

nos usarían, pues, calculadamente, la ambigüedad y el camuflaje para enviar distintos mensajes a distintos espectadores. Bajo este uso intencional de una suerte de código secreto para “insiders” (9), Strong encuentra un orgullo por la propia cultura, un orgullo de ser indígena en un contexto de dominación: “tactics ... to assert their own pride” (130), “... pride in and support of her culture” (10). Creemos que, si bien varios autores han incidido ya en las estrategias “identitarias” en los Andes, sugerir que estas son siempre conscientes y que obedecen solamente a una suerte de orgullo nativo, sería una simplificación excesiva. En suma, aunque sea difícil ignorar las trampas en las que caen muchos de los argumentos de Strong, tampoco podría descartarse de plano la necesidad de prestar atención al vacío etnográfico que impera con respecto a las versiones andinas de la mundialización, las artes y la mercantilización de la cultura.

Juan Javier Rivera Andía

Symbolon. Jahrbuch der Gesellschaft für wissenschaftliche Symbolforschung. Neue Folge, Vol. 18. Frankfurt: Peter Lang, 2012. 377 pp. ISBN 978-3-631-62260-5; ISSN 0082-0660. Preis: € 59,80

Der 18. Band der Neuen Folge des *Symbolon* Jahrbuches präsentiert 17 Beiträge, die auf vier Jahrestagungen der Gesellschaft für wissenschaftliche Symbolforschung e. V. gehalten wurden. Es handelt sich dabei um Tagungen, die in den Jahren 2005 bis 2008 in Ludwigshafen und Stuttgart stattfanden. Ein Vorwort des Herausgebers Hermann Jung und sieben Buchrezensionen, an die sich biografisch-bibliografische Angaben zu den an dem Band mitwirkenden Autorinnen und Autoren anschließen, rahmen diese Beiträge. Das Vorwort, das den Band irrtümlich als 17. Band der Neuen Folge ausweist (7), führt in die Entstehung und den Aufbau des Bandes ein und stellt zur allgemeinen Orientierung die abgedruckten Beiträge in knappen Worten vor. Der Hauptteil des Bandes gliedert sich nach den Jahrestagungen, die jeweils unter einem speziell ausgewiesenen Thema standen. “Symbole des Übergangs” bildeten das Thema der Tagung von 2005 und im darauffolgenden Jahr standen “Wesen anderer Sphären” und deren Symbolik im Mittelpunkt des Interesses der TagungsteilnehmerInnen. 2007 wurde die Tagung unter das Motto “Die Zahlen. Symbolik, Mythos, Magie” gestellt. Der Hauptteil schließt mit zwei Beiträgen ab, die auf Vorträgen von der Tagung im Jahr 2008 “Symbole, Mythen, Riten der Landschaft” basieren. Wie der Herausgeber vermerkt, war es ihm leider nicht möglich alle auf den Tagungen gehaltenen Vorträge in dem vorliegenden Band zu präsentieren (7). Dem interdisziplinären Ansatz der Gesellschaft für wissenschaftliche Symbolforschung entsprechend, vereint der Band Aufsätze von Wissenschaftlern aus unterschiedlichen Fachgebieten, so finden sich unter anderem Vertreter und Vertreterinnen aus Theologie, Volkskunde, Mentalitätsgeschichte, Musikwissenschaften und Ägyptologie unter den Autoren und Autorinnen. Da sich unter den Referenten auch Personen befinden, die über Symbolsysteme ihrer eigenen Weltanschauung bzw. Religion referieren, vereint der Band so-

mit nicht nur Wissenschaftler aus unterschiedlichen Disziplinen sondern auch Innen- und Außenperspektiven.

Um die Vielfalt der dargebotenen Themen zu verdeutlichen, sollen die Titel der Beiträge hier zu nächst für sich sprechen: “‘Gleichzeitig mit dem Tod geschah eure Geburt’ (Cyrill von Jerusalem). Die Feier der christlichen Taufe als existentieller Übergang”; “Das mittelalterliche Hospital. Ort der Grenzerfahrungen – seine Zeichen und Symbole”; “Die transitorischen ‘Zustände’ der Dämmerung und des Zwielfichts und ihre Symbolik in der Literatur der deutschen Romantik”; “Zur Symbolisierung von Übergangserfahrungen in bildlichen Gestaltungen”; “Barke, Netz und Zauber – Eine Totenreise im Alten Ägypten”; “Monster und Masken am Tor. Zur mittelalterlichen Symbolik des Übergangs vom profanen in den heiligen Raum”; “Mythos Orpheus. Stationen von Wandel und Übergang”; “Sicht, Symbolik und Bedeutung der Zwerge über die Jahrtausende. Vom Erdmännlein über das Heinzelmännchen zum Garten- und Werbezwerger”; “Wozu dienen Engel? Zur Funktion niedriger Transzendenzen”; “Zwischenwesen des Mittelalters und ihre Symbolik”; “‘Mysteria numerorum’. Voraussetzungen, Methoden und Praxis der allegorischen Zahldeutung im Mittelalter. Mit einem Anwendungsbeispiel zur Auslegung der Sechs in der Genesisexegese”; “‘Ein und Alles’. Die Eins als Inbegriff des Anfangs und des umfassenden Ganzen”; “Die Zahl als Zeichen. Symbolik und Allegorese der Zahlen im hohen und späten Mittelalter”; “Die Architektur des römischen Thermalbades von Badenweiler und die Achtzahl”; “Die Symbolik der Zahl Drei in der Freimaurerei”; “Heilige Tempel-Landschaften der griechischen Antike” und “Vulkane Italiens. Mythen und Symbole.”

Bei aller Heterogenität der Beiträge fallen Gemeinsamkeiten auf. Die Vorträge beziehen sich fast ausschließlich auf “abendländische” symbolische Traditionen. Wenn man das pharaonische Ägypten im Anschluss an Jan Assmann auf der Spur des okzidentalen kulturellen Gedächtnisses verortet, dann bewegen sich letztlich alle Beiträge vor diesem Horizont; auch wenn sie eine beachtliche zeitliche Tiefe vom pharaonischen Ägypten bis in das 20. Jh. hinein abdecken. Ebenso erscheint auffällig, dass die Beiträge, sofern sie eine theoretische Fundierung besitzen und nicht rein deskriptiv vorgehen, fast durchweg den klassischen Ansätzen der Symbolanalyse und Ritualtheorie verhaftet sind, wie sie in der ersten Hälfte und in der Mitte des 20. Jh.s entwickelt wurden.

Dem Herausgeber ist zu danken, dass er die Mühe der Edition auf sich nahm und die Vorträge einer breiteren Öffentlichkeit zugänglich machte und ihr ermöglicht an einer inspirierenden Reise durch die westliche Symbolgeschichte teilzuhaben während der man immer wieder auf Erstaunliches, Bedenkenswertes aber auch Überdenkbare stößt.

Harald Grauer

Teeter, Emily: Religion and Ritual in Ancient Egypt. Cambridge University Press, 2011. 226 pp. ISBN 978-0-521-61300-2. Price: £ 17.99

No single book can comprehensively cover all of Ancient Egyptian religion and ritual, but from the outset Em-

ily Teeter's stated goal is "that this book will make the ancient Egyptians truly live again as individuals interacting with and within a complex religious system that demanded their full attention and response." In the view of this reviewer, in this she has amply succeeded.

In the first chapter Teeter sets out Egyptian religion within the context of both Ancient Egyptian culture and religions in general. The full integration of religion within Egyptian life is emphasized, and refreshingly the author is careful to include the lives of women. Similarities and differences between the Ancient Egyptian mindset as well as fundamental differences between them and the Greeks are noted. The author reminds the reader that our understanding is based on incomplete evidence that can be biased and must be used carefully.

The second chapter effectively presents Ancient Egyptian priests as members of Ancient Egyptian society as a whole. The roles of both priests and priestesses are discussed. Again, the author makes analogies with modern societies when appropriate to help illustrate a point. This serves to highlight differences between the reality of the priesthood in Ancient Egypt and its stereotypical presentation in media, while concurrently making the priesthood less alien. In the discussion of different priestly ranks, relevant time periods are carefully noted. New understandings of terms are highlighted (for example, the modern translation of *hem-netcher* of "priest" rather than the outdated "prophet"). Rather than simply presenting the organization and ranks of priests, Teeter unusually includes a welcome discussion on the process of becoming a priest.

"Inside the Temple," while including the main aspects of temples and their activities, from the start offers the reader much more. Teeter "peoples" the temples, by stressing the activities that would have taken place, and reminding us that smells, light, color and sounds would have resonated throughout the buildings. The cults of the gods are discussed, allowing the author to introduce important religious concepts such as *ba* and *ka*. Texts, architecture, objects, and representations all are brought together to present the daily offering cult and the king's offering cult. This chapter includes an interesting discussion on the fate of cult statues. In answering the question, Teeter places Egypt again in the context of the wider ancient and more modern world. Rather than simply providing factual information, the author includes a thought-provoking consideration that should stimulate readers' curiosity and encourage the asking of questions.

"Festivals" includes overviews of festivals of Osiris, the Feast of the Valley and the Festival of Amunhotep I. Teeter again does a marvelous job of humanizing what could easily become a dry topic. Sights, sounds, and odors are evoked, reminding the reader that real people participated in these real events.

The next chapter leads on from festivals by focussing on how individual Egyptian sought contact with their gods. The subject is first explored by locations – those areas that can be recognized through visual and textual cues as places for prayer in and around temples, village shrines and chapels. Shrines and sacred niches in homes are only briefly mentioned. As a means to communicate and initi-

ate the contact, Teeter includes prayer, the offering of votive figurines and mummies, the donation of personal and intercessory statues, dreams, and self-dedication.

"In the Presence of the Gods" follows naturally as it describes the means by which gods communicated with people. The contact is classified as controlled (via oracles) or uncontrolled (often consisting of a manifestation of divine displeasure), leading to a need for protection from gods. This last section again provides a glimpse into Egyptian religious practice and belief that is too rarely covered.

Whereas in mass media Egyptian religion tends to be represented as consisting solely of funerary practices, this aspect thankfully (and rightly) takes up only a single chapter in the book. The basic concepts are covered, from the ambivalent attitudes towards death, to tomb construction, provision, mummification, and the funeral itself. The following chapter on communication with the dead emphasizes again the numinous nature of the relationship between the living and the dead and divine in Ancient Egypt. The nature of the dead person as an *akh* is described within the context of its positive and negative impacts on family members. Methods of communication included offering cults, stele, letters to the dead and dreams. While most of these were initiated by the living, disturbing nightmares brought about by the dead are also included.

The difficult issue of "magic" in Ancient Egypt is tackled next, and Teeter manages a lucid and readily accessible definition of the concept. Magic users (and the problems associated with attempting to establish their identity) and practices aimed to cure and to harm are covered. Both textual and material evidence is included, providing a representative sample from various time periods.

The section on Amarna stands out, as no other time period is so privileged in this book. Nevertheless, it is necessary if no other reasons than it remains the period recognizable by most people today who have even a passing interest in Ancient Egypt, and is still the subject of much debate and scholarship. The changes in belief (especially those connected to the afterlife) are succinctly summarized. This reader would have welcomed more highlighting of the significant surviving evidence testifying to the continuation of practices unrelated to the Aten even in Amarna. It would have been useful to draw attention to the works by those working in Amarna such as A. Stevens (Private Religion at Amarna. The Material Evidence. Oxford 2006).

The "Afterword" sets religion and ritual again in the context of life in Ancient Egypt, and addresses the reasons for its longevity. For this reader one of the most remarkable aspects of the longevity is the lack of religious conflict, but this is not mentioned. However, many features are included, such as the comfort they offered, accessibility, flexibility, variability, integration into the economy, and the joy they offered to the individual. It is on this positive and engaging note that the book ends bringing home to the reader the fact that Ancient Egypt was, after all, made up of ordinary people, just like today.

The chronology is brief but useful, providing themes for different time periods. Maps and temple plans are

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.