

Sammlungen (37ff., Kunst- und Wunderkammern [43–54], Kabinette [54–59], Küchen [59–64] und Bäder [64–66]), sodann die Gebäude und Innenräume (69ff., Schlossbauten [73–79], Innenausstattungen [80–87], Bücher [87–89], Modelandschaften [89–104], Funktionen [104–124], Gärten [124–153], Orangen und Orangerien [153–160] und Maulbeerbaumplantagen [160–167]) behandelt werden, im zweiten hingegen der Niederschlag der China-Rezeption im Spiel (171–336) – hier einer Bandbreite, die vom Schachspiel, über das “Buch der Wandlungen” bis hin zum Theater reicht. Beschlossen wird der Band von einem Fazit (337–356) auf das die formalen Teile, wie Quellen- und Literaturverzeichnisse (357–402), Abkürzungsverzeichnis (403) und Danksagung (405–406) folgen. Im Zwischenfazit zum Komplex Sammlungen arbeitet die Vf.in anhand des zuvor Ausgeführten vier Phasen der Ausstattung von Schlössern mit chin. und chinoisen Werken heraus. Eine erste Phase der Kunst- und Wunderkammern in der Zeit von ca. 1600 bis ca. 1700, eine zweite Phase der Sammlungsräume (ca. 1650 bis ca. 1750), eine dritte Phase der chin. Kabinette (ca. 1700 bis ca. 1750) und eine vierte, die sie als Phase der gestalterischen Freiheit bezeichnet (1763–1800) – eine Phase in der vor allem chinoise Objekte in alle Bereiche der Raumgestaltung Aufnahme finden. Nun müssen anlässlich der Rezension nicht alle Erwägungen der Vf.in hierzu oder beispielsweise zum Kulturtransfer rekapituliert werden und es mögen einzelne Hinweise ausreichen.

Zu den von der Vf. herausgearbeiteten Phasen, welche mit dem aufgeklärten Absolutismus einhergingen, gehörte natürlich auch die Programmatik im Kontext der Religionsfrage, wobei die religionsbezogene China-Rezeption durchaus hätte angerissen werden dürfen. Allerdings gilt hier, wie im Falle aller anderen Aspekte der An- und Übernahme, dass die Bezugnahme auf die Religions- und Geisteswelt Chinas im 18. Jh. keines Verständnisses der tatsächlichen religiösen Verhältnisse in China (etwa des Buddhismus, Daoismus oder der chin. volksreligiösen Vorstellungswelten) noch der Religionen im Reich der Mitte selbst bedurfte (der Daoismus war – von Übersetzungen, die letztlich bloß Auszüge aus dem “kanonischen Schrifttum” darstellten und bereits seit dem ausgehenden 17. Jh. verfügbar waren, einmal abgesehen – nahezu vollkommen unbekannt im Europa des aufgeklärten Absolutismus, die Erforschung des Buddhismus steckte noch in ihren Anfängen, wobei die ersten substantiellen Erkenntnisse ohnehin anhand des nördlichen Buddhismus, wie er uns im ausgehenden 18. Jh. im Russischen Reich begegnete, gewonnen wurden und festzuhalten ist, dass die Buddhologie eine jüngere Disziplin darstellte als etwa die Sinologie), sondern war auch hier Reflektion aufkommender westlicher Ideale, etwa der Religionsfreiheit, wie sie beispielsweise im Falle des als Thronfolger eines protestantischen Fürstentums insgeheim zum Katholizismus konvertierten späteren Kasseler Landgrafen Friedrich II. in Mulang – wo neben einer (noch heute erhaltenen) Pagode auch eine (nicht unmittelbar zum “Chinesischen Dorf”

gehörende) Moschee errichtet worden war – ihren Ausdruck fand. Hier wurde etwa das Bildnis des Buddha in eben jener Pagode in den zeitgenössischen Aufzeichnungen des Hofes wahlweise als “Buddha”, “Bonze” oder gar als Abbild des “Konfuzius” geführt (bei diesem handelt es sich um eine der von Menne erwähnten “drei Chinesenfiguren”, die Johann Daniel Heyd – nicht “Hyd”, wie auf p. 330, in Anm. 457 angegeben – zusammen mit den zwei – nicht einem, wie ebenso dort angemerkt – Drachen geschaffen hat). Einer Einbeziehung der Buddhismus-Rezeption innerhalb der China-Rezeption (und darüber hinaus) dürfte natürlich zum jetzigen Zeitpunkt noch das Fehlen einer umfassenden Geschichte des Forschungsfaches Buddhologie als solchem und der sich hier ergebenden Dimensionen der Rezeption entgegenstehen.

Einige einzelne Aspekte der China-Rezeption hätten durchaus hinzugezogen werden können – so etwa die vereinzelt Beispiele der Integration chinesischer Schriftzeichen in Schöpfungen westlicher Künstler (hier zumeist ohne jede Kenntnis des Chinesischen oder auch vollkommen entfunktionalisiert als dekorative Elemente) oder Spezifika des “Manžu-China”, die bis in spätere Epochen hinein als feste Bestandteile eines China-Bildes nachwirkten und bereits im 17. und 18. Jh. eine Aufnahme in die China-Rezeption gefunden hatten (z. B. die Zöpfe der Männer – von Menne im Zusammenhang mit der Rolle des Chinesen im Theater angesprochen) oder in Moden ihren Niederschlag fanden (etwa “Mandarinpelze” – im Zweifelsfall sogar aus importiertem Otterfell).

Nun sollen diese Anmerkungen nicht als Monita hinsichtlich irgendwelcher Versäumnisse der Vf.in verstanden werden, wengleich sich natürlich weitere “kleinteilige” Ergänzungen anbringen ließen – so wäre ein Sachindex hier sicher nicht fehl am Platze gewesen –, sondern vielmehr als Hinweise für mögliche Aspekte in einer weitergehenden Befassung mit einem ausgreifenden Themenkomplex, dessen Behandlung Attribute wie “erschöpfend” und “umfassend” geradezu verbietet. Die Arbeit der Vf.in ist sicher in jeder Beziehung das, was man als “vollständig gelungen” betrachten darf, zudem ein ganz vorzüglich geschriebenes “Kabinetstück” disziplinenübergreifender Arbeit und zweifelsohne ein Genuss für all jene Leser, die mit den behandelten Standorten der unterschiedlichen Formen der China-Rezeption des ausgehenden HRRs vertraut sind.

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Merlan, Francesca: Dynamics of Difference in Australia. Indigenous Past and Present in a Settler Country. Philadelphia: University of Pennsylvania Press, 2018. 301 pp. ISBN 978-0-8122-5000-8. Price: £ 48.00

In “Dynamics of Difference in Australia. Indigenous Past and Present in a Settler Country,” Francesca Merlan explores, from the viewpoint of history and anthropology, dimensions of difference that arose during pow-

er-laden encounters between indigenous and nonindigenous people at different points in time.

The preface immerses Merlan's readers into the forty-year long fieldwork she has conducted in the Katherine region of the Australian Northern Territory. Merlan arouses their interest from the onset by subtly replacing the central themes of the book in the historical, social, economic, and political reality of this region. She draws a picture of the enormous changes that the Aborigines of that area have undergone since colonisation around the 1880s to the present day.

The introduction that follows poses a more theoretical framework. For its relevance of the persistence of difference between indigenous and nonindigenous people, Merlan opens her book with "Recognise," the Australian government initiative to recognise the indigenous Australians in the constitution. Reflecting on the Australianist anthropology engagement with difference, she insists on the need to consider the indigenous experience of change historically and in relation with the nonindigenous side, not as a separate realm. The eight chapters of the book thus embark the readers on a journey from face-to-face interactions of indigenous people with explorers and colonists to contemporary mediations with actors and institutions at the national level.

Indigenous people across the continent drew on their pre-existing cultural practices when meeting White people. In chap. 1, Merlan explores two kinds of the reactions they manifested to relate to these outsiders. First, their refusal of sensory contact, a form of deliberate and temporary nonengagement which blocked the reciprocity of the exchange. Second, the identification of White people with specific dead persons, a mode of interaction allowing integration into their own social categories.

Chap. 2 is devoted to imitation (instructional and comic), another form of reaction indigenous people displayed. Merlan suggests that imitation is both a general human and a specific cultural capacity, not a characteristic of primitiveness. In colonial encounters, it was relational as it involved mutual awareness between parties. Due to the uncertainty of these encounters, imitative behaviours were unconventional and momentary. They were a means to establish greater contact with the other through identification while, at the same time, a means of self-definition through differentiation.

In Chap. 3, Merlan addresses the different valuation of "things" between indigenous and nonindigenous people. To regulate their exchanges with the indigenous and achieve their colonial purposes, the colonists brought material items. Contrary to their expectations, the latter were reluctant to accept them. The indigenous' appreciation was culturally shaped and their interest rested in things as "a basis of shared identification" (98). The objects of their attention were the outsiders themselves. Merlan stresses the difficulties for the Aborigines and their visitors to match one another's emotions ("interaffectivity"), attention to things ("interattentionality"), and intentions ("interintentionality") (76f.).

The next two chapters are complementary. Chap. 4 considers "treachery" as a means for the Whites to express indigenous difference. The explorers and settlers realised that they did not know what the Aborigines thought and felt uncertain and betrayed. Merlan shows, that, as colonisation intensified and the boundary between settlers and indigenous thickened, "treachery" developed into a generalised stereotype that legitimised violence against the latter and their elimination. Chap. 5 focuses on "cruelty," a moral judgement Aborigines applied to Whites causing them suffering without reason. Unlike "treachery," it was not used as a categorical marker. Due to the openness of their kin-based system of relationships, the Aborigines had what Merlan calls "the 'permeable' approach to relatedness" (149). As a result, Whites were not generalised as cruel but were treated in their particularity. Nonetheless, as Merlan suggests, Aborigines have increasingly come to categorise them in racial terms.

Chap. 6 concerns the regulation of indigenous people through official governmental policies. From "protectionism," to "assimilation," and "self-determination," indigenous people were excluded and included depending on the artificial categories the Australian government imposed on them. From the 1970s, state liberalisation made possible the "self-definition" of people as indigenous. Merlan argues that the large and diverse indigenous category that has emerged and has generated an indigenous-nonindigenous polarity is endowed with an unprecedented political potential.

Chapter 7 deals with indigenous and nonindigenous different orders of value over the Coronation Hill sacred site dispute (1985–1991). Merlan explains that no pluralist resolution over the possible mining of the site could be reached between the various interests involved. The approaches of the three indigenous "elders" consulted about the customary significance of the area differed and the beliefs they shared were deemed archaic or fabricated. In 1991, Prime Minister Bob Hawke settled the case by prohibiting mining. He resolved the asymmetry of boundaries between indigenous and nonindigenous concerns by referring to common respect for religious belief, a position that contradicted powerful economic interests and contributed to his loss of ministry.

In her concluding chapter, Merlan revisits the "Recognise" initiative. To unveil what it covers, she retraces the different proposals to repair indigenous-nonindigenous relations that have unfolded at the level of the nation-state since the constitutional referendum of 1967. As she remarks, the terms of recognition concentrate solely on indigenous cultural difference. Some indigenous activists are thus orienting the debate on terms, such as "sovereignty" and "treaty," that would also recognise indigenous political capacitation.

One strength of the book lies in the fact that Merlan's analysis is always grounded in concrete examples issued from historical sources and her own ethnographic research. Her long-term experience in the Katherine re-

gion always guides her theoretical demonstration. The voices of the marginalised Aborigines she has been working with are heard and given prominence. As Merlan rightly points out, they do not form an undifferentiated and unified whole. Although not specific to that local setting – for instance, it is also the case of the Aborigines Noongars whom I work with in the South West of Australia – , it is crucial to note that their experiences, interests, and objectives are diverse, sometimes even contradictory, and their relations to White people differ.

Another major strength is precisely Merlan's treatment of indigenous and nonindigenous mutual but asymmetrical engagements. The book never indulges in a binary and sterile opposition between the dominated and the dominant, the Aborigines on one side and the colonial or state actors on the other. Most importantly, Merlan insists on the need to adopt a relational and flexible definition of the concept of culture that takes continuity, but also change, into account. As such, she advocates the sedimentation of culture, an approach that "[considers] culture as a spectrum of action and disposition of which actors are more and less aware" (29). This would allow to do away with discourses that still characterise indigenous Australians in terms of "authenticity" or "acculturation."

Merlan's analysis is a valuable contribution to the comprehension of the present state of indigenous-non-indigenous relations and public policy relating to indigenous people in Australia. It reveals that racialisation is a process of history that has bounded indigenous-non-indigenous differences. Thus, to go beyond recognising indigenous Australians solely in terms of "cultural" difference, a reconciliatory process of recognition would have to acknowledge their ways of being.

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Moreno Yáñez, Segundo E.: *Religiones aborígenes en Andinoamérica Ecuatorial*. Baden-Baden: Academia Verlag Sankt Augustin in der Nomos Verlagsgesellschaft, 2018. 339 pp. ISBN 978-3-89665-743-5. (Studia Instituti Anthropos, 57) Precio: € 45,00

In this book Segundo Moreno Yáñez advances his prolific scholarship with a unique, comprehensive discussion of indigenous religious beliefs and practices, with a focus on Ecuador. The study traces evidence from the earliest human settlements through the Inca occupation, with some references to modern rituals. Moreno Yáñez uses general theories from scholars of religion, especially Mircea Eliade, to analyze religious practices based on evidence from archaeological studies and colonial era chronicles. Although the author includes information on the history of indigenous religion in Peru, the main focus is on Ecuador, making the work a significant contribution to studies of "Andean religion," which are heavily focused on Peru. There is not one overall argument about indigenous religion; such a task would be difficult given the depth and breadth of

the study. However, the author identifies several common themes that can be traced through time, and within each chapter he provides analyses and hypotheses about the significance of archaeological findings. The overall aim of the book is to unify contributions from archaeology, ethnohistory, and comparative religion in order to understand the history of indigenous religion, which is necessary to understand the development of Ecuadorian colonial Christianity. Before giving an overview of the chapters, I should state that my background is in Andean cultural anthropology, so I will not discuss the author's interpretations in relation to debates within the field of Ecuadorian archaeology. However, Moreno Yáñez provides well-documented evidence for his analysis, which makes the book fascinating, very informative, and encyclopedic in its content.

The book begins with a good overview of hunter-gatherer religion and the Paleoindian Period, followed by a focus on the transition to food production, and how the domestication of plants led to transformations in religion. Using Eliade's approach to study religion during the transition from hunting to food production, the author carefully examines how this process unfolded in Ecuador. With plant domestication came the need to measure time, the development of calendars, a focus on the sacredness of plants and the mysteries of cycles of rebirth and renewal, the rise of shamans, and a transition from feminine divinities to masculine ones. Much of the evidence presented for agricultural developments in coastal Ecuador is limited to studies from the 1970s and 80s. After discussing the spondylus shell trade, the author turns to archaeology and colonial chroniclers to present evidence for a pan-Andean cosmology, including myths of the gods moving from the northwest (coastal Ecuador), to the southeast (coastal Peru). He ends the chapter by emphasizing pan-Andean elements of religion around the god Con and his relationship to water.

In chapter three the author discusses approaches from comparative religion on paths to ecstasy. This chapter includes a thorough discussion of hallucinogenic plants and their role in religion in the Old World as well as the Americas, before turning to specific archaeological evidence from Ecuador. This leads to an analysis of symbolism of spiritually-powerful animals, giving due attention to the well-known feline and serpent symbolism in South America but also revealing the importance of animals represented in pre-Columbian artifacts that have received less scholarly attention, such as the opossum, various birds, and bats. In his discussion of archaeological findings, he backs up his interpretations with information from myths and archaeological sites in Peru, thereby placing the Ecuadorian evidence within an overall South American cosmology. Much of the symbolism relates back to the enduring themes of fertility, death, and rebirth. The analysis includes some detailed discussions of Quechua terms and concepts, broken down into multiple associations. At times, the author's discussion of the multiple concepts expressed by sym-