

In a nutshell, Wimmer's theory of ethnic boundary making argues that an ethnic boundary's degree of political salience, historical stability, social closure, and cultural differentiation depends largely on three main factors – the institutional context, power hierarchy, and political alliances. In other words, the ability of actors to select from a number of boundary making strategies – such as inversion, expansion, or constriction – depends on the institutional dynamic of their social field, their level of privilege, and their networks with other political actors. Understanding ethnicity in this way, Wimmer argues, can help researchers to avoid reifying ethnic groups (and fall into Herderian pitfalls) and help to sort ethnic from other sort of effects, such as class.

A bit more than half of the book is dedicated to outlining Wimmer's research paradigm and providing a typology of boundary making strategies. In the empirical chapters, Wimmer provides some insight as to how his analysis might inform new research approaches to the study of ethnicity. The chapter on Swiss immigrant neighborhoods helps to show the way that networks map onto ethnic and nonethnic cultural understandings. Another chapter on facebook networks encourages researchers to better sort out ethnic from nonethnic effects in network closure. A final chapter on European ethnic groups provides insight as to how researchers can examine cultural differentiation across ethnic boundaries.

Wimmer's work is brilliant and covers almost all the broad bases for understanding how ethnic boundaries emerge and change over time. Nonetheless, there is room to push, as readers might still be left wondering just how to further define and operationalize many of Wimmer's concepts. For example, Wimmer argues that the institutional context is important for determining which boundary strategies individuals might take. But institutional context is a large concept and Wimmer does not quite explain which institutions – other than the nation state, and democracy broadly – matter for boundary making. We can imagine that labor markets, schools, and the law might matter, but what heavily typified normative behaviors and cognitive impulses, such as those that come into play when shop owners spot dark-skinned customers? How can researchers define and account for these types of institutions? And how do we know what kind of effect these institutions might have on ethnic boundary strategies? The same goes for Wimmer's concept of power. While we can see intuitively how power might influence when ethnicity matters, Wimmer does not describe this concept in depth and thus we are left with questions about how to define and measure power hierarchies, or about how to compare the distribution of power across settings.

In sum, Andreas Wimmer has developed a path breaking research program that encourages ethnicity researchers to develop more rigorous and systematic methods for assessing when and how ethnicity matters. His text answers several questions, and raises new ones. It is a valuable contribution that will inspire debate and herald a new generation of research on ethnicity.

G. Cristina Mora

Wright, Robin M.: *Mysteries of the Jaguar Shamans of the Northwest Amazon*. Lincoln: University of Nebraska Press, 2013. 387 pp. ISBN 978-0-8032-4394-1. Price: £ 38.00

Robin Wright has long been regarded as one of the foremost authorities on traditional (and transitional) religious beliefs and practices among indigenous Amazonian peoples, and his new book, "Mysteries of the Jaguar Shamans," offers a deeply impressive culmination of research he has been conducting on shamanism for several decades.

"Mysteries of the Jaguar Shamans" is, most generally, an extraordinarily rich ethnographic exploration of shamanism among the Hohodene Baniwa, an Arawak language speaking group in northwest Brazil among whom Wright has been conducting research since the mid-1970s. The Baniwa are well known through Wright's extensive earlier publications, and through the well-deserved place of groups in the northwest Amazon in the anthropological and Amazonian literature. This latest book serves several purposes. First, Wright offers a biography – and large passages of autobiography – of Mandu da Silva, perhaps the last practicing Jaguar Shaman among the Baniwa, an individual who possesses years of experience, knowledge, and practice of this highest level of the Baniwa shaman's art. Wright's intention is not merely to offer a kind of salvage ethnography of a dying form of practice, but also to document key aspects of shamanic knowledge as part of an important effort to preserve shamanic expertise for future generations of Baniwa through the "House of Shamans' Knowledge and Power" that Wright helped to sponsor in 2009.

The first section of "Jaguar Shamans" focuses on Mandu da Silva, the senior shaman whose life frames much of the book. Wright uses Mandu as a lens on to the history, mythology, cosmology, and politics of shamanism and sorcery among the Baniwa, offering an exceptionally rich ethnography *cum* biography, and a history of Baniwa religious practice that goes back to the 1850s, ending with Mandu's concerns about the impending destruction of the world – once again – as a consequence of industrialization. British Petroleum, for example, is said to have penetrated the first level below our world, and is moving rapidly deeper into lower levels at which animal spirit owners reside, with potentially catastrophic results. Here, Wright and Mandu collaborate on a fascinating presentation of history, ethnohistory, and current political commentary.

Wright turns to an exploration of the ultimate sources of shamanic power and knowledge in the second part of this book. He begins with a "corrected" version of a creation story and a detailed explication of the Baniwa model of universe and its twenty-five "worlds." As Wright notes, the image of the universe as a tree is a common one in Amazonian cosmology, but rarely is that image explored in the kind of detail that Wright is able to present here. The use of trees as tropes for a wide variety of sacred meanings is also impressive, from the *paxiúba* tree that provides material for sacred flutes to the more generic "Great Tree" at the center of the world. Throughout, the image of the "tube" offers a rich metaphor for connections, including umbilical cords, flutes, bones, etc.

One of the strengths of Wright's analysis is the exploration and explication of an ethnoecology in his work on Baniwa cosmology. While this ecological perspective is something of a hallmark of northwest Amazonian peoples, who are well-known for elaborating local geography and mythology, mutually, Wright offers one of the most nuanced and detailed analyses of northwest Amazon ethnoecology available. His discussion of the cosmological significance of the sloth, for example, is a brief but compelling flash of insight into the ways in which animals, and other natural features, are "good to think."

In the third section, Wright presents a detailed explication of the story of Kuwai, the child of the Sun, a foundational myth, as he puts it, that underlies the relationship of jaguar shamans and their power to Kuwai. As in many origin myths, the story of Kuwai explains the differential power of men and women, the origins of sickness and healing, the relations of animals and humans, initiation, and so on. Wright's exegesis is not simply an *explication de texte*, but incorporates Wright's deep knowledge of the performance of such myths as well. Wright also acknowledges his limitations as a male ethnographer in regard to women's shamanic knowledge, while identifying women, mythically, as the source of change and, consequently, the source of history.

As a rich and detailed account of Baniwa cosmology through the lens of the powerful shamans who possess this specialized knowledge, Wright's study joins a small set of remarkable ethnographies that present such privileged perspectives on indigenous philosophy and theology. The fourth and final section of his book brings this into the present social context of Baniwa, where political and religious leaders try to enact the ideals of happiness and well-being that they believe would result from a revitalization of their traditional religious practices in the face of incursions by a variety of foreign forces, from oil companies to Christian missionaries. Wright is well known as one of anthropology's foremost experts on the complex issues of religious change and Christianization among indigenous peoples, and his discussion here is informed by years of research and insights into the subject. He also describes the creation of the House of Shaman's Knowledge and Power project that he assisted with support from the Foundation for Shamanic Studies in 2009, for the preservation of traditional shamanic practice, including the use of plant medications and a wide variety of rapidly disappearing realms of knowledge. Just as the jaguar shaman was a pillar (a term I use with Baniwa symbolism in mind) of traditional Baniwa culture and society, the revitalization of shamanic knowledge and practice through the House of Shaman's Knowledge and Power can serve as the foundation of a broader revitalization of Baniwa culture.

"Mysteries of the Jaguar Shamans" is a tour de force, a remarkable work of deep understanding and expressive skill that should become a classic of Amazonian ethnography. Wright's achievement, here based on research spanning decades, is a model that few of us can achieve, but all of us should emulate.

Donald Pollock

Yaya, Isabel: *The Two Faces of Inca History. Dualism in the Narratives and Cosmology of Ancient Cuzco.* Leiden: Brill, 2012. 296 pp. ISBN 978-90-04-23385-0. (The Early Americas: History and Culture, 3) Price: € 105.00

The book by Isabel Yaya attempts a new reading of sources on Inca history and a revival of the structuralist analysis of Inca beliefs and rituals and the calendar. The structuralist approach to Inca culture and history, proposed by Reiner T. Zuidema in the 1960s, is often acknowledged as important, but modern overviews of the Inca empire make only very limited use of its ideas (M. Rostworowski and C. Morris; *The Fourfold Domain. Inka Power and Its Social Functions.* In: F. Salomon and S. B. Schwartz (eds.), *The Cambridge History of the Native Peoples of the Americas.* Vol. 3: South America 1. Cambridge 1999: 769–863; T. N. D'Altroy, *The Incas.* Malden 2002; A. L. Kolata, *Ancient Inca.* Cambridge 2013). Yaya's aim is to rehabilitate Zuidema's views, reformulate his hypotheses to deal with some of the criticism raised against them, and harmonize them with the results of recent research on the Inca. (I like to mention that I am among the critics of Zuidema's work, see K. Nowack, *Ceque and More. A Critical Assessment of R. Tom Zuidema's Studies on the Inca.* Aachen: Shaker 1998.)

The book begins with stating that sources about the Inca, mostly written by Spanish authors, contain contradictory and often mutually exclusive accounts of Inca history, myths, and culture. Different versions exist of the list of Inca kings, contrasting accounts about their mythical place of origin, and different opinions about the duration of Inca expansion (25–36). Scholars have developed various theories and methodologies to deal with these contradictions. John H. Rowe, for example, attempted to reconstruct a sequence of Inca history, based on selected sources classified as reliable or unreliable by investigating personal interests and cultural biases of the authors (36–38). According to Yaya, this is not a fruitful approach, since the elimination of distortions does not help to arrive at a conclusive and coherent narrative about the Inca past (43). Inca oral traditions are polyphonic by genre, format, modes of presentation and transmission, rhetorical elaboration, etc. (43–49). Discussions of Inca historical material have to integrate the "political dimensions that inform discourses of the past," as Yaya adds referring to examples from Burma, Africa, Greece, and the Maya (49–51). She, therefore, plans to study the social and cultural circumstances under which these narratives about the past developed and subject them to a comparative literary analysis to discover "narrative threads" and "forms of discourses" (52).

In chap. 2, Yaya begins with a discussion of Zuidema's position towards the Inca dynasty and rulers. He saw them as unhistorical figures and the descriptions of the dynasty as a social model of Inca society, a view which according to Yaya does not explain why the division of the Inca dynasty into earlier Hurin (lower moiety) and later Hanan (upper moiety) rulers is presented as a temporal sequence, and not simply as a social opposition (53 f.). Her hypothesis is that this division served to account for historical