

clear, while the plates provide clear images of both objects and representations. They come from a range of sources – many are familiar to readers of other Egyptological books, but some, such as the reconstruction of the Luxor Temple sanctuary, are refreshingly new.

Any work that seeks to encapsulate the religious beliefs of a culture that lasted over three millennia is bound to seem oversimplified to the expert. On the other hand, complete beginner might need to use a dictionary with this book, and perhaps future editions could include a glossary. But Teeter has done an excellent job for the novice, general public, and student. This is a book that will be used for my own undergraduate course in Ancient Egyptian religion. Teeter's main goal was to bring humanity back into the study of Egyptian religion, and in this she has amply succeeded.

Kasia Szpakowska

**Tinker, Keith L.:** *The Migration of Peoples from the Caribbean to the Bahamas*. Gainesville: University Press of Florida, 2011. 200 pp. ISBN 978-0-8130-3531-4. Price: \$ 69.95

Across the Anglophone Caribbean, the current global economic crisis has intensified political demands to deport or exclude intraregional migrants. Keith Tinker's study of immigration to the Bahamas is, therefore, particularly timely, as it shows how the contours of regional migration have been changing continuously since the late 19th century. With chapters on immigration from Barbados, Jamaica, Haiti, and the Turks and Caicos Islands, Tinker is able to explore the different waves of migrants that moved within each diaspora.

From the Colonial Hotel in the 1920s to Freeport in the 1950s, tourism has not only been a focus for migrant labour from the Greater Antilles but also a symbol for Black Bahamians of their exclusion by foreign capital and management. State recruitment of police officers from Barbados after 1892 and teachers from Jamaica and then Guyana from the 1950s had a powerful impact on race relations and the development of education in the Bahamas. As a key junction in the region's shipping routes, the islands attracted maritime workers from Haiti during the early 20th century before these were followed by political and economic refugees fleeing the Duvalier dictatorship. By 1974, Haitian immigrants were estimated to represent one fifth of the Bahamian population, and Tinker provides a nuanced account of how their settlement and experiences varied across archipelago.

Building on research by Dawn Marshall, Howard Johnson, and Sean McWeeny, the book's strength is in identifying relationships between parallel flows of immigration and emigration. In the 1920s, shipping connections brought Jamaican, Barbadian, and other British West Indians who had migrated to Central America or Cuba and were moving on with capital and skills. Strikingly in 1927 the colonial government of the Bahamas sought to restrict the movements of these British subjects by barring migrants travelling on specific routes from Cuba, British Honduras, Jamaica, and Bermuda. While this influx was encouraged by Bahamian labour

migration to the North American mainland, the closing off of destinations to Bahamian emigrants in the 1920s and in 1959 resulted in intensifying restrictions on immigration in Bahamas. Tinker draws on a extensive range of interview testimony which he uses to explore integration into Bahamian society across several generations. This could have been extended to explore relationships with those immigrant family members who had then moved onwards to the US or returned home, and the extent to which the Bahamas was a stepping stone to the metropole.

Tinker explores the tensions between elite Bahamian Whites and the state over immigration, particularly in the transition to national independence during the late 1960s, when a policy of Bahamianisation was intended to counter the increasing Haitian presence. Haitians faced deportation campaigns and a restrictive construction of citizenship that left many of their children on the margins of Bahamian society. The book concludes with a positive interpretation of the capacity of the Bahamas to integrate diverse groups of Caribbean immigrants, including Haitians who have been popularly seen as the most problematic newcomers, however, the continuing legal discrimination against the Haitian second generation has been viewed far more critically by other scholars such as Michael Craton. Many of the smallest islands of the Caribbean are currently seen as undergoing a "migration transition" in which they are changing from societies based on emigration to increasingly being shaped by immigration from within the region. Keith Tinker's study of the Bahamas suggests that this transition has been extremely fluid for different migrant groups, and that scholars need to devote more analysis to the importance of class, gender, and culture in shaping both state and popular opposition to regional immigration.

Laurence Brown

**Van Heekeren, Deborah:** *The Shark Warrior of Alewai. A Phenomenology of Melanesian Identity*. Wantage: Sean Kingston Publishing, 2012. 211 pp. ISBN 978-1-907774-03-4. (Anthropology Matters; Scholarship on Demand, 6) Price: \$ 110.00

This brilliant book is the sixth in a series (edited by Daniel Miller) entitled "Anthropology Matters: Scholarship on Demand," whose mandate is to "demonstrate the scholarship and depth of the traditional anthropological monograph, perhaps without wide commercial appeal, but with unquestionable academic merit." Unquestionably this book has exceptional academic merit. Van Heekeren brings a welcome interdisciplinary perspective to her work with the Vula'a people who are located on the southeast coast of Papua New Guinea. As an artist trained to "see," and an anthropologist trained in the art of "seeing," her intention is to "name" the Vula'a people, thus make them "visible" to us, that we may know them. She does this eloquently from a viewpoint based in Heideggerian existential phenomenology and, despite the linearity of the written word, the narrative is presented in an iterative hermeneutic that results in a richly layered and "thick" ethnography.