

(viii). Als breiter Einstieg mit zahlreichen höchst aufschlussreichen Schwerpunktsetzungen ist der Band, der bei einem weiteren Neudruck sowohl sprachlich als auch hinsichtlich einiger Abbildungen und vornehmlich Abbildungsbeschriftungen (z. B. einheitlich Termini oder Trivialbezeichnungen) optimiert werden könnte, jedem Studierenden der Zoologie zu empfehlen und kann auch den angehenden Anthropologen/Humanbiologen nachdrücklich empfohlen werden. Winfried Henke

Hoek, A. W. van den: Caturmāsa. Celebrations of Death in Kathmandu, Nepal. Ed. by J. C. Heesterman et al. Leiden: CNWS Publications, 2004. 188 pp. ISBN 90-5789-098-4. (CNWS Publications, 133) Price: € 20.00

The untimely death of the author, the Dutch anthropologist and Indologist Albertus Wilhelmus van den Hoek (b. 1951), after a road accident in India in 2001, lends poignancy to the title of this posthumous, deceptively modest volume, published by his colleagues in Leiden and Kathmandu. "Deceptively" because in spite of its unassuming appearance (188 pages, softcover, black and white photos only), it is an important and well-researched contribution to the study of the religion of the Kathmandu Valley, a field of study to which the author from around 1990 had decided to devote all his energy and in which he had already published a considerable number of substantial contributions.

Although the chapters in this book – intended by the author to be elements in an ambitious study of the entire range of Newar rituals – can be read as independent articles, they, in fact, form a closely-knit whole. They all deal with ritual space and ritual time in Newar religion (mainly in its Hindu form) in the urban culture of the Kathmandu Valley. The first chapter, "Kathmandu as a Sacrificial Arena," does not build upon the perception of sacred space as forming a *mandala* defined by a grid of sacred spots, but takes as its basic premise the fact that Kathmandu is divided into an Upper and a Lower part. "The unity of the city and the realm is not brought about by a fixed monolithic arrangement, but by a continuous movement that connects the parts with the whole, or by which the parts make up the whole. The principal division in this regard is that between Thane and Kvane, the Upper and Lower part of the city" (7). The two parts constitute a dichotomy, a battlefield in ritual form inside the city. This battlefield is a sacrificial arena the ultimate function of which is to allow the inner tensions of society to be resolved in the course of a series of rituals spanning the period of four months from the middle of the rainy season till the end of the Nepalese year (July–November). These rituals are dealt with one by one in the following chapters, often in considerable and fascinating detail.

In their "Concluding Remarks," J. C. Heesterman and S. J. M. Zanen point out that "these festivals are basically *sacrificial* feasts. Apart from formal sacrifices forming part of the successive festivals the underlying notion appears in various ways to be that of sacrifice, more specifically of sacrificial death. Generally speak-

ing, sacrifice is the way to deal with – as different from solving – the riddle of life and death. Significantly, in the Vedic ritual texts cremation is viewed as man's ultimate sacrifice (*antyeṣṭi*). If the dominant feature of the festivals is the procession (*yātrā*), it should be recalled that sacrifice is not the static event, not passing beyond the narrowly circumscribed sacrificial area we know from the late Vedic *srauta* ritual; it is essentially a process involving ample spatial movement of which the otherwise static Vedic sacrifice still shows telling traces" (135).

Although his attention is chiefly focused on the actual rituals observed by himself, van den Hoek occasionally highlights lines of continuity linking the Newar present with the remote Vedic past, especially as understood through the brilliant analyses of J. C. Heesterman. "In the concluding paragraph of the chapter on the dying gods we already saw that the mystery play of the divine dancers alluded to the secret of life and death and finally led to the conclusion that Death is the divinity in man. Heesterman reaches a similar conclusion on quite different (textual) grounds where he analyses the victory of the Lord of Life, Prajāpati over Mṛtyu, Death. Prajāpati's victory, however, does not eliminate Death, who is on the one hand assimilated by his conquerer as part of himself but on the other hand remains a separate entity who through a compact with the lord of Life is entitled to the body of the deceased as his share . . . Death is the divinity in man and, in a seemingly paradoxical way, the source of his immortality" (126 f.).

The usefulness of the book is increased by a Glossary and an Index. There is also a list of the author's publications. Per Kvaerne

Holmes-Eber, Paula: Daughters of Tunis. Women, Family, and Networks in a Muslim City. Boulder: Westview Press, 2003. 166 pp. ISBN 0-8133-3944-8. Price: \$ 18.00.

Im Zentrum dieser Studie stehen vier Frauen und ihre sozialen Netzwerke in der Hauptstadt Tunis. Es sind Mütter mit unterschiedlicher sozialer Klassenzugehörigkeit, die einer beruflichen Tätigkeit nachgehen, einen Haushalt führen und in einer Großfamilie eingebettet sind, die mehr oder minder dem traditionellen Muster der patriarchalisch geordneten, patrilokalen tunesischen Familie entspricht. Die amerikanische Anthropologin Paula Holmes-Eber geht folgender Frage nach: Welche sozialen und ökonomischen Vorteile können Frauen aus der Tendenz zur Kernfamilie und der steigenden Frauenberufstätigkeit ziehen, ohne die gewohnten Normen radikal in Frage zu stellen?

Ihre Studie basiert auf einer einjährigen Feldforschung in Tunis, die vier unterschiedliche Stadtviertel abdeckt: die *medina* (Altstadt); die neue Stadt, die sich seit der französischen Kolonialzeit um die Altstadt entwickelt hat; die neuen, preiswerteren Wohnviertel und die vornehmen Vororte Carthage oder Salambo. Ihre Forschungsmethoden waren sowohl quantitativer als auch qualitativer Natur. Teilnehmende Beobachtung,