

puestas aquí en términos de “líneas” (un tema al que ha dedicado, de hecho, un reciente libro suyo), constituyen, en realidad, una toma de posición frente al tipo de antropología propugnado por aquel.

Para concluir, quisiéramos señalar algunas características generales de este libro. Lo primero que llama la atención es, quizá, el tono altamente especulativo de esta obra – visible, por ejemplo, en el recurso frecuente a la etimología. También valdría la pena notar, en segundo lugar, su firme apuesta por la interdisciplinariedad. Este rasgo se entrevé, por ejemplo, en el eclecticismo de sus referencias. Finalmente, quisiéramos añadir que “Making ...” no oculta su nostalgia por aquello que considera que hemos “perdido” (122). Es en este sentido que, aludiendo de nuevo a la anécdota sobre Lévi-Strauss, Tim Ingold, el antropólogo el profeta, concluye afirmando – en un gesto de libertad – que, felizmente, todo verdadero académico, en el fondo, es o debería ser como una mula (141).

Juan J. Rivera Andía

**Insoll, Timothy, Rachel MacLean, and Benjamin Kankpeyeng** (eds.): *Temporalising Anthropology. Archaeology in the Talensi Tong Hills, Northern Ghana*. Frankfurt: Africa Magna Verlag, 2013. 270 pp. Photos. ISBN 978-3-937248-35-6. (Journal of African Archaeology Monograph Series, 10) Price: € 44.00

A student trolling the library shelves for inspiration (if any of them still do that) could be forgiven for bypassing “Temporalising Anthropology.” With its somewhat ambiguous title, whisper thin introduction, and thick descriptive chapters named for archaeological methods and materials, it bears all the hallmarks of a bland site report from a remote part of Africa. To overlook this book, however, is to miss the opportunity to explore one of the world’s truly remarkable landscapes and cosmologies through a multiplicity of temporal lenses. The book should be read not just by people who are interested in this part of the world or African ritual and religion, but also by those who seek to understand how to incorporate ethnographic, historical, and archaeological research with concerns for the future of the communities under study.

The research aims of the project, dispatched in two paragraphs, were to fill in some chronological gaps in the archaeology of West Africa, and understand and document the materiality of Talensi religion. The Talensi people were intensively studied in the 1930s and 1940s by Meyer Fortes who was an important figure in the structural-functional approach to anthropology. As such the Talensi loom large in the annals of anthropology, but have not been paid very much attention since. The ethnography produced by Fortes as with most ethnographies of its time, was little concerned with the history of the Talensi or their dynamic relationship with the modern world. Insoll, MacLean, and Kankpeyeng were interested in contextualizing Talensi life within its wider temporal contexts by conducting archaeological research, analyzing historical and early ethnographic documents, and participating with the contemporary community in documenting the modern landscape and helping to preserve it as a heri-

tage site. They worked with an international team of students and scholars who co-authored or wrote many of the book’s eleven chapters and nine appendices.

The first seven chapters of the book following the “Introduction” thoroughly document the survey, excavations, and analysis of the materials. All chapters are lavishly illustrated with line drawings, maps, and photographs, and they present a large quantity of data in well organized tables and graphs. Many of the appendices give the results of petrographic and chemical analyses of archaeological materials. In this respect the book does everything a site report is expected to do by presenting information in such a way that it can readily be compared to other sites in the region. Unlike standard site reports, however, each chapter is thoroughly informed through consultation with community members at all levels of society. Their historical narratives and current practices show points of convergence and divergence with documents and archaeological data and it is in explaining these similarities and differences that a dynamic history emerges.

Chapters three and nine are about the shrines that are the focus and material manifestation of much of Talensi religion. Chapter three is a survey of the shrines that documents their location, appearance, contents, and purposes. Most of these shrines are actively being used, but those that are no longer active are often recognizable by characteristic arrangements of stones and other materials. In chapter nine, Insoll analyzes medicine shrines, associated broadly with health and well-being by documenting their associated materials and practices. Some of the most powerful medicinal shrines are “franchised” and pieces from them may be found in many of the surrounding communities, often at great distance from their original sources.

Chapter ten, on “Heritage Management,” highlights the importance of having communities involved in planning their own futures, and the paradoxes that emerge from the competing desires to receive money from tourism without compromising the traditions that make the community attractive to tourists.

Insoll, MacLean, and Kankpeyeng do not refer to their work as “ethnoarchaeology,” a term that has become laden with unfortunate meanings and misunderstandings. Yet their work is ethnoarchaeological in the sense that they investigate living peoples and their practices to address archaeological questions. No matter what it is called, this book is an excellent example of how archaeology, history, ethnography, and material culture studies can be engaged to give a multidimensional and dynamic picture of a community. Data-rich, thought-provoking, and beautifully produced “Temporalising Anthropology” is another great product from “The Journal of African Archaeology’s Monograph Series.”

Joanna Casey

**Jong, Edwin de:** *Making a Living between Crises and Ceremonies in Tana Toraja. The Practice of Everyday Life of a South Sulawesi Highland Community in Indonesia*. Leiden: Brill, 2013. 332 pp. ISBN 978-90-04-25240-0. (Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, 284) Price: € 89.00

Just as rituals for the dead are a central aspect of social life in Toraja, funeral ceremonies and their associated ritual obligations are a topic that has preoccupied researchers focusing on Toraja as an area of study. The majority of studies on Toraja have been unable to avoid addressing the “dilemma” of people’s various entanglements with the system of debt and reciprocity that characterizes the Torajan funeral ceremony, a cultural institution that constitutes and reconstitutes social structure and status through grandiose display. In his book, Edwin de Jong takes a socioeconomic approach to studying Torajan funerals by posing the question of how the Asian economic crisis of 1998 affected the frequency and size of funeral ceremonies in Toraja. He frames the dilemma of ritual burden in terms of examining the paradox of how Torajan expenditures on funeral ceremonies continued, and even increased, through a period of economic decline.

Implicit in this line of questioning is an old tension between universalist and relativist approaches to ascertaining the “rationality” of ritual, a theoretical theme that is not novel either to studies of ritual or to studies of Toraja. De Jong utilizes a Bourdieuan approach that relativizes the significant amount of resources that Torajans invest in funeral ceremonies as a form of cultural capital powerful enough to exceed the geographical boundaries of Toraja, extending to keep migrants living and working outside of the region invested in the ritual cycle of their homeland.

Although the idea that a rational economic approach fails to adequately address the social and cultural dimensions that animate people’s behavior is not a new one, de Jong adapts Bourdieu’s concept of lifestyle to theorize how people have agency to negotiate the ritual obligations that reflect Torajan social structure. He illustrates how livelihood styles are connected to levels of investment in funeral ceremonies. Using ethnographic data on variations in livelihood across two villages in the northern and southern regions of Toraja, he demonstrates how differences in ecology, subsistence patterns, and land tenure systems result in some flexibility to opt out of intense investment in ritual activity. De Jong uses these insights to create a typology that links socioeconomic profiles with levels of resource investment in ritual practices. For instance, he identifies two types of livelihood styles – entrepreneurs and outcasts – as the least likely to spend money on ceremonies. These categorizations are linked to the use of other agentive strategies, such as converting to Pentecostalism to distance oneself from the cycle of ritual debt.

One of the book’s main contributions is in seeing Toraja as an entity that exists beyond the provincial borders, highlighting the importance of those who live outside the region maintaining their involvement with the social and cultural life of the region. This is consonant with other recent studies that demonstrate the importance of migrants and returning emigrants in maintaining and transforming practices that are emblematic of regional culture and identity. This approach usefully connects the study of ritual practice in Toraja to the investigation of Indonesia’s growing middle class, as he concludes that it is remittances from migrant Torajans that are key to maintaining the ceremonial displays utilized both by the highest class of

society to protect their position, and by those who aspire to social mobility through conducting ceremonies beyond their ascribed social status.

The chapter on migrant networks not only provides useful data on contemporary migration patterns, but also contributes to theorization of the concept of the “local” by defining the “larger Torajan world” outside of administrative and geographic descriptions. By linking the historical development of Torajan identity with contemporary institutions and kin networks that connect Torajans in a transnational community, this work also contributes to scholarship that considers how the increasing deterritorialization of identity impacts the construction of place-based identities and the politics of ritual practice.

Kelli A. Swazey

**Kasten, Erich** (Hrsg.): *Reisen an den Rand des Russischen Reiches. Die wissenschaftliche Erschließung der nordpazifischen Küstengebiete im 18. und 19. Jahrhundert.* Fürstenberg: Verlag der Kulturstiftung Sibirien, 2013. 318 pp. ISBN 978-3-942883-16-0. Preis: € 32,00.

Die systematische Erforschung der sibirischen Peripherien des Russischen Reiches setzte in der Regierungszeit Peters I. zu Beginn des 18. Jh.s ein, nicht zuletzt auf persönliche Initiative des ersten russischen Kaisers. Dieser rief nicht nur 1724 die Kaiserlich Russländische Akademie der Wissenschaften ins Leben, sondern hatte 1718 auch den Danziger Arzt Daniel Gottlieb Messerschmidt mit einer umfassenden Erforschung der Flora und Fauna des zwar eroberten, aber beinahe noch völlig unbekanntem Subkontinenten beauftragt. Ebenso ging die 1. Kamčatka-Expedition (1725–1730) zur Suche nach einer möglichen Landbrücke zwischen Asien und Amerika auf eine Instruktion Peters I. zurück. Damit hatte er die Grundlagen für zahlreiche Unternehmungen zur umfassenden Erforschung der “Ränder” des Zarenreiches gelegt.

Diese Forschungsreisen stehen im Zentrum des vorliegenden Sammelbandes, der einerseits nach der Verortung der meist deutschstämmigen Forscher in nationalen oder transnationalen Forschungstraditionen fragen und andererseits der Rolle der russischen Expeditionen für die Professionalisierung der im Entstehen begriffenen Wissenschaft vom Menschen nachspüren will. Dies geschieht zunächst in einem einleitenden Aufsatz von Peter Schweitzer, der für das 18. Jh. die Idee einer *exterritorialen Gelehrtenrepublik* bekräftigt, für die zweite Hälfte des 19. Jh.s jedoch die Herausbildung einer russischen nationalen Forschungstradition konstatiert. Beide Thesen relativieren sich allerdings aufgrund des imperialen Charakters des russischen Staates. Zwar war der Nationalstaat im 18. Jh.s noch nicht erfunden, dennoch forschten die Teilnehmer der Expeditionen nicht im luftleeren Raum. Vielmehr stellten sie ihr Know-how in den Dienst eines Imperiums, das mit der wissenschaftlichen Exploration seiner Peripherien die Festigung territorialer Besitzansprüche, eine bessere administrative und ökonomische Durchdringung der fernen Gebiete und nicht zuletzt einen Prestigegewinn gegenüber den anderen europäischen Reichen verfolgte. Durch intensiven Austausch