

Sammelns für das Königliche Völkerkundemuseum in Berlin entzogen wurde, da die gelieferte Ware zu minderwertig gewesen sei. Auch der besagte Briefaustausch zwischen Herbert Mueller und Berthold Laufer ist in dieser Hinsicht bezeichnend: Der Ostasienwissenschaftler und Sammler chinesischer Kulturgüter für das Field Museum in den USA lehnte nicht nur den angebotenen Ankauf von Objekten, sondern jegliche Nennung im Zusammenhang mit kommerziellen Händlern mit chinesischen Antiquitäten und mithin Mueller als autodidaktischen Experten kategorisch, fast möchte man sagen, schroff, ab (139f.).

So bietet der von Hartmut Walravens herausgegebene Band, neben allerlei interessanten Details zur Zeit und zu den besuchten Orten, vor allem Einblick in Welt und Denken eines mit einer ersten Ausbildung in Berlin erst angehenden Chinakenners, der seit den 1910er-Jahren in Ostasien in Ereignisse und Bewegungen und auch viele Zufälle seiner Zeit verstrickt war. Das Leben des zwischen vielen Fronten im chinesischen Inland wie auch zum Ausland (Japan) irgendwie sich hindurch navigierenden Antiquitätenhändlers und Journalisten hatte am Ende etwas Tragisches. Es verdichtet sich das Bild zu einem Gesamteindruck, dessen Konturen wie auch Ein gebundenheit in Netzwerke von Akademikern, Reisenden und Politikern die Forschung in verschiedenen Feldern weiter beschäftigen werden. Das Bild harrt der Kontextualisierung des von Mueller Aufgeschriebenen und anderen Perspektiven. So liest man in dem kürzlich erschienenen Beitrag „Historische Tonaufnahmen ostasiatischer Musik im ethnologischen Museum Berlin“ (R. Kopal. In: Y. Filipiak und D. Schaab-Hanke [Hrsg.], Ostasiatische Musik und Musikinstrumente in Sammlungen von Museen. Gossenberg 2019: 157–170) eine vorsichtige Würdigung der handwerklichen Sammlarbeit von Herbert Mueller. Danach hielt er sich am Beginn seiner Zeit in China für die Wachswalzenaufnahmen chinesischer traditioneller, ritueller und Theatermusik, selbst wenn er dies nie explizit erwähnte, offensichtlich an die Hornbostel'schen Anleitungen zur wissenschaftlichen Dokumentation von Musik aus dem Jahr 1908: „Zumindest berücksichtigte er viele der dort formulierten Anforderungen: So enthalten die von Mueller angefertigten Aufnahmen fast alle zu Beginn eine Ansage mit einem Hinweis auf die Art des aufgenommenen Repertoires sowie einen Stimmtón, der einen für die spätere Analyse wertvollen Hinweis auf die korrekte Abspielgeschwindigkeit des Wachszylinders gibt. Zudem fertigte Mueller eine Dokumentation seiner Aufnahmen an, in der er Informationen zu den aufgenommenen Stücken und zu den ausführenden Personen dokumentierte“ (Kopal 2019: 166).

Am Ende legt die Lektüre des Bandes nahe, dass die Interessen und die Vorgehensweise beim Beschaffen von Objekten in China im Verlauf des Aufenthaltes in China einer zeitlichen Entwicklung unterlagen, in der Wissenschaft und Handel zunehmend nahe beieinander lagen.

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Welch, Cameron: „Land is Life, Conservancy is Life.“ The San and the N̄a Jaqna Conservancy, Tsumkwe District West, Namibia. Basel: Basler Afrika Bibliographien, 2018. 277 pp. ISBN 978-3-906927-02-2. (Basel Namibia Studies Series, 20) Price: € 46,49

Cameron Welch's „Land is Life, Conservancy is Life.“ The San and the N̄a Jaqna Conservancy, Tsumkwe District West, Namibia“ is a study on San access to land and resource rights at the interface of Indigenous Rights, the CBNRM (Community Based Natural Resource Management) policy in Namibia, the CBNRM practice in Tsumkwe West, and the Namibian Land Reform. Six comprehensive chapters between the introduction and the conclusion explore how the N̄a Jaqna Conservancy has become the central institution through which the San experience and negotiate not only questions of conservation and development but also of indigenous and social identity. The book is the published version of Cameron Welch's PhD thesis, obtained from McGill University in Montreal.

The introduction (chap. 1) starts with a moving description of the inauguration ceremony of N̄a Jaqna Conservancy in December 2003 and sets the scene by touching upon the role of the San in anthropology, the positionality of the author, the methodology of the study, and by introducing the following chapters. Welch's positionality (17f.) is of particular interest for the study. Before engaging with the N̄a Jaqna Conservancy, he completed a Master's project related to the tensions surrounding the implementation of the national Land Reform Program in Namibia. This certainly provides the background for his well-informed and differentiated description of the consequences of the Land Reform Program for the N̄a Jaqna Conservancy. He then became an employee of WIMSA, the Working Group of Indigenous Minorities in Southern Africa, a regional San non-governmental support and advocacy organization. His job was to support the establishment of the N̄a Jaqna Conservancy for two years. He took part in the establishment of its governance structure, the creation of a resource zonation plan, and of the management and utilization plan as required by the government. He further authored the conservancy's first five-year development plan, which formed the basis for a number of grant agreements. During return visits since 2007, he came back as a researcher following “local identification of the need for someone to document the rapid changes unfurling in N̄a Jaqna” (18). Unfortunately it remains unclear what “local” means in this case: the San of N̄a Jaqna or WIMSA, or both, or others. It also remains unclear what exactly the “various additional roles with the Conservancy and WIMSA at their request” (18) were. In the following chapters one misses a detailed description and reflection of the role of the author within the micropolitics and discussions, both within the Conservancy Committee and in relation to government and other national institutions and of his impact on particular decisions and developments, or the discussions and negotiations between the San and the

author, which must have taken place and cannot always have been free of conflict and dissent. While the author states in the introduction that his study is meant to “give the San of N̄a Jaqna a platform from which to express themselves” (16), the book is still an academic analysis, selecting quotes from San where they fit. Nowhere the end of the study time is stated, but from dates in the text it seems to have ended in 2009. Given the large time gap between 2009 and the publication of the book in 2018, a short summary of the following developments would have been desirable.

Chapter 2 gives an overview over the history of the area, which in 2003 became the N̄a Jaqna Conservancy in Tsumkwe District West and was part of the Bushmanland homeland under the South African administration up to Namibian independence. The aim is to explain the implications of this history for current claims to land, resources, and indigenous rights as asserted by the San of N̄a Jaqna today. The account is based on archival documents, academic accounts, and government reports, and also includes a depiction of earlier developmental efforts in the area by the Namibian government. While the author states right from the beginning that most written sources focus on the Ju|'hoan of Nyae Nyae in Tsumkwe District East, he still presents a continuous historical narrative, borrowing or extrapolating from what was documented for Tsumkwe District East, instead of pointing to and reflecting on the relevance of the gaps in the written sources for the N̄a Jaqna area. It is also irritating that the evaluation of various developmental efforts after Namibian independence before the establishment of the Conservancy, in particular those by ELCN (Evangelical Lutheran Church in Namibia) and the MLRR (Ministry of Lands, Resettlement, and Rehabilitation), is outright negative, with positive evaluations by quoted San voices being disqualified as “almost romantic” (41).

Beyond these points of critique, the study provides a very differentiated analysis of the complexities of the relevant actors and discourses for the land right struggles of the San in N̄a Jaqna and presents them as active and creative participants in a complex, politicised, and contested process struggling to re-establish control of local resources.

Chapter 3 deals with San strategies in seeking to gain and maintain rights to land and resources by engagement with the global indigenous rights discourse in a situation where first occupancy cannot be brought forward as a historical fact since many San in the area moved there only in the 1970s and 1980s. Nevertheless, they try to make use of the general San identity as indigenous people in Southern Africa and of a general claim for the right for self-determination. The chapter includes a valuable outline of the various definitions of indigeneity contained in international covenants and declarations and a discussion of the applicability of these definitions to the San. It shows how the San of N̄a Jaqna use or restrain from using their indigenous identity according to context, i. e., whether dealing with

donors, the media, or government institutions. It also shows the influence of international law on domestic policies even in countries which, like Namibia, have not (yet) sanctioned international conventions on indigenous peoples but, nevertheless, answer respective claims by programs for “most marginalized peoples.”

Chapter 4 examines the CBNRM framework and critiques of such an approach. CBNRM is a rural development strategy that tries to reduce rural poverty and safeguard biodiversity by supporting empowerment, participation and self-determination of the rural poor. The approach developed as a reaction to critiques of earlier developmental efforts that did pay less attention to local knowledge and processes. CBNRM in the form of conservancies where local communities give themselves an organisational structure to control natural resources on a demarcated stretch of land has been embraced by the Namibian government, NGOs, and donors alike. The chapter also addresses critiques of the CBNRM approach and sketches the legal framework of conservancies in Namibia as background information for implementation of CBNRM in N̄a Jaqna.

Chapter 5 analyses the actions and debates around the establishment of the N̄a Jaqna Conservancy, its boundaries and internal institutions and regulations. The chapter comprises an insightful analysis of the problems with the “C” in CBNRM, i. e., the problems with defining a community, and how they manifest in Tsumkwe West. It convincingly argues that the impact of the conservancy is not just to be measured by its efficiency for providing conservation and economic outcomes but, at least as importantly, how it impacts on transforming social practices, ideas, differences as well as notions of belonging and exclusion, while creating and making work the conservancy institutions.

Chapter 6 examines debates surrounding the National Land Reform Program in Namibia and San engagement with these debates. It shows the challenges that the implementation of this national program has presented to the San in N̄a Jaqna Conservancy in their attempts to gaining and protecting rights over and access to lands via the Conservancy structure. This sets the background for the description in chap. 7 of claims and counter-claims from San and non-San groupings to land in the Conservancy, and from the government by its efforts to transform parts of the area into small-scale farms. Both chapters are proof of the author’s deep insights into the complexities and tensions around Namibia’s National Land Reform Program as well as into the dynamics and complexities of the situation within and around the N̄a Jaqna Conservancy.

The study is completed by a conclusion and supplemented by a list of acronyms, a bibliography, a timeline from the 1850s up until 2011 (258–260), an explanation of the click symbols in Khoisan languages, a list of meetings related to the issue of small scale farms revealing the author’s involvement, and an index. The book is the 20th volume in the Basel Namibia Studies Series, and the 4th in this series dealing with San. While

the series has an appealing layout, it is regrettable that the book itself contains many typos and a number of missing biographical references.

Overall, Cameron Welch's "Land is Life. Conservancy is Life" is a meticulous study of a specific CBNRM project in Namibia which is discussed with respect to all relevant political and discursive contexts. It is of interest and recommended for reading to everyone interested in discussions about Africa's indigenous populations, in the dynamics of San political standing and institutional transformations, and in participatory developmental approaches.

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Willford, Andrew C.: The Future of Bangalore's Cosmopolitan Pasts. Civility and Difference in a Global City. Honolulu: University of Hawai'i Press, 2018. 245 pp. ISBN 978-0-8248-7290-8. Price: \$ 72.00

In this book, the author brings to the foreground a timely and pertinent question relevant not only to Bangalore but to several other Indian cities – what are the mechanisms that reduce a city with a rich and diverse linguistic and cultural past into a monocultural and monolinguistic future? What forces transform a fluid and fuzzy identity of the past into a rigid and definitive identity of the present? Who benefits from this new casting and who suffers? The book also explores the forces that emerge as a response to guard that "cosmopolitan past". The book is based on the author's own research of over 20 years in Bangalore and borrows from the works of Arjun Appadurai, Sudhir Kakar, Ashis Nandy, Benedict Anderson, Thomas Hansen, Derrida, Lacan, and others.

The author calls the book a "set of ethnographic essays, reflections, and observations" (8). It is organised into 8 chapters and a short conclusion. In the introductory chapter, the author sets up the stage for rest of the book by delving into the notion of identity in a "modern, postcolonial world." Chapters 2 through 5 describe the production of "internal others" through reconfiguration of linguistic (Kannada vs. Tamil) and religious identities (Hindu vs. Muslims) and the violence induced by the process. Chapters 6 through 8 describe the processes that have emerged as a response to the reconfiguration leading to the endurance of "pluralism and civility" in the city. Though there are forces trying to erase the history of multiculturalism, that history is just getting buried only to resurface in different places in different ways.

The 2nd chapter provides a short chronology of Bangalore's history – from precolonial era to postcolonial times. The chapter briefly touches upon the founding of Bangalore in 1527 by Kempe Gowda, who later in the book is contested to have a lineage linked to Kannadigas and Tamilians. The multilingual roots start with the founding father of the city. The 3rd chapter narrates two major riots linked to Tamil Nadu and Tamilians living in Bangalore – the kidnapping of a famous celebrity, Dr.

Rajkumar, and the division of Cauvery water between the states of Karnataka and Tamil Nadu. It describes the translation of the creation of "ethnic and linguistic" into violent disputes. However, the creation of Kannada vs. Tamil sentiment traverses a long historical timeline starting from ancient India to colonial and postcolonial times. The 4th chapter examines the roots of linguistic nationalism by summarising Kannada and Tamil language movements postindependence. The 5th chapter is the longest chapter, close to 50 pages, in the book that provides insights into the workings of Ramakrishna Mission (RKM) and its public perception. The chapter problematises RKM by juxtaposing its sympathy-based mission with its support for Hindutva ideology. This is also the chapter where Muslims enter the conversation through the violence incited during the demolition of Babri Masjid in 1992. In chapter 6, the author further strengthens the cosmopolitan history and fluid identity of Bangalore by analysing architecture and inscriptions in temples of three villages (bustling neighbourhoods of contemporary Bangalore) and a slightly distant town. Chapter 7 describes the concept of "Political *Darshan*," borrowing from A. R. Vasavi, by walking readers through the history of the unveiling of the statue of a Tamil philosopher.

Chapter 8, titled "The Psychiatric Troubling of Identity" is the most important chapter of the book. Though all the previous chapters are interlinked case studies, the coupling is not very tight. This chapter ties them all together and interprets them with the lens of psychology and how it leads to the "troubling of identity." Relying heavily on Sudhir Kakar, the case study delves into the "dislocations" produced by the changes since the formation of Bangalore in 1956 and the impact of globalised Bangalore on its people. The study focuses on two patterns – changing gender dynamics and inability to differentiate between dichotomies, particularly between the self and the other. People are lost in the flux of social and cultural change. The "intellectual and cultural strain" engenders ideologies that provide "certitude" in an uncertain world. Also, modern statecraft can only survive by inventing enemies and ideologies come handy. The author argues that both psychology and phenomenology are required to explain the irrational attachment to a particular identity.

The book focuses on the struggles of Tamils in contemporary Bangalore and touches upon the challenges of Muslim community, particularly women, to some extent. Chapter 8 elaborates on the psychological stresses of Information Technology (IT) professionals. However, the book does not recognise, if not describe, the problems of communities migrating from the northern parts of India. Also, the book heavily relies on "reconstituting of ritual spaces" in temples and shrines. The author could have also recognised language centric marriages and nepotism in the employment sector. The book also does not fully acknowledge the effects of British rule on modern India. India's "statecraft" is a derived version of the British Raj which labelled each of its Indian subjects