

len. Morel reflektiert in ihrem überaus interessanten Beitrag die Geschlechterhierarchie der Geheimgesellschaft, deren Gründung der Legende nach auf eine Frau zurückgeht, obwohl die Mitgliedschaft auf Männer reduziert ist, sowie die Bedeutung im heutigen Kuba hinsichtlich sozialer Identität, Transnationalität und Körper. Mit zahlreichen Verweisen auf weitere Literatur und der Einbettung in einen weiteren theoretischen Rahmen zeigt Morel gekonnt die Bedeutung ihrer Analyse der *Abakuá* für die ethnologische Forschung auf.

Diese Einbettung der Einzelstudie in einen weiteren Rahmen vermisst ich in einigen Beiträgen, vor allem da die Einleitung das weitere Umfeld der Thematik so gekonnt skizziert hat. Die Autoren präsentieren stets überaus detaillierte Einzelbeispiele, verabsäumen es aber mitunter, auf die weitere Bedeutung ihres Fallbeispiels hinzuweisen. Zwar sind alle Beiträge überaus informativ und reich an ethnografischen Details, dennoch wäre mitunter der Blick über den Tellerrand hinaus interessant gewesen. Außerdem hätte ein etwas stärkerer Eingriff der Herausgeber die Lesbarkeit einiger Beiträge erhöht. So fallen die sehr unterschiedliche Länge einiger Beiträge (z. B. Ana Stela de Almeida Cunhas Beitrag ist aufgrund zahlreicher Beispiele von Liedern, Gebeten und anderen oralen Texten in Spanisch und Englisch 29 Seiten lang, während Kenneth Routons Beitrag lediglich 18 Seiten umfasst) und ein mitunter umgangssprachiger Schreibstil einiger Artikel auf. Aber diese Punkte sind geringfügige Kritikpunkte und auch Ansichtssache.

Insgesamt ist das Sammelwerk sehr zu empfehlen, und zwar nicht nur für Ethnologen, die über Kuba oder der Afroamerikanistik arbeiten. Das Buch beschäftigt sich mit wichtigen Entwicklungen in der Religionsethnologie, die auch für Kulturen allgemein gelten.

Bettina E. Schmidt

Fairbanks, Brendan: *Ojibwe Discourse Markers*. Lincoln: University of Nebraska Press, 2016. 206 pp. ISBN 978-0-8032-9933-7. Price: \$ 70.00

This is a truly amazing and groundbreaking book. As a member of the Ojibwe language teaching community, I know that we were all in the dark until Fairbanks began the research that resulted in this text. For years, many of us could teach our students to converse in Ojibwe, but we were never able to add the depth of meaning that they had when speaking English. It was frustrating to say the least, and I know that many students gave up speaking Ojibwe simply because they did not know how to advance their own learning. I knew many parents who wanted to teach Ojibwe to their children, but, lacking the language skills to speak in more than simple sentences, ended up only teaching them a few nouns and phrases. The worst part about those years was that we were watching fluent speakers die, and we knew others were quite literally on their deathbeds, but we just were not achieving their level of fluency in our students' speech, nor, in many cases, our own.

Fairbank's book is the best in-depth study of Ojibwe discourse markers that has ever been published. There are

few academic texts on Ojibwe language research which describe any discourse markers. There are very few classroom resources available for Ojibwe. Most of the resources that do exist contain errors and/or have limited availability. I know that my Ojibwe language teachers did not teach me about discourse markers because they were primarily second-language learners, and, as such, they, as Fairbanks points out in his text, simply did not use these words in their own speech. One cannot teach what one does not understand.

Fairbanks is not a typical academic who refuses to share information until it is published. As he learned how to use a new discourse marker, he would take that information to various language revitalization events, language tables, immersion programs, email listservs, etc. and share it with as many people as possible. This information was eye-opening for all of us. Suddenly bits of phrases I had recorded with Ojibwe speakers over the years made more sense, and I was hearing words in fluent Ojibwe speech that I literally had not heard in the past. Unfortunately, at that time, Fairbanks had only so many opportunities to reach other language learners and teachers, so his information was not as widely dispersed as it could have been. Now, because of this amazing book, we have some of that information at our fingertips, to study, synthesize, add to our own speech and teach to our students and children. As Fairbanks admits in this book, there is far more research to be completed in the area of Ojibwe discourse markers. I applaud Fairbanks for not withholding this information until he had more of it. The Ojibwe language revitalization community, and, arguably, communities revitalizing other indigenous languages need this information now, and it is to Fairbank's credit that he recognizes that.

Despite numerous Ojibwe language revitalization efforts, we have a long way to go before our language will no longer be categorized as "endangered." Those revitalization efforts need to use this book and future publications by Fairbanks, and others, dealing with discourse markers. If we continue to ignore this crucial component of our language, we will be in danger of changing what we are struggling to save. Without the added meaning found in these discourse markers, we cannot hope to fully express our thoughts, hopes, and dreams in Ojibwe. We also need to continue recording and learning from our surviving fluent speakers to understand more of this important part of their speech before it is too late.

My only criticism of this book is its cost, but I do recognize that it is more accessible than the obscure academic papers published on Ojibwe language research. I urge all publishers of materials relating to endangered languages to follow the example of the University of Minnesota Press and make materials containing information vital to endangered language preservation available and affordable. I worry that this text will not make it into the hands of those who need it the most because of its price, but I encourage everyone working in the area of indigenous language revitalization to find a way to read this book.

"Ojibwe Discourse Markers" is an invaluable resource for anyone working on indigenous language revitalization. It sheds light on the deeper meanings of speech,

which are found in all of our languages, but which are often ignored by those teaching and researching endangered languages. For Ojibwe, this book gives us the opportunity to begin understanding discourse markers, and it gives us a model for collecting more examples of discourse markers from our fluent speakers, their texts, and their recordings. For other endangered languages, this book provides a model for what needs to be included in future language revitalization materials and research. It also suggests scenarios for finding discourse markers in other languages. We all need this information if we are going to improve our own fluency, that of our families and students, and if we are going to conduct useful research on these languages in the future.

Wendy Makoons Geniusz

Fee, Christopher, and David Leeming: *The Goddess. Myths of the Great Mother.* London: Reaktion Books, 2016. 176 pp. ISBN 978-1-78023-509-7. Price: £ 16.00

This ambitious work co-authored by the two professors of English, Christopher Fee (Gettysburg College) and David Leeming (University of Connecticut), sets out to cover the myths of the Great Mother from ancient India in the East, via Iran, the Near East, Greco-Roman culture to the Norse culture and Ireland in the North and West, respectively, in order to explore this central aspect of ancient spiritual thought as a window into human history and the deepest roots of our beliefs.

In addition to an introduction, presenting “The Many Guises of the Goddess,” the book consists of five chapters leading us from India to Ireland and a conclusion, which gives a short discussion of “The Identity of the Goddess.” A short section presents further reading on each of the five chapters, general acknowledgements, photo acknowledgements, and an index.

It is stated that as long as humans have sought God, they found the Goddess, accordingly, the book wants to analyse the goddess or understand the evolution of the woman as a deity throughout cultures. The authors are thus concerned with drawing parallels, although they state that the deities, be that god or goddess, “always reflect the souls of” those “who worship them” (9), accordingly, they change as cultures change. The authors, consequently, want to use the goddess to gaze into the lives and souls of those who worshipped her. An overarching theme of the book is “[t]he emergence, dominance and subsequent subordination or erasure of powerful female figures of worship” (9), since they claim the goddess became subordinated to the god as the humans became mobile and looked upon male deities for assurances of survival in movement and battle. Here one may object that although the methods of transportation have changed, it is an historical fact that people have always been mobile and belligerent, especially when food or other important requirements were at stake. Nonetheless, the topic of the goddess has, according to the authors, never “been more relevant than it is today” (9). Moreover, the entire “Western civilization ... traces some large cultural debt to” the “ancient ancestors” discussed in the volume, “and thus related ancient transformations regarding the role of women and of

conceptions of the feminine divinities are of immediate and urgent interest to those who have a stake in modern gender roles” (9). We are also informed that “[t]he emphasis of the book is on the patterns of ways in which goddesses – as opposed to male deities – transform and evolve,” and “how such changes may be correlated with cultural and religious shifts” (11).

All the chapters are structured in the same way, and as the goddess is connected to humankind’s earliest agricultural civilisations, chap. 1: “The Dawn of the Indian Goddess,” starts the journey addressing issues concerning female agency and power, with the “Genesis,” followed by the “Faces of the Goddess,” dealing with various goddesses and their characteristics within the Indian culture, from the Great Goddess Devi to the two faces of Kali, the blessing and nurturing mother, versus her aspect as a killer with a great appetite for drinking the blood of her human victims. The chapter concludes with stating that “as Mother Earth, everything that emerges from her is also preserved by her and ultimately is returned to her” (34), a statement which indeed is relevant to all the various Mother Goddesses concerned.

Chapter 2: “The Religious Conversion of the Near Eastern Goddess,” starts the “Faces of the Goddess” by stating the importance of “the nurturing and beneficent figure of the Cosmic Cow” in Iranian mythology (41), a topic which is also important in Mediterranean cultures, one may mention Hera of the Greeks. The chapter also introduces the importance of the equine association with relevant goddesses, a topic which is similarly found in the Mediterranean and also further north, among the Celts. We learn how “[t]he ancient Avestan Anahita ... in a sense ... converted to a new, Islamic form when Fatima, daughter of the Prophet, takes on the epithet of the Powerful Pure One; [and] Islamic women were ... encouraged to take Fatima as a role model” (49).

Chapter 3: “The Scourge of the Middle Eastern and Mediterranean Goddess,” discusses mythologies from a variety of cultures and places, including Mesopotamia, Egypt, Greece, and Rome. We are informed that “a group called ‘Habiru’ by the Egyptians moved out of Egypt into Canaan in about 1250 BCE ... [to be] the ancestors of the Hebrew people” (60). This is one of the instances where it would have been fruitful to have a reference, especially since this is not a standard accepted view among scholars. According to Anson Rainey, for instance, there is absolutely no relationship “between the *habiru*, who are well documented in Egyptian and Near Eastern inscriptions, and the Hebrews of the Bible” (“Who Were the Early Israelites?” *Biblical Archaeological Review* 34, 2008.6: 51–55). The same chapter also substitutes former goddesses with Mary, as a later new “Queen of Heaven,” in the aftermath of the Hebrew prophets who saw the Goddess Asherah, “as a threat to the emerging monotheistic religion of the Israelites” (65). It would have been interesting to have a discussion of whether the ideologists’ demands were followed by the people, since reading their repeated reports about peoples’ transgresses towards the very monotheistic “Almighty God” by continuing their old cultic customs, such as performing sacrifices and making of-