals, without mentioning alternatives – with the exception of alternatives that she finds useful too. A critical discussion and evaluation is practically absent.

This procedure can be exemplified by a paragraph, characteristic for Rice's treatment of data and interpretations: "[1] Lowe (ibid.) reads the monument's basal panel, from left, as a bar representing a multiplier of 5, then five triangles each with a bar and three dots representing 8, yielding either 200 or 400. [2] The number 400 recalls the incident in the *Popol Vuh* in which the 'Four Hundred Boys' become the stars of the Pleiades, which set in the west in the early evening; for the modern K'iche' Maya, their disappearance marks the time for sowing crops (D. Tedlock 1996: 35). [3] As suggested, the death of the Four Hundred Boys might represent the abandonment of a hypothetical four hundred-day calendar" (118) The numbers in square brackets inserted by the reviewer mark the three superimposed hypotheses. The first hypothesis is the interpretation of graphic signs as numbers employed in an ambiguous multiplication. The second is the association of a number with a mythical element in a text which, at least in its known form, dates from colonial times. The third hypothesis is that this mythological incident in reality reflects a calendrical matter. To be sure, Rice also leaves space for an alternative interpretation of the monument: "A very different interpretation comes from Laughton (1997: 189–190), who sees it as a topographical representation of the eastern horizon as viewed from Izapa: the triangles represent the mountains and volcanoes, then a flat area representing the piedmont plain" (118). Rice does not comment or discuss any of the hypothesis, or even raise questions, for example, about the so called multiplier, or how a multiplication of 8 by 5 can result "200 or 400" or how the eastern horizon (Laughton's interpretation) can show the piedmont plain to the left,

which undoubtedly lies to the south of the volcanoes, of course to the right as seen from Izapa.

Rice's treatment of historical sources in Spanish has to be considered careless, to say the least. An example illustrates the negative effects: in her concluding chapter Rice refers (195) to "two early 'calendrical congresses'" mentioned in "the early Colonial-period Toltec *Relaciones*" of Ixtlilxochitl. First, among the known five historical works of Ixtlilxochitl there are no Toltec "Relaciones," but the "Relación de la creación del mundo ..." refers to the Toltecs. Rice's mistake is explained by her way of obtaining the information from a study whose authors say so. They give, however, the precise genealogy of the pertinent information and cite from the original – although in their own English translation. Ixtlilxochitl's text relates that the Toltecs in their capital of this time, Huehue Tlapallan, arranged a meeting of the wise men who, among other things, added a leap year to make the solar year concur with the equinoxes. There is no mention of a second meeting at all. The meeting happened according to Ixtlilxochitl's chronology in the year 5097 after the creation of the world (so far an Old World concept), which he implicitly equated with the AD 104 and the Aztec-style date of 1 *tecpatl* which, however, corresponds rather to AD 129. This is only one of the various calculation errors in Ixtlilxochitl who took his chronological framework from a contemporary *reportorio*, a European-style calendar booklet and used his own formula for the conversion of dates. Nearly all of the Aztec-style dates to be found in this section of Ixtlilxochitl's work read 1 *tecpatl*, which is the standard name for years of the beginning of something very important (also the Aztec emigrated from Aztlan in 1 *tecpatl*) and most unlikely to have any historical validity. Consequently there is no reason to take these dates as a basis for further speculations or interpretations.

There are also minor, rather technical errors which are disturbing in a book about calendar where precision of numbers really counts. The equation (on p. 31) "52 years = 37,960 days" is wrong; the correct result is 18,980 days. Other equations (on p. 176) are arranged in a confusing way, but say practically nothing more than $7,200 \times 20 \times 13$ is the same as $7,200 \times 13 \times 20$, namely 1,872,000, which is not at all surprising. And the following conclusions are tautological and, therefore, not significant: 144,000 (i.e., $7,200 \times 20$) is a *b'akt'un*, of course, because it is defined this way, and the Great Cycle is also defined as 13 *b'akt'un*.

The treatment of the literature is strongly one-sided. Besides excavation reports there is practically no mention of non-English literature. To give just a few examples: The monumental, though already somewhat outdated work of Alfonso Caso, "Los calendarios prehispánicos" (1967) is listed in the bibliography, but is mentioned only twice in the whole book, in both cases cited secondarily in issues of minor relevance (60, 214). Of the relevant contributions of Broda, Graulich, Tichy, and a few others only the English articles are mentioned that are mostly only considered versions. The preference

of English versions also applies to the Spanish historical sources, as the example of Ixtlilxochitl above demonstrates.

Rice's second approach is to uncover autochthonous knowledge of the emergence of the calendar. As the information on written documents and inscriptions is scanty, she feels that the Popol Vuh contains, in a mythical costume, a clue to the early calendar, notwithstanding the huge temporal distance between the time of the supposed origin of the calendar and the composition of the text. She even brings the two approaches together when she refers to interpretations of early monuments achieved by other authors on the basis of alleged relations with the Popol Vuh. She goes even one step further by seeing in certain monuments a proto-Popol Vuh, explaining one unknown by another unknown.

The result of these combined approaches remains very vague. Rice joins those authors who seek to find a natural model for the 260-days cycle, be it the gestation length, the interval between zenith passages in favourable locations or a hypothetical "agrarian year" (58), neglecting the question, how these non-contiguous time spans might have become cyclical. She hypothesizes that a selection of 13 of the 20 day names formed the "original mnemonic basis for the ... 365-day solar calendar" (61), an idea which is difficult to follow. The first steps towards the Mesoamerican calendar, she supposes, were already taken "during the fourth and third millennia B.C." (188) based on accumulated knowledge going back to Paleolithic times. The 260-days cycle and the 365-days year "were created in conjunction with seasonal settlement aggregations (macrobands) in the Late Archaic period" (189). And, finally, she concludes that the Mesoamerican calendar developed as a lunar calendar. No substantiating evidence can be found for all these hypothesis so far. Thus we have to wait for more data and a much more critical evaluation.

It is Rice's contention that from its beginnings the calendar shaped the political situation in the Maya region. She feels (following Munro Edmonson) that the locus of power changed in the form of the seat of a *ka'tun* every 256 years. This idea, which is the central concept of her earlier "Maya Political Science" (Austin 2004), cannot be discussed here because of limitation of space.

As a special feature there is a headline at the end of each section announcing "discussion," where the question of the calendar is supposed to be addressed. But a specific discussion is mostly lacking (for example, at p. 102 the calendar is mentioned superficially and only in half a sentence).

To sum up: Rice has written a very exhaustive, though not quite well balanced overview of possible views about the ancient calendar of the Mayas, but offers no dependable answers to the question raised in the title.

Hanns Prem

Rodemeier, Susanne: *Tutu kadire* in Pandai – Munaseli. Erzählen und Erinnern auf der vergessenen Insel

Pantar (Ostindonesien). Berlin: Lit Verlag, 2006. 408 pp. ISBN 978-3-8258-9604-1. (Passauer Beiträge zur Südostasienkunde, 12) Preis: € 34.90

Wie erforscht man das soziale und kulturelle Erbe einer anscheinend durch den Protestantismus stark transformierten ostindonesischen Lokalgesellschaft, die sich fernab der öffentlichen – auch der wissenschaftlichen – Aufmerksamkeit befindet? Und mit welchem Erkenntnisgewinn? Susanne Rodemeier führt in ihrer Dissertationsstudie eindrücklich vor, wie ein Forschungsfokus auf mythische Erzählungen mit Hilfe der Methode der Transkriptanalyse verschüttete Institutionen und soziale Beziehungen sowie einen erstaunlichen Reichtum an oralen Praktiken und Artefakten zu Tage fördern kann. Sie entdeckt dies in der Region Tanjung Muna auf der Insel Pantar und zeigt, dass diese Institutionen, Praktiken und Artefakte vor allem auf der Verehrung von Ahnen beruhen. Das dortige mythisch-rituelle System, das interessanterweise weit über die lokalen Grenzen ausgreift, trägt bis heute wesentlich dazu bei, eine regionale Einheit zu schaffen und mögliche Spannungen und Konflikte zwischen den bestehenden muslimischen, katholischen und protestantischen Religionsgemeinschaften und den staatlichen Instanzen zu neutralisieren: so lässt sich die zentrale These der Studie zusammenfassen. Andernorts in Indonesien, beispielsweise auf den Molukken und auf Sulawesi, haben sich die religiös und ethnisch aufgeladenen Konflikte bekanntlich in den letzten Jahren mit brutaler Gewalt entladen.

Die akribisch verfasste Monographie, die von einer beachtlichen Ortskundigkeit der Autorin zeugt, basiert auf einer einjährigen ethnologischen Feldforschung im Alor-Archipel von Mitte 1999 bis Mitte 2000 sowie auf verschiedenen kürzeren Aufenthalten zuvor und danach. Besonders erforscht werden die Mythenüberlieferungen und damit zusammenhängende Aspekte der Lebensführung der Dorfbewohner von Helangdohi und Hirangbako, zwei rituelle Zentren im Nordosten der noch kaum erforschten Insel Pantar. Seit Anfang des 20. Jhs. waren calvinistisch-protestantische Missionare in diesem Gebiet tätig. Anders als die katholische Kirche auf der weiter westlich gelegenen Insel Flores, verbot die niederländische reformierte Kirche die Ahnenverehrung. Daraufhin vernichtete die Bevölkerung viele ihrer Erbstücke und schränkte ihr Ritualleben stark ein. Es erstaunt deshalb, wie reich das kulturelle Erbe der Redekunst ist, das Rodemeier sichtbar macht.

Heute findet man im untersuchten Gebiet eine komplexe Zusammensetzung religiöser Gemeinschaften vor. So gibt es sowohl im Küstengebiet als auch im Bergland von Tanjung Muna muslimische, protestantische und katholische Gruppierungen, was für Indonesien ungewöhnlich ist. Ungewöhnlich ist auch, dass das Bergdorf Helangdohi trotz des vorherrschenden Protestantismus in der Region heute mehrheitlich katholisch ist. Die Bewohner dieses Dorfes beanspruchen einen hohen Status, denn es gilt als Ursprungsort der politischen Einheit des gesamten Alor-Archipels, was mythisch legitimiert wird. Hier lässt sich ergänzen, dass es gemäß der Monographie "Longing for the House of God, Dwelling in the