

of Boasian approaches dovetailed with the emergence of “symbolic” or “interpretive” anthropology, creating a new synergy that did indeed overshadow, at least for a time, other theoretical approaches in North American anthropology.

All of which is to say that the authors skip two generations of scholarly competition in their account of Boasian dominance, a dominance that was always contested, that has risen and fallen in a complicated historical choreography that cannot be understood merely by resurrecting forgotten figures. While “Anthropology at Harvard” tells us what was going on at Harvard, it does little to contextualize those developments in relation either to other anthropological trends or to wider social forces.

To give but one example: the authors announce that the “American renaissance” of the late 19th century – with its attention to the classical European past – had a significant impact on American archaeology, separating classical and Americanist archaeologies and marginalizing the latter (9, 151–156). They return occasionally to a discussion of the American renaissance (81 f.), but they never relate the concept, or similar concepts, in a sustained way to their chronicle of facts. They never really explain the historiographical significance of the material they have so carefully amassed, other than its use buttressing their claim that Harvard anthropology has been important.

Above all, then, “Anthropology at Harvard” is an in-house history. Its authors are Harvard men in many senses, and it is published by the press of the institution which is the object of its narrative. It is a labor of love. And yet, this would seem to be a jealous love. It is difficult not to intuit the resentment that seeps out of the prose at various points, concerning the authors’ belief that Harvard has not enjoyed the prominence in histories of North American anthropology they think it deserves. Such resentment is not admirable. It is in fact annoying. But it does not obviate the fact that we are in the authors’ debt for having made so much material available to us, with admirable suggestions as to the different kinds of historiographical problems such material could be made to speak to.

Richard Handler

Bulgakova, Tatiana: *Nanai Shamanic Culture in Indigenous Discourse*. Fürstenberg: Verlag der Kulturstiftung Sibirien, 2013. 261 pp. ISBN 978-3-942883-14-6. Price: € 28,00

With this book, Tatiana Bulgakova explores a form of shamanic practice that has all but vanished, over the thirty-odd years of her interaction with the Nanai people, one of Siberia’s indigenous communities. Her informants are the last generation of village-based, Nanai-speaking shamanic practitioners in Khabarovsk region, in Siberia’s Far East. Many of these informants have now passed away; the last initiated shaman died in 2013. As this volume shows, these people constantly had to negotiate a complex array of spirits and deities, within interrelations that shaped every aspect of daily life. For example, marriages had to be organised around the clan spirits that were

passed to individuals down the paternal line, in order to ameliorate the collective illnesses these spirits could inflict: entire clans would suffer fits of hysteria and persistent bad luck, as the spirits pressured their clans to produce another shaman (35–40). The arbitrators of human conflicts, the *diangians*, were chosen and initiated by the spirits, just as the shamans were. Like the initiated shamans, *diangians* were forced into an unusually close relationship with the spirits, so that they could convey the will of the spirits in settling an argument or feud (167–180). Shamans would find themselves drawn into deadly spiritual battles with each other, when their helper spirits saw fit to attack another colleague; Bulgakova has recorded several instances when these attacks proved to be fatal.

The contrasts between these experiences and relationships, and those of the present generation of Nanai shamans, is briefly illustrated by the “Epilogue.” Like shamans and psychic healers in other parts of Russia, these specialists now rely on terminologies and techniques imported from around the world; many of them have relocated to the local towns, and are more comfortable speaking Russian than Nanai language. Thus, rather than concealing their clients’ souls in a protective *dëkaso*, guarded by their helper spirits, contemporary Nanai shamans clean their clients’ auras, removing bad energies. This volume, therefore, presents a valuable record of shamanic experiences and practices that have irrevocably changed in tandem with their social setting. Bulgakova’s long-term commitment to her informants has enabled her to gather a wealth of rich, intricate stories and interpretations, which form the main substance of the book. She often quotes her informants verbatim, treating her readers to colourful and fascinating vignettes as she does so. For instance, one shaman likened hungry helper spirits who attack their shaman to collective farmworkers, who also will abuse their boss if he or she refuses to pay them (160). The abundance of ethnographic detail makes this volume an especially helpful resource for those who are trying to understand the phenomenon of shamanism in general, along with its history: the range of encounters between human practitioner and spirit will certainly provide useful comparisons and contrasts with other forms of shamanism.

Bulgakova presents her ethnographic material within a series of themes, such as the role of cultural production in negotiating and expressing a shaman’s struggle with her spirits; or the influence spirits exerted over pre-Soviet forms of justice, authority, and crime. Each of these sections addresses debates within the ethnographic and historical literature on indigenous Siberian or peasant Russian communities, rather than the discussion of broader topics such as personhood, ritual, or “the traditional” as a political category. Thus, Bulgakova uses her material to question assumptions about the democratic nature of precolonial indigenous Siberian societies, for instance, or the Soviet-era repression of shamanism. As part of this, she includes some captivating accounts of Soviet anti-shamanism campaigns, which describe ordinary Nanai people being arrested rather than the shamans themselves: the unforeseen consequences of earlier campaigns led the militant atheists to develop a healthy respect for shamanic

vengeance (215). Shamans continued to practice in secret throughout the Soviet period.

In fact, Bulgakova's material suggests that post-Soviet changes in economic organisation have contributed as much to the recent transformation of Nanai shamanism as Soviet modernisation. Bulgakova frames this transformation as the replacement of traditional Nanai shamanism by neoshamanism. She might, however, be advised to elaborate on the distinction between neo- and traditional shamanism, as a way of describing present Nanai shamanic practice more clearly. After all, both traditional and "neo" forms of shamanic practice are directed towards dealing with the presence of spiritual forces in human life. Both seek to further human intentions and interests, through harmonising relationships with spiritual entities that also have volition. It is perhaps only to be expected that the ways these relationships are conducted, and the human intentions they promote, will alter in tandem with the perennial flow of social change. The urbanising and russifying trends within contemporary Nanai society will inevitably engender new forms of shamanic practice, just as the Soviet atheist repressions forced shamans to find new and covert ways of interacting with their spirits – or Soviet-era collective farms provided shamans with a useful metaphor for describing their experiences to Russian ethnographers. The circumstances of present-day Nanai communities will be both constricting shamanic practice and providing it with new opportunities. Indeed, Bulgakova's current informants insist that their practice is simply a continuation of the Nanai shamanic tradition within a postmodern, urban setting – even if they now disregard the distinctive practices and taboos that enabled the previous generation to manage a network of spirit and deity intimately bound up with particular Nanai families, communities, and territories. Bulgakova's next book might usefully explore the features of neoshamanism that make it a qualitatively different phenomenon from the Nanai shamanism of the 1980s and 90s, which she has described so well here.

Eleanor Peers

Buschmann, Rainer F., Edward R. Slack Jr., and James B. Tueller: *Navigating the Spanish Lake. The Pacific in the Iberian World, 1521–1898.* Honolulu: University of Hawai'i Press, 2014. 183 pp. ISBN 978-0-8248-3824-9. Price: \$ 47.00

Etwas eingeschränkter als der Titel andeutet geht es in diesem Buch um die Geschichte der Philippinen und der Marianen, zweier Archipele des Pazifischen Ozeans also, seit sie 1521 erstmals von Spaniern besucht und dann von Spanien verwaltet wurden, bis zum Verlust dieser Überseegebiete als Folge des spanisch-amerikanischen Krieges von 1898, also um 350 Jahre unserer jüngeren Geschichte. Der Schwerpunkt liegt auf dem 18. und 19. Jh.

Die drei Autoren haben hier Einzelvorträge auf einer Historikertagung 2010 in San Diego (Kalifornien, USA) zu einem Buch zusammengeführt. Was dabei der thematische Schwerpunkt sein soll, oder welches Erkenntnisziel angestrebt wird, ist nicht leicht auszumachen, vermutlich weil es keine gemeinsamen konkreten Ziele gab und auch

in dieser Zusammenfügung nicht gibt, sondern gelehrte Meinungen der Verfasser zum Verlauf der Geschichte im Vordergrund stehen. In der Darstellung der vier inhaltlichen Kapitel überwiegen Aspekte der interethnischen Beziehungen und Akkulturation und der internationalen Politik. Es werden aber auch viele andere Themen gestreift, wie etwa die spanische Verwaltungsorganisation, die Möglichkeit aus Eigennamen kulturelle Information zu destillieren (64, 111–116), die ich allerdings für weit überzogen halte, Forschungsgeschichte (Magellan, 41–44; Malaspina, 55–59; Memije, 1–3, 29 f.; Humboldt, 59–62; u. a.) und, völlig überflüssig, aber mit großem Aufwand im Abschnitt "The Literal Spanish Lake" (5–9) die Entschlüsselung des von den Autoren im Titel verwendeten Ausdrucks "Spanish Lake", wenn sie eigentlich die Pazifische Inselwelt meinen soweit sie historisch unter spanischen Einfluss geraten ist. Postmodern und einer ausufernden unsystematischen Gelehrsamkeit verpflichtet, lassen sich dem Buch dank des guten Registers dennoch einige interessante Fakten, Zusammenhänge und Sichtweisen entnehmen, z. B. die Kurzbiografie des katholischen Heiligen Felipe de Jesús, die historische Identität der im mexikanischen Puebla de los Angeles verehrten "China Poblana" (Catarina de San Juan) und Näheres zum Marienkult der "Nuestra Señora de Guadalupe", der in der Kolonialzeit auf die Philippinen exportiert wurde.

Kapitel 1 "The Lake before the Nineteenth Century. A Macrohistorical Perspective" (17–36) gibt einen knappen Abriss der Entdeckungs- und Eroberungsgeschichte der Philippinen, leider mit allzu wenig konkreten Daten und ohne jegliche Veranschaulichung durch kartografische Illustrationen oder eine Zeittafel, wie sie sich z. B. vorbildlich in Hans Plischkes Buch "Der Stille Ozean. Entdeckung und Erschließung" von 1959 finden, bzw. einer kombinierten Darstellung des Fortschrittes kolonialer Durchdringung mit grafischen Mitteln.

Kapitel 2 "Defending the Lake. Eighteenth-Century Exploration" (37–62), das mehr den politischen Entwicklungen und den großen Linien der Entdeckungsgeschichte des gesamten pazifischen Raumes gewidmet ist, wiederholt und ergänzt die Informationen von Kapitel 1, ohne dass einsichtig ist, warum diese Informationen nicht gebündelt und systematisch an einem Ort zusammengestellt werden. Darüber hinaus bietet es ausufernd, aber immer nur angedeutet, auch Ansichten zur Militärgeschichte, Ethnografie, Kartografie etc. über den gesamten Zeitraum, den das Buch abdeckt, also über 350 Jahre. Wiederum konstatiere ich hier einen Mangel an thematischer Disziplin und durchschaubarer Ordnung der disparaten Daten, wiederum im Vergleich mit dem zugegebenermaßen einer ganz anderen, nämlich positivistischen, Geisteshaltung verpflichteten genannten Buch von Plischke.

In Kapitel 3 "Arming Chinese Mestizos in Manila. The Real Principe of Tonda" (63–96) geht es um die militärischen Auseinandersetzungen Spaniens mit England im 18. Jh. und um die ethnischen Aspekte der lokalen Milizen auf den Philippinen unter besonderer Berücksichtigung des chinesischen Beitrages.

Von besonderem Interesse ist Kapitel 4 "Colonizing the Marianas. Spain's Pacific Empire on Local and Global