

le culte des saints mobilise avant tout les “exclus de l’orthodoxie”, tels noirs, femmes, pauvres urbains et ruraux. La symbolique du sultan noir et la place que se forge la guérisseuse Bouchra ne doivent pas seulement être comprises comme anti-mythe ou contre-rituel (chapitres 4 et 6), mais aussi comme stratégies de reconnaissance de groupes subalternes dans des rapports de pouvoir inégalitaires.

Fenneke Reysoo

Rieger-Jandl, Andrea (ed.): *Tradition in Transition. Reflections on the Architecture of Ethiopia*; with a Special Focus on the Afar Region. Wien: Institut für Vergleichende Architekturforschung, 2013. 278 pp. ISBN 978-3-900265-26-7. Price: € 38.90

Divided into two parts, this book focuses in its first part on northern Ethiopian architecture and in the second part on traditional architecture of the partly nomadic living ethnic group of the Afar people in the remote north-eastern area of Ethiopia called Afar region.

In 2011, the Austrian architect and ethnologist Andrea Rieger-Jandl led an interdisciplinary excursion to Ethiopia in which international professional staff from Ethiopia, South Africa, and Austria as well as students from both fields – architecture and cultural anthropology – participated. The long-term aim of this project was to build a school with only local building material in the Afar region. Keeping this in mind, the second part of the book has been created while the first part focuses on traditional and modern Ethiopian architecture mainly in the north of the country in its different varieties. The excursion members, several staff members of the University of Addis Ababa, a South African architect as well as a local NGO leader make a total of 20 authors who accumulated their expertise and their research findings inside this book.

Following an introduction by the editor, the first part consists of eight chapters dealing with several kinds of architecture which can be found in Ethiopia. Alice Deix starts into the project with a contribution about Ethiopia’s history and building culture, while Irmengard Mayer subsequently works out the peculiarities of the historically unique and famous Christian church architecture in the northern Ethiopian places Lalibela, Aksum, Gondar, Lake Tana, Debre Damo, and Gheralta where several churches lie high up on a mountain range. Peter Rich develops in his contribution a master plan for the city of Aksum for future touristic development, followed by Asgedom Haile et al. who focus on indigenous Tigrayan architecture. Petra Gruber then describes the back side of Bole Road in the emerging capital Addis Ababa, where she found a variety of different buildings and housing projects. Renate Bornberg makes a sidestep to the city of Awasa that lies southwest of Addis Ababa, showing traditional dwellings as well as “modern” building while concentrating on city development and urban identity. Marianne Schweigkofler devoted herself to the moving history and livings of the Beta Isra’el, the Ethiopian Jews. Prefacing the second part of the book, Konstanze Elbel analyses school buildings from Karlheinz Böhm’s successful NGO “Menschen für

Menschen,” their used building materials, comfort, planning, construction, and costs.

The second part of the book that comprises six chapters commences with a cultural anthropological contribution from Rafaela Liendl and Jutta Leithner focusing on politics, religion, economy, social structure, and education of the Afar people compared to the rest of Ethiopia. This is followed by a contribution from Valerie Browning explaining her nonprofit-earning work for the Afar and the daily challenges that she, her team, and the people face. Barbara Weber et al. describe the traditional architecture and settlement structure of the still nomadically living Afar of Ali Adayto. Subsequently, the editor Andrea Rieger-Jandl focuses on the transition from nomadic mobile structures to earth architecture in the developing cities of the region. Emilia Chocian et al. describe their findings of clay samples taken at different places in the Afar Region and afterwards analysed in Austria. Finally, Rafaela Liendl et al. provide a theoretical approach and considerations on participating in building projects in less developed regions. This chapter and the book as well close with five plans for potential school buildings in the Afar region developed by students of architecture.

On 278 pages and in 14 chapters plus introduction this book contains a high range of sketches and pictures, some of them even in colour. It is aimed not only at architects, anthropologists, and historians but as well to the passionate and interested reader or traveller who wants to douse into the topics of traditional architecture, rock-hewn architecture, clay building, and/or architecture on the Horn of Africa, respectively Ethiopia, but also on the practice of a nomadic lifestyle or the challenges of nonprofit work.

Patric Kment

Robin, Cynthia: *Everyday Life Matters. Maya Farmers at Chan*. Gainesville: University Press of Florida, 2013. 244 pp. ISBN 978-0-8130-4499-6. Price: \$ 74.95

The importance of everyday practice is without doubt; it is not the Wedgwood china but the Corning Ware that is a better measure of the economy. If you ask anyone what they use often they are likely to talk plastic over crockery, and prized china only on special occasions. The long tradition of emphasizing the inventories of the exotic and the elite in the description of civilizations is hardly unique and the Maya case is one of the prominent examples. Calls for notice of common contexts date back to the post-World War II era when W. W. Taylor levied his harsh critique of Maya studies in *American Antiquity*. We have come a long way since then, there has been much attention to the things of everyday life, those aspects that are most common and play a role for all participants in the society whether administrative elite or the common farmer.

Robin’s contention is that she is marking new ground in her attractively titled “Everyday Life Matters. Maya Farmers at Chan.” Using what seems a bit of a laundry list of writers who have touched upon what she calls “everyday life theory,” she concludes this opening with six framing points she tells us she will address in her archaeology