Tierverwandlungsmotive dar, die in der Erzählliteratur des 19. Jh.s vorkommen, aber erst mit Alejo Carpentiers "El reino de este mundo" (1949) in den Vordergrund rücken. Der kubanische Autor und Theoretiker des "real maravilloso" stellt die Haitianische Revolution als in hohem Maße den *marrons* und den Praktiken des *vodou* verpflichtet dar, was wiederum neuere historiografische Studien zu widerlegen scheinen, die sogar von der Inexistenz des berühmten Bois-Caïman ausgehen, in dem sich die aufständischen Sklaven bei einem Tieropferritus auf den Kampf eingeschworen haben sollen. Die identitätsstiftende Legende vom Bois-Caïman schreibt Carpentier jedenfalls ebenso fort wie die Verwandlungsfähigkeit des Sklavenführers Mackandal, der sich in Gestalt verschiedener Tiere immer wieder dem Zugriff der Plantagenbesitzer entzogen haben soll – ein Stoff, der zuvor in der Literatur kaum behandelt wurde. Die Tierverwandlung fungiert hier als Symbol für den gesellschaftlichen Umbruch in der Karibik, in dem die dualistischen Kategorien eurokreolischer Denk- und Machtstrukturen nicht mehr greifen.

Der Ansatz, den die Autorin verfolgt, macht die Kohärenzfindung zu einem schwierigen Unterfangen. So finden sich etwa die Thematisierung des Verhältnisses von Sab zu seinem Pferd im gleichnamigen Roman von Gertrudis Gómez de Avellaneda (1841) ebenso wie die des Tierverwandlungsmotivs bei Carpentier in Kapiteln wieder, die dem Zusammenleben von Mensch und Tier gewidmet sind, wenn man auch von einem "Zusammenleben" eigentlich nur im ersten Fall sprechen kann. Hier wie in anderen Kontexten wird deutlich, dass eine Unterscheidung zwischen Tierassoziationen, Tieren als Aktanten und Mensch-Tier-Verwandlungsmotiven aus methodischen Gründen sinnvoll wäre. Ebenso aufschlussreich wären eingehende Analysen der Erzählerhaltung in den untersuchten Texten sowie die Bestimmung deren Position im geistes- und literaturgeschichtlichen Kontext der Romantik, dem viele der besprochenen Elemente verpflichtet sind.

Alles in allem ist es Leonie Meyer-Krentler auf überzeugende Weise gelungen, anhand der gewählten Erzähltexte aufzuzeigen, wie ein auf dem Mensch-Tier-Dualismus begründetes Menschenbild – und letztendlich die westliche Moderne – durch das karibische Sklavereisystem und dessen Auflösungsprozesse infrage gestellt werden. Ein besonderes Verdienst der Studie liegt darüber hinaus in der Bekanntmachung und Aufwertung kaum besprochener französischsprachiger karibischer Literatur aus dem 19. Jahrhundert. Martina Meidl

Mohr, Adam: Enchanted Calvinism. Labor Migration, Afflicting Spirits, and Christian Therapy in the Presbyterian Church of Ghana. Rochester: University of Rochester Press, 2013. 234 pp. ISBN 978-1-58046-462-8. Price: £ 80.00

"Enchanted Calvinism" argues that Ghanaian Presbyterians have become more, rather than less, "enchanted" the more they have become "integrated into capitalistic modes of production, particularly in the context of labor migration" (2). This finding contrasts with Max Weber's theory that capitalism disenchanted Calvinism (a prominent form of which is Presbyterianism). Mohr accepts Weber's three-part understanding of "disenchantment" as a replacement of supernatural with natural modes of explanation of the world; the departure from human affairs of supernatural forces, such as spirits, demons, and gods; and the disappearance of charismatically endowed humans, such as sorcerers, magicians, and spiritual advisors, to manipulate supernatural beings. The term "enchanted Calvinism" refers to the Presbyterian Church of Ghana's "institutionalized recognition" of congregants' spiritual explanations of the world and experiences of spiritual afflictions, and the healing and deliverance practices performed by charismatic individuals within the church (10).

The book's methods include archival and ethnographic research conducted in Accra and Akropong, Ghana (for a total of five months over three trips), as well as among Ghanaian migrant communities in Philadelphia and New York cities in the United States. Mohr focuses on the conditions of labor migration – during the early 20th-century cocoa boom in Ghana, and the early 21st-century migration of Ghanaians to the United States where many of the migrants – and disproportionately the women – are employed in health care industries.

Chapter one traces the roots of the Presbyterian Church of Ghana from the mid-19th-century Pietist Basel Mission from Germany (beginning in 1828). Mohr notes that until 1885 – the year the first Basel medical missionary arrived in Ghana – European missionaries and Ghanaian Christians shared an enchanted worldview, but both groups were at least as prone to consult traditional Ghanaian healers as to pray for divine healing. This is ironic given the significance of divine healing and deliverance practices among the Pietists (most famously Johann Christoph Blumhardt) associated with the founding of the Basel Mission, and the proclivity of the missionaries to denounce traditional healers as promoting false religion. Over time, the Basel missionaries opted for biomedicine rather than spiritual healing as biomedical therapeutics became increasingly effective; although Ghanaian Christians continued (covertly) to consult traditional healers, missionaries became more likely to reject traditional healing as unnecessary, superstitious, and demonic (combining critiques in ironic ways). As a result, "[b]etween 1918 and 1960 the Presbyterian Church of Ghana was disenchanted" (53).

Chapter two describes the early 20th-century cocoa boom and resultant labor migration, social disruption, and consequent growth of divine-healing oriented churches, such as the Pentecostal Faith Tabernacle Congregation, that competed with the Presbyterian Church for members. As Mohr explains, "it was the social upheaval wrought by the cocoa industry from the 1920s through the 1950s that fueled fears of witchcraft and stoked suspicions that demons lay behind people's illnesses and misfortunes, and these matters were addressed by Faith Tabernacle and its Pentecostal branches. The Presbyterian Church was disenchanted and offered healing only through biomedical means, which were popularly believed to be ineffective in combating witchcraft and other malevolent spiritual forc-

es" (81). (There is in this chapter room for further reflection on the curious contrast, drawn in passing, between "alternative religious healing traditions such as spiritualism, Russelism (Jehovah's Witnesses), and Christian Science, as well as *nonspiritual* [emphasis added] medical traditions such as allopathy, homeopathy, osteopathy, and chiropractic medicine" [64] – given that homeopathy, osteopathy, and chiropractic were all undergirded by spiritual assumptions.)

Chapter three explains how the Presbyterian Church of Ghana responded to the mass exodus of members by, after 1960, incorporating healing practices within the church. As Mohr puts it, "So many adults left the Presbyterian Church to join newer Pentecostal churches that the Presbyterian leadership decided a radical change needed to be made. If it was to survive, the Presbyterian Church needed to become enchanted" (81 f.).

The second half of the book, chapters four to six, turns to Ghanaian migrant Presbyterian churches in North America. In the early 21st century, many Ghanaian women found employment in the U.S. health care industry – one effect of which is that women gained more earning power than their husbands. This socioeconomic situation has facilitated a shift in gender relationships, both domestically and in church communities, where it is becoming increasingly common for men to exhibit signs of spirit-possession, while women are empowered to act as ministers of healing and deliverance from demons.

The conclusion explains why biomedicine has not been a disenchanting force in Ghana, argues that state welfare spending is inversely related to religious enchantment, and relates Ghana's form of religious enchantment to the predominant rural land tenure system (in which "[c]orporate landholding by extended families in Ghana maintains high levels of social expectations of reciprocity within families, which, when not met by many labor migrants, frequently results in socio-spiritual afflictions perpetrated by extended family members in Ghana" [17]).

"Enchanted Calvinism" makes an excellent contribution to an expanding scholarly literature on the centrality of Pentecostal healing practices in the growth of world Christianity. Mohr provides an apt case in point. The Presbyterian Church of Ghana lost members in droves when its leaders rejected spiritual healing in favor of biomedicine. By contrast, competitor Pentecostal churches grew at the Presbyterians' expense – and they did so by offering divine healing and deliverance to lay people who were wracked by sickness, spiritual oppression, and fear of witchcraft. The Presbyterian Church of Ghana recovered members and authority by embracing the same healing and deliverance practices used by its competitors. Among Ghanaians in the United States, Presbyterians are – ironically – *more* likely than Pentecostals (as well as more likely than non-African Presbyterians) to emphasize healing and deliverance.

Mohr's findings may not surprise scholars of Pentecostalism. One might for example consult Cephas Omenyo's publications on Charismatic healing in Ghana's mainline churches (including the Presbyterian Church of Ghana), Claudia Währisch-Oblau's research on African migrant churches, or Sean Kim's scholarship on divine healing in the Korean Presbyterian Church (which officially abandoned the doctrine of cessationism in 1923 – several decades before the Presbyterian Church of Ghana institutionally embraced divine healing). Mohr's research is nevertheless valuable, because it fills out more of the picture for Ghana and confirms the findings of scholars studying Pentecostalism and healing in other regions. Mohr's work is, moreover, unusual in the directness with which it challenges Weber's influential theorizing.

The book is thoroughly researched, clearly written, and persuasive in its claims. It should be of great interest not only to scholars of African religions, but more broadly to students of world Christianity, Pentecostalism, spiritual healing, globalization, immigration, and interactions of religion with economics, gender, and politics. It is, moreover, written in a style accessible to undergraduates (given its exceptionally clear signposting), and could be a welcome addition to syllabi for courses on religion in Africa or the United States. In sum, this is a successful book, that deserves a wide readership.

Candy Gunther Brown

Mückler, Hermann (Hrsg.): Österreicher in der Südsee. Forscher, Reisende, Auswanderer. Berlin: Lit Verlag, 2012. 328 pp. ISBN 978-3-643-50390-9. (Kultur- und Sozialanthropologie, 1) Preis: € 29.90

This volume contains eighteen chapters by thirteen international specialists based in Austria, Germany, New Zealand, and Switzerland on the Austrian connection with the South Pacific, and is edited by Hermann Mückler, Professor of Cultural and Social Anthropology at the University of Vienna, who also wrote the foreword and four major chapters. As Mückler explains in the "Foreword," this volume sets out to bring together the best contributions from the two volumes of "Novara: Österreicher im Pazifik" published by the Austrian South Pacific Society in 1998 and 1999, of which the first volume is now out of print, and combines them with a number of new contributions. Of the ten contributions reprinted here from the two volumes of "Novara: Österreicher im Pazifik," three are updated: those on Fernberger (by Karl R. Wernhart), von Hügel, and Bernatzik (by Mückler); the rest are unchanged, but without the accompanying illustrations.

Of the eight new contributions, two are by Mückler. The first is the introductory chapter on Austrian connections with Oceania, which gives an invaluable overview of Austrian travellers, explorers, and scientists in Oceania from the early 17th to the mid-20th centuries, from Christoph Carl Fernberger, whose work for the Dutch East India Company brought him to the Pacific in the 1620s, to Karl Rudolf Wernhart, who was Mückler's predecessor as South Pacific ethnologist at the University of Vienna. The second is a biography of Alma Karlin, born in Slovenia in 1889, who visited the South Pacific in the 1920s. Her vivid and frank impressions of Australia, New Zealand, Fiji, New Caledonia, the New Hebrides (Vanuatu), the Solomon Islands, the Bismarck Archipelago, and New Guinea, make this chapter one of the highlights in the volume, but,