

to their age, but did not discuss how this might affect patterns of fosterage. Further, a discussion on the potential impact of the increase of matrifocal households on social structures of relationships would have been interesting.

At times, the author provides simplistic views of complex issues. For instance, she argues on p. 27 and p. 30 that the lowering of the estimated infection rate is due to better data collection and modeling. While this is true, there is a lively discussion within academia on additional factors that led to a reduction of the rates. Another example is the strong statement on p. 28 that the interest of pharmaceutical companies to increase their profits is responsible for high costs for antiretroviral drugs. None would disagree with this statement, but we also need to look at international cooperation, lobbying, and the state of national healthcare systems to better understand this issue. Her references to religion are quite stereotypical, such as mentioning on p. 35 that condoms are not acceptable to religious leaders because their use is contrary to Holy Scriptures. Again, the situation is much more complex as the author seems to think. An in-depth discussion of the role of religious beliefs and affiliations for orphans – that are important, according to the author (65) – would have been valuable. Her statement on p. 48 that the ABC model for preventing new HIV infections is not easily applicable is not helpful without explaining the reasons. She presents simplistic dichotomies, such as the binary opposition between tradition and modernity. For instance, on p. 57 modern problems are mentioned such as being made redundant at work or that a bicycle was stolen. Why are these issues examples of modernity? Theft and competition are nothing new. Sometimes there are contradictions in the text, such as on p. 55 where she first says that traditional healers admit not to be able to cure HIV/AIDS and then informs the reader that healers argue that the disease is the result of sorcery and can be cured through identifying the sorcerer.

The study was done at a time when antiretroviral treatment was not yet widely available. The situation has meanwhile significantly changed and an updated discussion on the altered dynamics would have been helpful. She mentions, for example, that the international community could prevent an excessive burden on the extended family due to an increase in HIV and AIDS prevalence through the provision of antiretrovirals as well as other support to aid the social net of the extended family. However, only little current information is provided.

Despite shortcomings, this publication is a rare and fascinating glimpse into the world of children affected by the AIDS epidemic as well as into child fosterage that proves to be a successful mechanism in Tanzania for addressing the issue of the increased numbers of orphans due to the AIDS-related death of parents. I recommend this book to everyone interested in understanding the situation of orphaned children and the role of child fosterage in addressing their plight. As child fosterage is common in much of sub-Saharan Africa, this study is highly important for policy makers, funding agencies, and governmental as well as non-governmental organizations.

Alexander Rödlach

Kasten, Erich (Hrsg.): *Schamanen Sibiriens*. Magier – Mittler – Heiler. Berlin: Dietrich Reimer Verlag, 2009. 251 pp., Fotos. ISBN 978-3-496-02812-3. Preis: € 39.90

“Schamanen Sibiriens” is the title of the catalogue to the exhibition of the same name held from 13 December 2008 to 28 June 2009 at the Linden-Museum in Stuttgart. This was a joint venture between the Linden-Museum and the Russian Ethnological Museum of St. Petersburg to bring together each museum’s objects related to Siberian shamanism for the purpose of presenting as complete a picture of Siberia’s shamanic culture as possible.

However, “Schamanen Sibiriens” is not a catalogue in the sense of a mere collection of photographic illustrations with the appropriate captions of the items exhibited. Although it fulfills that purpose, too, it brings together essays by an international group of scholars on a great variety of aspects of Siberian shamanism. The general public as well as researchers will find not only a great deal of useful background information but also engaging discussions. The contributions are grouped into five main sections, preceded by a general introduction to the peoples and landscapes of Siberia and the main features of shamanism, and followed by a short note on the pronunciation of vernacular terms and a list of detailed technical information about the items exhibited. Following the table of contents the five sections are: 1) the world view of shamans; 2) ritual practice of shamans; 3) regional characteristics of Siberian shamans; 4) variations and transformations; 5) collections of objects related to shamans.

In general, the essays concerning these five sections fall into two groups. The first group of essays are straightforward accounts offering insights into the ritual activities of contemporary shamans during festive celebrations (e.g., the O-lo-lo of the coastal Koryak; the Yhyach of the Sacha), or describing the variations in costume and ritual instruments typical for a particular ethnic group and explaining the form and meaning of what the shamans wore and used. The second group of essays is what I would call “topical” because their authors concentrate on arguing some particular aspect of shamanism, although they do not forego descriptions either. Hereafter I will discuss these “topical” contributions under four headings, which in part disregard the division into the five sections mentioned above.

The first heading covers the shaman’s accessories, such as headgear, drum, and coat, and such means as the use of hallucinogens and music. Marjorie M. Balzer states that the attributes of a shaman taken together constitute a complex whole which enables their owner to transgress not only gender boundaries but also human boundaries altogether. She further argues that in spite of the acute crisis situation of modern shamans, induced by political as well as missionary destructive pressures in the not too distant past, the traditional worldview of shamans has managed to survive in some isolated pockets of population. Yet, the recent renewed interest in shamans is often more the product of a new type of understanding than the genuine revival of a temporarily interrupted tradition.

Roberte N. Hamayon draws attention to the Siberian shaman's headgear of iron-made antlers saying that in spite of its important role for the shaman it has hardly, if ever, been discussed systematically. She argues that the use of antlers of cervidae is not incidental because they represent an animal of that group's prowess in fighting and in sexual activity. For a shaman's dealings with spirits, in order to be successful, both of these aspects of prowess are very important. Yet, the shaman is not a deer but a human, and for that reason the shaman uses iron-made antlers and not natural ones. Finally, even if the antlers are a symbol of a shaman's power, it has to be noted that this is not a political power.

Another item under this topic in this section is music. That sounds of many types are important for a shaman is not a new finding, but Thomas R. Miller shows how their function can be understood. He argues that shamans command a characteristic "musical vocabulary," different from the vocabulary of a spoken language. If I understand him correctly, this vocabulary gradually takes shape as the distinct voices of the shaman's spirits and, consequently, it further becomes the shaman's "metaphorical identity" (124), and a window to the world of spirits. It is characteristic for the shaman to be able to control these sounds, and with them the spirits. This is contrary to the situation of a person afflicted by the so-called "singing sickness (*Gesangskrankheit*)" (119), which is the sign of a sudden attack by a spirit that the so afflicted cannot control. Quite the opposite, the singing of such a sick person is an indication that the person is controlled against its will by spirits. The compulsive singing is not a real relief from the sick condition, it is only an attenuation of it.

The second section concerns the initiation of shamans or their characteristic ritual, the *kamlanie*. K. Ju. Solov'eva's account of a shaman's initiation process is a summary account based on various narratives, for which, unfortunately, no source is indicated. Her's is a convenient survey of the main features contributing to a shaman's formation. Noteworthy are two facts that she stresses: that a shaman's guardian spirit is often of the opposite sex, and that the social group's recognition is important for the shaman to be successful. In a second essay, one on the *kamlanie*, she discusses the ritual's various functions as they are related to the shaman's roles as healer, diviner, and supporter of economic activities, in particular the hunt. She covers rituals of several ethnic groups, but it remains somewhat doubtful, whether all of them fall under the term *kamlanie* because at least among the Buryat, she says, the *kamlanie* is only the first in a series of rituals that constitutes the shaman's initiation (93).

Tatjana D. Bulgakova offers an interesting discussion of another kind of initiation. Relying much on firsthand information gathered among the Nanaj, she sees certain parallels between the shaman's initiation and the healing ritual. Consequently, she calls the latter "little initiation" (*kleine Initiation*) (96). The point is that an initiation is basically an "opening up" under two aspects. On one side a human is made accessible to spirits, on the other spirits are made accessible to humans. Illness is caused by a spirit snatching a person's soul (*panjan*). In order

to be healed, the sick person's soul has to be searched for, but instead of bringing it back to the sick it has to be locked up in some kind of prison, the *dēcaso*, which is guarded by spirits. In exchange for the cure the afflicted person has to promise the spirits to perform certain rituals for them, lest the soul returns and the person would fall sick again. In the case of a shaman, however, the solution to the initiatory affliction is a close contact with the spirit that caused it, i.e., the shaman's soul is replaced by a spirit (*sévén*), but contrary to the situation of a sick person, in this case the spirit can be controlled by the shaman.

The third heading is the worldview of shamans. The volume's editor, Erich Kasten, already presented the main features of shamanic worldview in his introductory essay, but various references to this worldview can be found in several contributions concerning particular populations. An especially interesting case, however, is introduced by Dmitrij Funk, who uses Andrej Viktorovič Anochin's unpublished field notes on his research among the Teleut around the turn of the 20th century. According to these notes, the Teleut conceived their world as consisting of five zones with the real earth as their central point of reference. Three of the zones are arranged vertically: they are the sky, the real earth, and the world below the earth. The other two zones extend horizontally, namely the "imaginary earth" (*r'er-t'oly*), extending between the real earth and the horizon, and the "earth of truth" (*čyn-t'er*), which lies beyond the horizon (130). The powerful ruler of the "earth of truth," a kind of "paradise," is Adam, the creator of the heavenly deities but also the ancestor of the humans. The shaman on visiting this deity has to undergo a long and arduous journey and to pass through a number of regions. It is tempting to assume that this deity might in some way be the result of the influence of biblical stories. Funk mentions this problem but rather than offering a hypothesis of his own, he is cautious and prefers to suggest that further comparative research is needed before something more definite can be said.

The fourth and last section is the research history of shamanism and some modern, i.e., postsoviet developments in Siberian shamanism. Andrei A. Znamenski develops a lucid as well as critical account of the fate shamans and shamanism met in the world of Western explorers and researchers. He is at present probably the person who is the most familiar with the history of research on Siberian shamanism. Being Russian himself, he has the advantage of a good access to Russian vernacular sources. In addition, he endeavors to elucidate the philosophical or ideological trends of the times that constituted the background in which the researchers worked. For that reason, he does not only introduce the readers to the main researchers and their work but also to the historical circumstances that guided them in their research as well as in the interpretation of their findings. At the end of his article, Znamenski refers to the surge of neo-shamanism in recent years and how it differs from traditional Siberian shamanism. This is the topic of Valentina Charitonova, who in her article pursues the development of neo-shamanism in Russia. She points

out that it is mainly an urban phenomenon, supported by the *intelligenzija*. More than a revival it is an artificial reconstruction that results in a distortion, desacralization, and commercialization of traditional shamanism. Because it is very much linked with folk healing, Russian neo-shamanism is different from the movement of the same name in the West. She considers the breach with tradition as being one of the reasons for this development, but she also mentions that in rural areas a certain revival of traditional shamanism can be noticed as well.

A local case of the development of Russian neo-shamanism is discussed by Ulrike Bohnet who takes up the rise of shamanic clinics in Tuva. On one side the revitalization of shamanism in Tuva is linked with a new consciousness of national identity after the disintegration of the Soviet Union; on the other side it has given rise to a new and highly commercialized form of shamanism, much infected with mutual distrust and strong competition between the various factional groups. Bohnet's contribution allows a glimpse into a kind of shamanism that poses as revitalization although it has only scant, if any, relation with traditional shamanism. Her article has a sobering effect, but it also invites further reflection on the problem of neo-shamanism and related developments.

In recent years the circumstances under which items, especially items related to belief and religion, have been collected have increasingly become a point of criticism and contention. Kasten, in his introductory essay, discusses the problem as the one that contemporary museums have to face more and more (24–26). V. V. Gorbačeva, describing the history of the collections in the Russian Ethnographic Museum at St. Petersburg, refers to difficulties the collectors had to face during their activity. As an example she mentions "archaic religious ideas that continued to exist" (214) in the local population but does not pursue the question any further. Ulrike Bohnet is more concrete in her account of how the collections of the Linden-Museum were brought together by quoting, e.g., from accounts by Walter Stötzner about how he acquired some of the items he offered to the Museum (223). During my own research with shamans in Inner Mongolia I have been told again and again that, for example, the costume of a shaman cannot be used by anybody else than the shaman. In fact, it should not even be touched by ordinary persons. I was told the same thing about items that were placed at a shaman's grave. These things were just too dangerous to be handled by a noninitiated person. Nevertheless, in one case it happened that a shaman offered to sell his costume on his own initiative, telling me that he had retired and, therefore, had no use for it anymore. From other persons I later learned that he was in dire need of money. However, considering the reluctance to part with items that had belonged to a shaman, I think it would be good if the museums would explain their position in this matter.

Since it is a guide to an exhibition, "Schamanen Sibiriens" may not have been intended to be a scientific publication in the strict sense. Nevertheless, on the whole it is a good introduction to many problems and aspects of Siberian shamanism, traditional as well as contemporary.

This is certainly the result of the good cooperation between Russian and non-Russian experts. For this achievement the editor can be sincerely congratulated. Yet, the publication shows a certain imbalance between the argued and the descriptive contributions. In the case of the latter, the reader is left completely guessing what might be the sources for the writer's statements. Especially, descriptions of shamans and their accessories in particular populations are not accompanied by even a short list of any published sources. However, it is quite evident that the writers relied on such sources when composing their essays. Short introductions to the authors, presenting their field of competence would have been a partial help to make up for the lack of bibliographic sources. Considering the detailed and carefully prepared apparatus for the illustrations in order to identify the objects, their collector, and the time of collection, the lack of bibliographic documentation for a number of articles is disappointing and, unfortunately, diminishes the usefulness of an otherwise wonderfully produced publication.

Peter Knecht

Korany, Bahgat and Ali E. Hillal Dessouki (eds.):
The Foreign Policies of Arab States. The Challenges of Globalization. New rev. ed. Cairo: The American University in Cairo Press, 2008. 515 pp. ISBN 978-977-416-197-1. Price: \$ 39.50

In der aktuellen Phase der Globalisierung nimmt die arabischsprachige Welt eine seltsame Doppelstellung ein. Zum einen ist die Region zentral für eine ganze Reihe von wesentlichen globalen Entwicklungen, die sich vom interreligiösen Dialog weiter über Fragen der Sicherheit, und von Fragen der Migration bis hin zu mit Erdöl verbundenen Problemen der Handels-, Finanz- und Wirtschaftsentwicklung erstrecken. Dieser Zentralität des arabischen Raums für die heutige Globalisierung entspricht zwar, dass in diesem Raum die Globalisierung im Sinn von "multiplen Modernen" recht andere Verlaufsformen als sonst wo annimmt. Zum anderen steht dem aber auch entgegen, dass einige anderswo gängige Kriterien der Globalisierung hier nicht so recht zu greifen scheinen. Während der "Washingtoner Konsens" über Demokratie und Marktwirtschaft also etwa in Lateinamerika oder Südostasien spürbare Auswirkungen hat, ist davon in diesem Raum in manchen Bereichen noch recht wenig zu bemerken. Die schwundende aber anhaltende Bedeutung des Erdöls, Militarisierung sowie Stagnation in der israelisch-palästinensischen Konfliktbewältigung wirken dabei als konservierende Faktoren mit eigenständigen Problemlagen, denen sich die Sozial- und Geisteswissenschaften zu stellen hätten. Einen sichtlich bemühten Versuch in diese Richtung stellt der vorliegende Band dar.

Dies ist die dritte, weitgehend neu gestaltete Ausgabe eines Handbuchs zum Themenfeld der Außenpolitik und der internationalen Beziehungen arabischer Länder. Die erste Ausgabe erschien 1984 noch in der Spätzeit des Kalten Krieges, die zweite 1991 unmittelbar nach der Implosion des Sowjetsystems. Einer Ausgabe von 2008