the cardinal alignments of its architecture. Ritual ceremonies and processions were reproduced throughout a series of Inca centers across the empire. Recreation of the Inca power and authority, centered on its capital at Cuzco, e.g., has been shown in the analysis of the city of El Shincal in Catamarca, Argentina. Likewise, according to the author, the structures and orientations of Cusco were reproduced, too, at Tambo Colorado in the capital of the southern province of Ica.

In his final chapter, Farrington essays a conceptualization of Cusco urbanism. Including its suburbs, the city was, he argues, densely populated. It contained both secular and ritual monuments, and palace and residential neighborhoods. The two rivers that crossed the city apparently played a role both in the ritual and in the administrative planning and function of the city. Once established, further additions to the city and its replanning were oriented according to the *ceque* system (ritual pathways starting from Cuzco and defining the political boundaries of the Inca Empire). Indeed, Farrington presents a new and enhanced model by which the city of Cusco, its suburbs, and its hinterland were linked together into a kind of web to sustain the multifarious rituals that were performed in the Inca capital.

According to this analysis, ancient Cuzco was divided into five planned areas made up of grids of residential properties, planed open spaces, palaces, and temples. Suburbs were also integrated into this plan. Pre- and post-Inca modifications were not the core of the planned town. Construction was based on planned grids and equidistant measurements used to install structures. Farrington shows, for instance, how each plaza contained a building complex, including an erected stone (stella) associated with a canal or a river. He also reconstructs, again by means of combining the historical and archaeological records, the performance of the rituals carried out in the Qorikancha temple, and the actual routes of some of the city's main processions, such as those of Hawkaypata. The book makes unique contributions in this sense.

Farrington believes that the city displays traits that show the interplay between its political and economic functions, but also the practice of religion within the canons of the *ceque* system. As I have noted earlier, Farrington suggests a probable link between the Inca and people of the Altiplano to the south, here using the bio-archaeological data. He concludes from his analysis that Cusco embodied the worldview and identity of the Inca and their mythical associations with their ancestors, probably far from the south in the Titicaca region. The complex and successful organization of the city is a powerful evidence that the Inca were outstanding rural and urban planners who adapted the concept of the city to both landscape-economy and their beliefs.

In sum, the pioneering achievement of this book is the combination of archaeological, architectural, and archival-documentary sources, to reconstruct and understand the planning and function of the Inca capital, Cusco. Farrington's book should be used not only as a sourcebook for the information available on the city of Cusco and its role as the capital of the Inca Empire, but also for its masterly combination of the techniques and methods by which the ancient functions of the city can be recovered: methods which could be applied elsewhere, e.g., to other pre-Columbian centers (such as Wari and the complex urban landscapes of the Late Intermediate Period). In the future, we can expect new chemical and physical analyses in the form of stable isotope analyses and further calibrated radiocarbon dating of Inca architectural structures to shed further light on the planning, not just of Cuzco but also of the Inca Empire, the world's largest empire in the southern hemisphere. Elmo León Canales

Fedele, Anna, and **Ruy Llera Blanes** (eds.): Encounters of Body and Soul in Contemporary Religious Practices. Anthropological Reflections. New York: Berghahn Books, 2011. 212 pp. ISBN 978-0-85745-207-8. (EASA Series, 16) Price: £ 60.00

"Encounters" is a well-selected term for this anthology's title, especially with regard to its focus on the vexing relationship of "body" and "soul." Both of these terms are deeply problematic, all too often deployed with an assumed shared, simplistic definition. This text goes some way to countering such usage; although there was room for more radical and rigorous investigation of the boundaries and constituents of each, and the fragility of such, that would emerge from a more interdisciplinary engagement with the (especially binary) relation. However, the focus of this volume was to reflect on anthropological engagement with contemporary religion; and it does this with comprehensiveness and a keen sense of how, where, and when these two terms started to dominate and reformulate specifically anthropological disciplinary narratives on religious practice. The editors Anna Fedele and Ruy Llera Blanes provide an extremely useful Introduction articulating the relevant disciplinary background.

The ten chapters represent group or denominational specific analysis ("case studies") on the beliefs and especially *practices* that evidence the relation between body and soul (and spirit) in a wide variety of traditions. Emerging out of a conference panel at an annual meeting of the European Association of Social Anthropologists (2008) that emphasised ethnographically grounded research – "fresh fieldwork data" (xvi) – the collection is predictably uneven in its contents. It is sectioned into three, the first of which is focused on practices of Catholicism (three chapters: Egan, Bacchiddu, and Ballacchino). Each of the chapters in this section emphasise either divergence from orthodoxy or changes wrought by secularised contexts. The second section "Corporeality, Belief and Human Mobility" forms a less cohesive assemblage. Rickli and Knibbe focus on ministry and missionary practices in The Netherlands and abroad; Cimpric on *Talimbi* "witchcraft" practices in the Central African Republic. The final section of four chapters (Roussou, Ostenfeld-Rosenthal, Voss, Spiegel and Sponheuer) form a more cohesive grouping and are united in the way in which the practices examined purposively disrupt the positing of clear binary relations between "body" and "soul."

There are various figurations of the relationship be-

tween body and soul in each of the chapters: For authors like Egan and Rickli the soul–body dualism remains resolutely in place; for others the relationship is more slippery. For example, Cimpric casts the relationship as a "codependent" (110) and skillfully explicates the way in which *talimbi* conceptualisations challenge both the idea of a singular body and of a dualism between body and soul.

One of the most theoretically astute chapters in the volume, Voss's "Interpretation of Bodily Experience in Anthropology and among Mediumistic Healers in Germany," explores the difficulty of interpreting experiences held during contemporary Shamanic journeying. This analysis both considers the phenomenological experience and the framework through which it produces / is given meaning; providing a lucid critique of Csordas' (Somatic Modes of Attention. *Cultural Anthropology* 1993.8: 135–156) conception of the "other" in the process.

Locality was an important thematic for many of the contributors, including the process of movement through a landscape (such as pilgrimage); of "journey" more broadly; of remoteness; and crucially of exchange and modification developing in practices from the same tradition when undertaken in differing locations. Knibbe, in an engaging style, examines the dynamic between personal embodiment and the "global geography of conversion" (94) in Pentecostalism. In doing so she articulates a local "embodied" resistance to global agendas.

It is not surprising that a volume like this contains many careful readings of the body/bodies and detailed articulation of its movements and sensory experiences. It is in Roussou's articulation of "Performed Religiosity in Contemporary Greece" that the crucial thematic of perception is most clearly represented. As a central element in understanding religious experience of embodiment and materiality (empirical and metaphysical) this thematic is curiously underdeveloped in other chapters.

Closing the volume, Spiegel and Sponheuer lament the lack of recognition between "esoteric" theories of body and soul (crucially for them, Rudolf Steiner's Anthroposophy) and post-structuralist renegotiations of Cartesian dualism. This is not a lone cry; many have noted the synergy between esotericism and post-structuralism (an undertaking of which I am myself guilty). With the esoteric traditions' emphasis on the intermediary (as space, place, process, experience, etc.) and penchant for the "third" or ternary (even if these are also conceptually troubling) this was a most fitting chapter to round off the collection. It opens up yet more realms for exploration, analysis, and exchange.

While definitions of terminology troubled the volume in its entirety – especially slippages between the use of "soul" and "spirit" (with some authors indicating clear boundaries, others were not as clear in their usage) – each individual contribution provided useful examples of how an analysis of "encounters of body and spirit" can be undertaken. They emphasise, appropriately and clearly, that this is not simply an issue of adequately representing an encountered practice, but of respectfully negotiating cultural difference and of critically evaluating the scholar's own embodied presuppositions. Jay Johnston

Frederiksen, Martin Demant: Young Men, Time, and Boredom in the Republic of Georgia. Philadelphia: Temple University Press, 2013. 200 pp. ISBN 978-1-4399-0918-8. Price: $ 74.50

Martin Frederiksen's monograph "Young Men, Time, and Boredom in the Republic of Georgia" is based primarily on 9 months of fieldwork conducted in Batumi from 2008–2009, and is supplemented by 9 months of earlier fieldwork in Tbilisi between 2004 and 2007. Batumi, the regional center of Ajara, is located on the Black Sea coast in southwest Georgia. A main theoretical aim of the monograph is to discuss how temporal orientations populate and constitute the experience of an uncertain present for young men in Batumi. With detailed attention to the contours of everyday life, Frederiksen describes the balance between the forms of creative work pursued by his informants against the imagined (and real) forces of the "dark side" of Batumi, which consists in part of organized crime, drugs, alcohol, frustration and boredom. Tropes of haunting, overwriting, and ruins wend through the four sections of the text.

Each of the four sections in the monograph includes its own introduction and conclusion, which has the effect of creating 17 subdivisions within the text. These multiple subdivisions avoid repetitive overlap, as each furrows new grooves in the theoretical sand. Frederiksen alternates between two primary narrative modes: in-depth, nuanced accounts of the lives of his informants, and theory-minded discussions of ruins, temporality, and the fragility of masculinity in post-Soviet space. A third modality evocatively runs through the monograph in italicized text, slanting towards the ache of shared time and loss: transitory semi-parables, ephemeral allegories, and mundane meetings. Use of italics as a stylized form of contrastive narration is rarely as successfully executed as Frederiksen's, which manages to enliven both the chronologically unfolding tales of his informants' lives and the sensitive theoretical account of haunting, temporality, and social ruin.

Images in Frederiksen's text – for example, a desolate door placed on the beach that his informant Emil says leads to a "parallel world" (2), ruins in the water (25), ruins on the street (31), a signpost pointing nowhere (42) – resonant with the discussion of ruins, longing, and afterlife. Frederiksen's engagement with material and social ruins is most directly in conversation with Jacques Derrida, Walter Benjamin, Ann Stoler, and Tim Edensor. In the course of the ethnography, Frederiksen discusses the social significance of *dzmak'atsoba* (brotherhood), a crucial institution for understanding honor, morality, and loyalty among men. It is a kind of "spiritual kinship," to borrow Tamara Dragadze's term (Rural Families in Soviet Georgia. London 1988). Thinking through *dzmak'atsoba* against the thematic of ruins draws out compelling ways of conceptualizing social life as enduring – or rupturing – in time.

Frederiksen's treatment of boredom is most reminiscent of Jervis et al. (Boredom, "Trouble," and the Realities of Postcolonial Reservation Life. *Ethos* 31.2003: 38–58) in which they emphasize how boredom and "trouble" become intertwined on a Northern Plains American Indian reservation. Though boredom appears in Frederik-