

bols seems to diffuse the meaning; something can represent femininity, but also masculinity, life, but also death, and the analysis becomes a sequence of associations. However, such is the nature of symbols; they condense and express multiple, sometimes polar, meanings.

In chapter four the author returns to the earlier discussion of the god Con, and traces the origins of the name “Con Tiçi Viracocha Pachayacháchic,” the supreme Andean deity. He delves into the etymology of the name, which seems to reappear in different forms through myths in various South American languages, breaking it down into linguistic parts and discussing its multiple associations. The analysis is very detailed but will interest those who specialize in Andean origin myths. By tracing the transformations of the god Con from early coastal Ecuador to the early Incas, he connects divinities of the Inca Empire to earlier myths from coastal Ecuador. This chapter focuses on the pantheon of aboriginal Ecuador and includes a thorough review of the sacred geography of different ethnic groups. The author analyzes the evidence of flood myths, human sacrifice, the spectacled bear cult, chthonic symbolism (death, seeds, and rebirth), and funeral rites of the coast, sierra, and Amazonian region. All this is necessary for the “hermeneutic key,” the author argues, to understanding the later juxtaposition, and syncretism, of indigenous religion with Christianity, leading to modern day practices. This chapter will be especially interesting to those who study mortuary rituals.

The final chapter analyzes cults to the ancestors, social reproduction, and the ceremonial cycle tied to agriculture. Moreno Yáñez reminds us to read the chronicles about official ceremonial cycles with caution, as calendrical rites varied with latitude and social position. Since Ecuadorian communities are at different latitudes than those in Cuzco, celestial seasons had a different time period. Drawing on René Girard’s scholarship on sacrifice, he suggests that rites of the modern ceremonial-agricultural cycle involving the killing of animals, and the ritual battles that still occur in some indigenous communities, could represent a continuation of earlier practices of sacrifice and propitiation of the forces of the natural world. A review of modern folkloric practices connects festive rituals to the history of pre-Columbian rituals, with the themes of fertility, death/sacrifice, and rebirth recurring through a multitude of symbols and rituals. Here the author points out a significant trend in the ritual calendar: throughout Ecuador’s history, indigenous subversive activities tend to occur during certain months, possibly reflecting seasonal associations with ritual battles. The final comment on the ritual calendar is that it is regenerated and has survived to the present precisely because it has adapted to historical changes, incorporating new myths and elements through history. Yet the rites reproduce the same “primordial archetypes” (300) of Andean thought.

I highly recommend the book; readers will find a wealth of information brought together in a thoughtful discussion of world religions, with a focus on the

Ecuadorian case. It is a must-read for understanding indigenous culture in Ecuador, but will also be of interest to South Americanists in general, and scholars of religion, as the author situates his analysis within a comparative perspective on native South American religion. Moreno Yáñez brings together information from a multitude of sources and puts them in order so that they unfold chronologically and thematically. He tells an intriguing story, through meticulous research, of the history of indigenous religion in Ecuador, and it was a pleasure to read.

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Munro, Jenny: *Dreams Made Small. The Education of Papuan Highlanders in Indonesia.* New York: Berghahn Books, 2018. 206 pp. ISBN 978-1-78533-684-3. (ASAO Studies in Pacific Anthropology, 9) Price: € 59,00

Jenny Munro’s “Dreams Made Small. The Education of Papuan Highlanders in Indonesia” is one of the finest pieces of anthropology about West Papua by a foreign scholar in recent years. Munro analyses the educational experiences of Dani students from the central highlands of Papua at universities in the province of North Sulawesi. Although it is a detailed study of one segment of Papua’s complex society, Munro’s study provides critical insights into Papuan cultural identity, political aspirations, Papuans’ relations with Indonesians and the nature of Indonesian governance in Papua. Munro demonstrates the students saw education offering the prospect of transforming their own society and fulfilling dreams of acquiring skills in a peaceful cosmopolitan society, but found their dreams were made small by oppressive racism and political constraints.

The research is based on extensive fieldwork conducted in 2005–2006 and 2009, followed by brief subsequent visits. Munro shared accommodation in the students’ dormitories, participated in their everyday activities, attended Church services, and monitored their studies. She also observed the Dani students’ interactions with the host society in North Sulawesi, particularly with the Indonesian academic staff and university administrators as well as fellow Indonesian and coastal Papuan students. In 2009, she went to Wamena to see what of the students’ dreams they had fulfilled after they returned home after their studies.

The highlands of Papua are an increasingly influential part of Papuan society. Demographically, highlanders constitute a majority of the indigenous Papuan population and it is in the highlands where Papuans still constitute a substantial majority of the population, in contrast to the large urban and some other coastal areas where Indonesian settlers constitute a majority and dominate the economy. The highlands are also the poorest regions of Papua.

The demographic predominance of highlanders is also reflected in political representation in the provincial parliament. Lukas Enembe was the first highlander

to be elected as governor of Papua province and was re-elected in 2018 with a strong majority. Highlanders are also well-represented in the leadership of both the pro-independence movement and the Churches. The killing of construction workers in the highland district of Nduga in December 2018 reminds us that the armed pro-independence groups are based in the highlands.

Historically, the highland regions' experience of colonialism is distinct. The expansion of the Netherlands administration into the highlands and the beginnings of Protestant and Catholic missionary activity commenced only in the last decade of Netherlands rule. In other words, most of highland communities' engagement with the outside world has occurred under Indonesia rule. Much of the highlanders' experience of Indonesian rule has been marked by violence.

The highland students studied by Munro are a relatively privileged part of Papuan society. Partially funded by their local governments, they have the opportunity of tertiary studies outside Papua. Some of them will constitute a younger generation of Papuan leaders. Presumably, Indonesian policy makers hope Papuan students studying elsewhere in Indonesia will come to identify more as being Indonesian. Munro's research helps us understand why this objective is not being realized.

Munro argues that highlanders have been stigmatized by foreigners, Indonesians, and coastal Papuans as primitive, backward, violent, unsophisticated, promiscuous, and stone age. She found that the Dani students' experience in North Sulawesi was framed by these attitudes. The racialization and diminishment experienced by the students have served to create feelings of inadequacy, vulnerability, and smallness as well as, paradoxically, cultural pride and political aspirations. The *koteka* (penis gourd) has come to symbolize for many Indonesians the primitiveness of Papuans. The *Koteka* Operation of the early 1970s was the name given to a government program to "civilize" highlanders, including to persuade highlander males to exchange their *koteka* for clothes. The Dani students understand the primitive connotations, in Indonesian eyes, of wearing a *koteka*, but they respect the older male highlanders who still prefer a *koteka*. Wearing a *koteka* demonstrates courage, tenacity, and commitment. Munro argues the Dani students want to see themselves by their own standards, but are worried about how others see them. The *koteka* is a metaphor for a struggle to continue to see courage and tenacity where others only want to see nudity and primitiveness.

Munro observed that much of the social engagement of the Dani students in North Sulawesi was with fellow Dani and other highlanders, based around their accommodation in dormitories funded by their highland local governments. Although they sought new possibilities and new relationships in the hope that Indonesian colonial attitudes were confined to Papua, the students' interactions with Indonesians in North Sulawesi created new feelings of shame, shyness, and embarrassment, shaped by Indonesian colonialism.

The consequences of the Dani students' experience in North Sulawesi has been to further politicize the students' dreams. Munro argues that the students hope to transform conditions in the highlands, take power from Indonesians, and some day achieve political independence so that Papuans may survive. She quotes one of the students: "We need independence [*merdeka*]. It is the only way to survive and to create prosperity" (107). Munro concludes that university education in North Sulawesi emerges as an experience characterized by exclusion and division. It encourages little in the way of Indonesian nationalism, urban cosmopolitanism, cultural blending, broadening of horizons or learning from others. The education of West Papuans in Indonesia fosters critical consciousness, cultural resistance, and decolonization.

Much of Munro's analysis of the Dani students' education experience focuses on their interactions with Indonesians and how their aspirations are politicized in support for an independent Papua, but she also notes the distinction between highlanders and coastal Papuans. She observes the rise of anti-highlander sentiment in Papua, as much among coastal Papuans as Indonesians. Among the students in North Sulawesi, social life centred around fellow highlanders, whether they be Dani, Lani, or Yali, in distinction to coastal Papuans. The highlanders share a strong communal and work ethic. One issue not explored was how and whether Indonesians in North Sulawesi distinguish between coastal and highlander Papuans. There are also many coastal Papuans studying in North Sulawesi. Their experience falls outside the scope of Munro's study, but it remains unclear whether they suffer similar racialization and diminishment. Similarly, do the dreams of coastal Papuans become politicized, focusing on an independent Papua? Support for an independent West Papua is evident in both coastal and highland regions of Papua. Munro's study has raised the issue of how highlander and coastal identities can be accommodated in the struggle for an independent Papua.

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Paddayya, K.: *Indian Archaeology and Heritage Education. Historiographical and Sociological Dimensions.* New Delhi: Aryan Books International, 2018. 498 pp. ISBN 978-81-7305-603-1. Price: \$ 79.99

This book by K. Paddayya (retired professor, Deccan College, Pune) represents his latest major contribution on the vast realm of Indian archaeology. The book is dedicated to Sir William Jones (founder of "The Asiatic Society"), S. Radhakrishnan (Indian philosopher and first Vice President), and Pandit Jawaharlal Nehru (1st Prime Minister of India). With the exception of chap. 2 which is a fresh contribution, this is a compendium of previously published papers and lectures given at various conferences or smaller events at specific educational or research institutions. Divided into two key parts, it comprises 20 thought-provoking and inspiring chapters: