

bouddhisme, les religions éphémères (les nouveaux mouvements religieux, les religions syncrétiques) la mystique et l'expérience religieuse, la morphologie du *sacrum* et du *profanum* etc. En ce qui concerne la méthodologie, d'importantes déficiences se font remarquer, surtout dans le domaine de travaux monographiques, ce qui résulte probablement du fait qu'en Pologne, le nombre de centres d'études en science des religions est restreint. L'auteur se rend compte de ce que la tentative de reconstituer et de présenter l'image de la réception sur la base d'ouvrages, d'articles et de citations concernant les conceptions particulières, n'est possible qu'à un degré restreint, la réception de l'eliadisme en Pologne ayant subi un grand retard, et n'ayant pas encore fait objet d'aucune description analytique ni systématisation. Toutefois, l'analyse de la réception e l'eliadisme en Pologne présentée par l'auteur mérite de l'attention. On constatera qu'elle est pertinente, justifiée sur le fond et exhaustive.

On remarquera également la richesse des sources et des monographies citées, ainsi que la méthode appliquée. La liste des citations s'étend sur dix pages (190–199), ce qui témoigne non seulement d'une grande érudition de l'auteur, mais également de son aptitude à se servir d'un matériel ample et varié. L'auteur a effectué une analyse approfondie d'un très grand nombre de documents et de publications scientifiques.

Pour finir, il convient de remarquer que malgré son approche consciencieux tant au contenu qu'à la forme de son ouvrage, l'auteur n'a pas su éviter quelques minimes erreurs. Ainsi, au lieu de "la journée de prière pour la paix à Varsovie" (63) il aurait dû être écrit "la journée de prière pour la paix ayant lieu à Varsovie"; à l'Académie de la Théologie Catholique il n'y a pas de "Chaire de l'histoire de la missiologie" (65, note 77), mais bien la Chaire de l'histoire de la mission; pareillement, au lieu de *Studia Philosophiae Christianae*, il aurait dû y avoir *Studia Philosophiae Christianae* (pp. 114, 193). Gerardus van der Leeuw au lieu de Gertardus van der Leeuw (172 note 150 ; 197). Karasek D., "... Über das gegenseitige Verhältnis zwischen Philosophie und Religion in der Kultur ..." (195) au lieu de "Über das gegenseitige Verhältnis zwischen Philosophie und Religion in der Kultur ...". Le rédacteur du livre "Chrześcijaństwo wśród religii" (193) ne s'appelle pas Tadeusz Dajczer, mais Magdalena Bałka; "Szkoła Chicago" de Stanisław Tokarski (199) fut publié en 2001 et non en 2002.

Comme la science des religions en Pologne n'a pas encore développé de riche littérature, particulièrement en ce qui concerne les idées d'Eliade, l'ouvrage de Beata Skarżyńska constitue sans aucun doute une contribution importante et unique dans ce domaine. Le sujet qu'elle traite est complexe, et n'a jamais fait objet d'études dans notre pays. Beata Skarżyńska a réussi de l'analyser de façon pertinente et exhaustive, et ceci sous plusieurs aspects. Sa tentative d'élaborer une synthèse de la réception, culturelle et en science des religions, de l'eliadisme en Pologne, doit être considérée comme un succès. L'ouvrage a également le mérite d'apporter un aperçu théorique et informatif qui reste d'actualité.

Władysław Kowalak

**Snead, James E., Clark L. Erickson, and J. Andrew Darling** (eds.): *Landscapes of Movement. Trails, Paths, and Roads in Anthropological Perspective*. Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2009. 364 pp. ISBN 978-1-934536-13-1. Price: £ 42.50

This volume is one of several products stemming from the Penn Museum's 2006 International Research Conference. The conference brought together collaborative archaeologists from several regions, all actively studying archaeological "landscapes of movement" (e.g., roads, paths, trails). That conference, this book, and the ongoing efforts of several scholars mark what I hope is a trend to recognize the archaeological importance of such features and to consider them as more than simply utilitarian infrastructure.

As gossamers of connectivity, established pathways occupy a unique, integrative niche and do so in contexts that are physically constrained but rarely concealed. Pathways combine the fluid states of place and time, with origin, trail, and destination being physically and conceptually analogous to past, present, and future. Despite the obvious importance of travel in cross-cultural contexts, transportational features have traditionally been thought of as little more than means to an end; something that happens to lie between origin and destination. This book shines a long-overdue and multidimensional spotlight on the latent potential of trails, paths, and roadways to contribute significantly to archaeological discourse. The success of this book lies in its synthesis of developing theory, practical methodology, and interesting case studies.

Archaeological literature is not without previous studies of ancient pathways. Portions of this book, in fact, have been presented elsewhere. That said, the archaeology of movement has traditionally focused on interregional, trade-based infrastructures like the Grand Trunk Road, or exploratory and unstructured routes such as the Northwest Passage. Very little work has addressed small-scale, prehistoric, and intrasocietal venues of travel. "Old trails" were seen largely as a way to locate sites or examine past interaction. We are sorely in need of movement-based theory and comparative approaches. "Landscapes of Movement" is a positive first step in this direction. And the pace taken is not one of timidity or experimental audition, but rather a well-organized and robust introduction to several applications, proven methodologies, compelling hypotheses, and novel theory. Though perhaps new to most readers, the material is clearly not a rushed attempt to address a recently-recognized void. Rather it is a testament to entrenched efforts and analytical foresight.

As a collection, the volume is diverse in many respects. Each author makes important contributions by offering particularistic research as models for future studies. I found the chapters by the editors and nearly all of the authors to offer particularly hale theoretical advancements. Angela Keller uses linguistic evidence and conceptual metaphor to discuss Maya pathways, demonstrating the widespread use of travel to materialize abstract concepts and the significance of movement in ancient Maya society. In her study of Southern Paiute-Chemehuevi trails,

Catherine Fowler draws heavily on ethnography and in doing so illustrates the connection between movement and social memory. María Nieves Zedeño, Kacy Hollenback, and Calvin Grinnell tackle issues of identity and ethnogeography on the Missouri River, examining interrelationships between movement, worldview, and social processes.

The recursive relationship between path construction, use, and subsequent social influence is a central theme. Clark Erickson and John Walker, for example, employ the concept of “landesque capital” in the Bolivian Amazon to illustrate the value of multi-generational knowledge and landscape investment. Payson Sheets investigates the cyclic interaction of meaning, intent, modification, and (quite literally) path dependence in Costa Rica.

Regionally, the book focuses on the New World, with Jason Ur’s essay on Bronze Age roadways in northern Mesopotamia being the sole exception. As a stepping stone, however, the presented cases offer several opportunities for comparative research worldwide. For those working in the American West, Mesoamerica, or South America, the book offers a number of cases that hit closer to home.

Each of the authors is a respected authority in their field, lending credence to what they have to say. All emphasize collaborative, interdisciplinary strategies and illustrate ways in which multidimensional thinking has advanced respective projects. Several, including T. J. Ferguson and Andrew Darling, are respected for their efforts to engage indigenous communities in archaeological research and this ethos is evident throughout the volume. I am particularly pleased to see the contribution of Leigh Kuwanwisiwma in the discussion of Hopi trails. Native researchers, traditional historians, and consultants have long given voice to their own history. Thankfully, Anthropology’s refusal to listen is now becoming the exception rather than the rule.

For the professional, “Landscapes of Movement” offers abundant theoretical development and insightful introductions to a number of case studies. Most data are presented textually and some readers will likely contact authors directly for specifics. The language is not overly technical and this should extend the book’s appeal to include a more general audience. Illustrations – including several historical maps – are sufficient in number, expertly done, and skillfully complement the text. The inclusion of aerial photographs is instrumental in helping situate the reader amid textual descriptions.

I have but two minor concerns with the book. First, there is a tendency by some authors to compartmentalize aspects of indigenous life. To effectively discuss social characteristics, anthropologists frequently use terms like *economic*, *political*, *religious*, and *artistic*. In many small scale societies, however, the division of a complex sum into discrete sectors is a foreign concept. We can safely assume that such was often the case prehistorically. Thus, to contrast “economic trails” and “ritual paths” is potentially problematic in that it applies Western bias to non-Western social landscapes. I am sure this was not the intention of any authors here, but few were explicit.

I would encourage readers to consciously avoid thinking of indigenous features in a one-dimensional, disentangled manner. Second, while the book rightfully acknowledges the need for cross-cultural comparative analyses, I think a prime opportunity for as much was lost. Most authors make reference to analogous features elsewhere and give nods to sibling chapters, but this frequently comes across as an afterthought.

The discussion of Amazonian earthworks by Erickson and Walker is both informative and theoretically persuasive. Though not a criticism, I will let the reader know their chapter is largely devoted to water-management strategies and agricultural infrastructure. There is some nexus to the book’s overall theme, but this is not the chapter’s primary topic.

Given the level of regional specialization in modern archaeology, collections of spatially diverse cases can be a hard sell. Readers may be hesitant to purchase a book with but one chapter relevant to their own area. For several reasons, I doubt this will be an issue for “Landscapes of Movement.” Most chapters are of such caliber that, standing alone, they warrant the book’s purchase. As a remarkable application of linguistic evidence to questions of prehistoric perception, Keller’s chapter is a prime example. Also, detailed methodologies transcend regional boundaries and are relevant to many archaeologists, even those not focused on transportational features. Many will no doubt find the methods of Ferguson and colleagues to be easily replicable and invaluable. Most importantly, the book’s theoretical development is so broadly applicable that I found the specific case studies operating more as explanatory platforms than site-specific treatises. This work’s beauty is not in answering questions – though it does in several cases – but in asking them in the first place; drawing attention to landscapes of movement and their inherent potential. I highly recommend it to researchers concerned with prehistoric pathways as well as other features just now stepping into their own light.

Will Russell

**Sullivan, Lynne P., and Robert C. Mainfort, Jr.** (eds.): *Mississippian Mortuary Practices. Beyond Hierarchy and the Representationist Perspective*. Gainesville: University Press of Florida, 2010. 348 pp. ISBN 978-0-8130-3426-3. Price: \$ 75.00

“Mississippian Mortuary Practices. Beyond Hierarchy and the Representationist Perspective” is a survey of some aspects of the archaeologically recovered funerary practices from the Mississippian period (A.D. 1000–1600) of the Eastern Woodlands of North America, an area extending from Wisconsin to Alabama and from Oklahoma to North Carolina. The beginning of the period coincides with the development of large-scale maize agriculture and the appearance of complex chiefdom-like societies. Late Mississippian communities were visited and described by the de Soto *entrada* (A.D. 1539–1543), providing the only detailed accounts of the Native American societies of the American southeast at the time of initial European contact.