

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.

It is the very iterativeness of the hermeneutic circle which folds back on itself in order to progressively interpret the material to hand, which sets this ethnography apart and makes it difficult to review. Although the chapters follow upon one another, as one might expect them to, as readers we are constantly pulled up short on a topic that will be taken up again in a later section or chapter, when we are brought to task to recall a previous discussion (the repetitive aspect of the hermeneutic circle) and how that now provides fresh insight (the progressive interpretation) to the issue at hand. For example, Heidegger's phenomenology is not presented as a theoretical framework in chap. 1 and then assumed in the text. Throughout this ethnography, the interpretation of the Vula'a life world – as expressed through myth, past and present beliefs, cosmology, issues pertaining to life and death, relationships, and especially the “Shark Warrior” – Heidegger's philosophy is explored, refined, critiqued, and refreshed. Besides a hermeneutic of the Vula'a cosmology, we are also getting a hermeneutic of Heidegger's excursion into ontology, his investigation into the nature of being. Van Heekeren is not uncritical of Heidegger, and deals with the criticisms of his detractors; she is also convincing in her presentation of the usefulness of his philosophy for anthropological understanding. In furthering that understanding, she deftly draws upon the very best of anthropology's thinkers, past and present, to inform her analysis, reminding and turning us back iteratively to anthropology's rich intellectual heritage (such as, Lévy-Bruhl, Marilyn Strathern, Michelle Stephen, James Weiner, Tambiah, Bourdieu, Leenhardt, Evans-Pritchard, among many others).

It is a given that Papua New Guineans (and many others) have experienced and continue to experience social and cultural change as a consequence of colonialism, missionization, modernity, globalization, and the general encroachment of postindustrial worldviews perceived as homogenizing in their impact on so-called traditional cultures, and many bewail a loss of innocence (truly, another back-handed way to invoke the “primitive”). Van Heekeren's primary objective in this ethnography is to show the origins of those essential continuities that contribute to the creation and reproduction of Vula'a identity (6) from a Heideggerian ontology based in existential phenomenology. Heidegger's concept of *Dasein*, or “there-being,” is the facticity of human existence, which for the Vula'a and, I suggest, many Papua New Guineans, is all about the way in which “relationships with the world are conducted” (8).

Chap. 1 presents aspects of Vula'a identity in the context of language, especially Vula'a oral culture and narratives of origin and migration. Narratives are all about language and language is a marker of identity. The Vula'a also claim a history as fisher folk as another identity marker. Stories of Kila Wari (the Shark Warrior) contain “intricate traces of ritual life” (21) but this look at ritual pre-and post-Christianity, must wait until chap. two when we have “more familiarity with the stories” of the Shark Warrior. The myths and history of Kila Wari engage with ancestors, place, and pre-Christian cosmology. I am especially reminded of the power of storytelling as

she describes how the narrator's eyes look beyond to another space, his expression changes and he appears to his audience to be the “embodiment of the legendary figure” of Kila Wari (52). Chap. 3 turns the circle again to a larger exposition on the relationship between narrative, “an existential connection to place” (65) and genealogy to show how the creation of place is fundamental to Vula'a identity. Critical here is the idea that there is no empty environment, that ancestral and bush spirits all inhabit the “space.” Thus, through the existential act of naming, which evokes the essences of things (184), mythic and historic “places” become visible in space and become the “nexus of past, present and future” (67).

By the time we approach chap. 4 we have acquired an iterative awareness of aspects of Vula'a culture that have been skillfully apprehended and interpreted to us so we can move with that understanding to another level of interpretation. Thus, in chap. 4 we encounter more of Vula'a myth, history, and pre-Christian cosmology. For me, the highlight of this chapter shows (what we know) that multiple versions of myth and local history are not contradictions; indeed, history and myth are not oppositions, and myth, as a mode of being, is a form of truth. Van Heekeren reiterates the point that, having accepted a Christian present, the Vula'a (and other Papua New Guineans and missionized peoples, such as Pentecostal Inuit or Haitian Santerians) have not given up their pre-Christian cosmology. Papua New Guineans are not victims of a homogenizing globalization that strips them of their agency, identity, and ancestral cosmologies. Rather, they create and recreate their agency and identity through their interaction with those external “forces” to domesticate them and interpret them within their own present grounded in their history, myth, and cosmology. Chap. 5 moves the hermeneutic to explore the Vula'a relationship with their Christian church through the concept of exchange as a critical part of Vula'a religiosity and their relationship with the ancestors. We are turned again to genealogy, ancestors, origins, and history as these work themselves out in contemporary forms. As all students of Melanesia can attest, food and feeding are critical to notions of embodiment and the experiential body of the self and the social body, as are concepts of shared substance and relations of exchange. The role of singing in the church is then folded back in Chap. 7 in terms of a Vula'a ontology that was instrumental in the ease of their conversion to Christianity. In the last chapter, Van Heekeren returns to myth to conclude that Vula'a identity is a mythic identity and the Kila Wari (Shark Warrior) stories are myths always in the making. This reconfirms that, indeed, identity is never static but is always a “myth in the making,” a form of truth, as we (re)create an identity out of our past which is operating in our present. Van Heekeren concludes that “identity is a condition of coming to be, that appears, and remains, as it is” (191).

Van Heekeren's textured and layered interpretation of Vula'a identity is beautifully executed. She has been able to present an interpretation of a nonlineal cosmology in a lineal format, which neither abuses nor misrepresents that cosmology but renders it comprehensible and knowable.

Indeed, as I read, I had a sense of familiarity; I recognized that I was seeing a Melanesian culture, which I recognized, from the perspective of a Melanesian hermeneutic as a way of thinking and being which I also recognized as a way of being. Despite what might appear a contradiction – a Western philosophy of existential phenomenology interpreting a Melanesian culture as it is lived – this ethnography does indeed show how a Heideggerian philosophy is very useful in a Melanesian context. I really enjoyed this book, and highly recommend it to all students of Melanesia. I especially recommend it to graduate students who, as Van Heekeren suggests to readers of this ethnography, will have “more familiarity” with anthropology, philosophy, and Melanesia to be able to engage with the complexities of texts and cultures. As for this student of Papua New Guinea, I am going to go and dig out my Heidegger texts to re-read and rethink them.

Naomi M. McPherson

Witschey, Walter R. T., and Clifford T. Brown: *Historical Dictionary of Mesoamerica*. Lanham: The Scarecrow Press, 2012. 416 pp. ISBN 978-0-8108-7167-0. Price: £ 65.00

Die Reihe historischer Lexika, in der dieses Werk erschienen ist, erhebt den Anspruch, die wichtigsten Personen, Ideen und Ereignisse eines Kulturraums zu erfassen und zu erläutern. So soll auch dieses Mesoamerika-Lexikon Studenten, Forscher und andere interessierte Personen knapp und übersichtlich informieren über “major peoples, places, ideas, and events related to ancient Mesoamerica” (xi). Das Lexikon ist eine vollkommen neue Edition und etwa doppelt so umfangreich wie das im Jahr 2000 in dieser Reihe herausgegebene, von Joel W. Palka verfasste und unter demselben Titel erschienene Werk.

Die Verfasser, Walter R. T. Witschey und Clifford T. Brown, beide Maya-Forscher und an der Erstellung des “Electronic Atlas of Ancient Maya Sites” beteiligt, erläutern im Vorwort ihre Vorgehensweise zur Auswahl der Stichwörter. Das Lexikon enthält sowohl kurze Einträge zu speziellen Begriffen als auch längere Überblicksartikel zu wichtigen Themen. Nach dem Vorwort (xi f.) und einigen Anmerkungen zu Orthografie und Querverweisen im Text (xiii ff.) folgen eine kurze Chronologie der Kulturentwicklung Mesoamerikas (xvii f.) sowie einige Anmerkungen zur Datierungsproblematik und der Einteilung in Kulturepochen (xix ff.).

Karten zeigen die Ausdehnung von Mesoamerika, Kulturareale, Sprachfamilien, klimatische und topografische Charakteristika sowie die im Lexikon erwähnten Fundorte in Nummern aufgeschlüsselt mit genauen Angaben zur geografischen Lage (xxiii ff.). Eine Einführung (1–9) vermittelt einen kurzen kultur- und forschungsgeschichtlichen Abriss. Auf den Lexikontext von A bis Z (11–362) folgen im Appendix eine Auflistung wichtiger Forschungsinstitutionen und eine nach Themen gegliederte, mit einer Einleitung versehene umfangreiche Bibliographie (369–413) sowie Informationen zu den beiden Autoren (415 f.).

Die Bände dieser Reihe sind gedacht als “an excellent starting place for discovering and exploring this fertile cradle of civilization”, wie es im Vorwort von Jon Woronoff heißt, dem Herausgeber dieser Reihe historischer Lexika. Der studentische Anfänger oder interessierte Laie stolpert aber vermutlich bereits in den einleitenden Präliminarien zur Datierung über Begriffe wie “Long Count date” und “Fine Orange Ware” (xxi). Andererseits sind diese Begriffe im Lexikontext erläutert und der Leser findet sich im Hin-und-her-Blättern alsbald in der recht komplexen Materie zurecht. Nicht alle Einträge wurden nach lexikografischen Standards vorgenommen. So wird aus dem ausführlichen Artikel “Popol Vuh” z. B. auf “Hunapu” verwiesen, obwohl unter diesem Stichwort nur ein weiterer Verweis auf “Hero Twins” zu finden ist. Unter dem Stichwort “Tlatoani” findet der Leser eine dreizeilige Erläuterung des aztekischen Herrschertitels sowie einen Verweis auf “Ahaw”, dem entsprechenden Begriff in der Mayakultur. Unter dem Stichwort “Ahaw” findet sich jedoch kein Rückverweis auf “Tlatoani”. Der Eintrag “Day” verweist auf “K’in”, der Bezeichnung im yukatekischen Maya für Sonne und Tag – der entsprechende Begriff im Aztekischen findet jedoch keine Erwähnung.

Etwas inkohärent erscheinen die Eintragungen zu Personen. Von Wissenschaftlern, die sich mit Mesoamerika befassten, wurden z. B. Heinrich Berlin, Michael D. Coe und Ernst Förstemann aufgenommen, andere wichtige Forscher und Entdecker wie Eduard Seler und Teobert Maler fehlen jedoch. Eine ähnliche Vorgehensweise findet sich bei den “Codices”. So sind der Codex Mendoza und der Codex Nuttall einzeln aufgeführt, alle übrigen jedoch unter dem Stichwort “Codex” subsumiert.

Einige Einträge könnte man als allzu knapp abgehandelt ansehen: In den Artikeln zu Sprachen (z. B. “Náhuatl” und “Quiché”) sind keine Sprecherzahlen angegeben; dem Stichwort “Huitzilopochtli” mangelt es an der Etymologie, der Artikel “Quetzalcoatl” erwähnt nicht dessen vieldiskutierte Rolle bei der Eroberung des Aztekenreiches. Jedem Artikel zu einer archäologischen Stätte folgt ein Artikel “Rulers of”, in dem die Herrscher der jeweiligen Stadt chronologisch aufgeführt sind. Diese Herrschernamen sind aber auch als Einzelstichwörter mit Verweis auf die jeweilige archäologische Stätte verzeichnet. Dies führt dazu, dass z. B. unter “K’inich” 30 und unter dem Stichwort “Ruler” 35 Verweisstichwörter aufgeführt sind. Der so vergebene Platz hätte vielleicht anderweitig besser genutzt werden können.

Bereits im Vorwort verweisen die Autoren auf die Problematik, aus der unübersehbaren Zahl von Veröffentlichungen zu Mesoamerika, den vielen archäologischen Stätten und Sprachen diejenigen auszuwählen, die im Lexikon aufgenommen werden sollen. Selbstverständlich kann nicht jedermann zufriedengestellt werden. Abgesehen von kleinen Verbesserungsmöglichkeiten bietet das Lexikon mit den einleitenden Hinweisen, den Überblicksartikeln und den knapp beschriebenen Stichwörtern und nicht zuletzt der ausführlichen Bibliographie eine unverzichtbare Orientierungshilfe für alle, die sich mit Mesoamerika eingehender befassen möchten.

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