

**Santos-Stubbe, Chirly dos, und Hannes Stubbe:** Kleines Lexikon der Afrobrasilianistik. Eine Einführung mit Bibliografie. Göttingen: V & R unipress, 2014. 537 pp. ISBN 978-3-8471-0182-6. (Kölner Beiträge zur Ethnopsychologie und Transkulturellen Psychologie; Sonderband, 3) Preis: € 49,99

Das vorliegenden "kleine" Lexikon ist eher ein mittelgroßes Nachschlage- und (!) Lesebuch mit hohem informellem Wert zu allen Fragen aus dem Bereich der Afrobrasilianistik – und nicht das erste aus der Feder des Autorenpaars. Chirly dos Santos-Stubbe ist Sozialpsychologin, Pädagogin und Psychotherapeutin und lehrt und arbeitet in Mannheim, Hannes Stubbe ist Ethnologe, Psychologe und Wissenschaftshistoriker und vertritt als einziger in Deutschland das Fach Psychologische Anthropologie (wie es heute heißt, früher Völkerpsychologie, später Ethnopsychologie) am Psychologischen Institut der Universität in Köln seit dem Tod seines Vorgängers Eno Beuchelt (1929–1990). Die beiden Autoren vertreten damit bereits ein hohes Maß an multidisziplinärer Kompetenz, mit dem sie den gegenwärtigen Stand der Forschung zum Thema Afrobrasilianistik wissenschaftshistorisch und aktuell aufbereiten, der sonst eher dem Rahmen der Lateinamerika- oder Brasilienkunde zugeordnet wird (vgl. die ausführliche Einführung, S. 7–28). In dieser Einführung "Zur Forschungsgeschichte der Afrobrasilianistik – Grundprobleme und Tendenzen der Forschung" wird die Geschichte der wissenschaftlichen Auseinandersetzung mit der Kultur afrikanischer Sklaven und ihrer Nachfahren in Brasilien dargestellt, wobei drei Phasen unterschieden werden (Mitte des 19. Jh.s bis ca. 1940; 1940er Jahre bis 1960er; Jetztzeit). Das Lexikon ist im Rahmen der Grundannahme konzipiert, dass "[d]ie Wissenschaftsgeschichte Brasiliens, als eines Landes der sog. Dritten Welt, besonders eindringlich die Bedeutung ökonomischer, gesellschaftlicher, kultureller und politischer Faktoren für die Entwicklung der Wissenschaften" macht (8).

In den folgenden 160 Schlagwörtern von A bis Z werden zum Teil Themen zu klassischen ethnografischen Konzepten und Begriffen sowie aber insbesondere zu praktischen Fragen aus historischen und heutigen Lebenswelten der Afrobrasilianer abgehandelt: von "Abolicionismo" (weltweite religiöse, bzw. humanistisch/philanthropisch motivierte internationale Bewegung zur Sklavenbefreiung) und "Abolition und was geschah nach der Abolition"? (beide Stichwörter zusammen auf den Seiten 29–37) über "Abwehrmagie" (das dritte Stichwort hier) geht es weiter z. B. über "Diskriminierung", "Exklusion", "Gesundheit", "Haare", "Initiation", "Rassismus", "Spiritismus", "Straßenkinder" bis zu "Wodu", "Wohnen", "Xangô", "Yemanjá", "Zauber" und "Zumbi" (Z. [ca. 1655–1695] gilt heute als Proto-Märtyrer der Sklavenbefreiung), also klassischen Kurzschlagwörtern. Jedes Schlagwort ist mit Querverweisen zu anderen versehen und mit umfangreichen Literaturverweisen zur Vertiefung ausgestattet. Das Buch bietet somit auch eine erstmalige umfassende gebündelte Bibliografie zur Thematik, wobei die Autoren vielfach aus ihrer Privatsammlung schöpfen. Der portugiesischen Sprache Mächtige profitieren hiervon insbesondere.

In einem Anhang (529–537) werden auf einer Zeittafel "Wichtige Ereignisse in der Geschichte der Afrobrasilianer" dargestellt: von der 1538 "Wahrscheinlich erste[n] Einfuhr afrikanischer Sklaven nach Brasilien" bis zu 2011, dem Todesjahr des Politikers, Künstlers und Gründers des "Teatro Experimental do Negro" (TEN) Abdias do Nascimento (\*1914).

Viele Schlagwörter sind untrennbar mit sozialen, historischen und juristischen Umständen verbunden, zum Beispiel: "Minderheiten, ethnische (auch: *minoria étnica*)" (314–319) mit Angabe von 10 weiterführenden Literaturbelegen zw. 1971–2012 und Querverweisen auf >Diskriminierung >Menschenrechte >Migration >Organisationen. Dabei wird erörtert, was im brasilianischen Kontext als Minderheit bezeichnet werden kann. In diesen Zusammenhang werden die indianische und die afrobrasilianische Minderheit nicht im Sinne nationaler, regionaler, ethnischer oder Einwanderungsminderheiten gesehen, sondern als "kolonisierte Minderheiten", da ihre historischen Ursprünge im Rahmen der Nationalstaatsbildung im >Kolonialismus oder in der >Sklaverei lägen. Durch solche verbreiteten Diskursmitschnitte und die breite ausgewogene Einbeziehung von Literatur aus weiten Zeiträumen gewinnen manche Schlagwörter stärker an Dichte und allgemeinerer Aussagekraft als ein Lexikon, das sich nur auf die im Titel erwarteten klassischen Ethnographika beschränken würde und ist in manchen der kleinen Abhandlungen eine Fundgrube.

Das Lexikon ist auch für Studierende und Interessierte aus anderen Bereichen als der Afrobrasilianistik zu empfehlen, da die meisten Schlagwörter auch fachübergreifend gelesen werden können.

Ekkehard Schröder

**Seki, Yuji** (ed.): El Centro Ceremonial Andino. Nuevas Perspectivas para los Períodos Arcaico y Formativo. Osaka: National Museum of Ethnology, 2014. 316 pp. ISBN 978-4-906962-19-8. (Senri Ethnological Studies, 89)

During recent years, studies about the Formative period have provided new data that has had the ability to challenge the previous knowledge regarding this complex period of time. Latest research efforts have led to major breakthroughs that have required researchers to reevaluate their perception towards the social phenomena occurred during the Central Andes Formative Period (1800–200 B.C.E.). In this sense, this book portrays the intense dynamic social processes that characterized this period of time and continues with the reevaluation of concepts and processes that begun last decade by the work carried on at Chavín de Huántar.

This book is the materialization of a workshop organized by the National Museum of Ethnology, located in Osaka, Japan, that took place 2008, in which the articles' authors participated and discussed their research.

Caral (a well-known Late Archaic Site) is present in the volume, which is an indicator that material chronological markers (such as ceramics) probably need to be reconsidered. Shady's article summarizes the research

at the site and brings together different lines of evidence concluding that Caral (2800–800 B.C.E.) was the focus of a major and complex social system that exerted control over a large territory covered by the Supe Valley and its neighboring tributaries. The article focuses more on the description of social processes rather than a thorough data examination, which open many questions about their linkage. Nevertheless, it poses the question regarding of which processes are to be considered part of the Formative period, in spite of the lack of a key material marker (such as ceramics).

An important theoretical discussion is carried on by Kaulicke regarding the concept of “memory.” He argues that memory is materialized through constant building renovation, in which present and past are linked together during this processes. He bases this idea on studies led by Ian Hodder at Çatal Höyük, and extrapolates it to the Central Andes, using the sites of Kotosh, Caral, and Cerro Lampay as examples. It is important to note that these three sites are considered Late Archaic sites and not Formative in the traditional way, which again, takes Ruth Shady’s case more compelling and lead us to reevaluate about material and – more important – Formative social markers.

Using the same line of thinking, Yoshio Onuki takes Late Archaic sites that belonged to the Mito Architectonic Tradition and examines their spatial distribution, noticing that coastal sites are located at the margin of major ceremonial centers, while highland sites are central and not peripheral. Interesting enough, the proliferation of Mito sites in the Huallaga basin has led Onuki to argue that there were no ceremonial centers, as none can be considered as the *center*, due to the lack of size difference among these sites. Though I am not particularly convinced and do not share this idea, the logic behind this reasoning can serve well to investigate the relationship between Mito sites size and community size and even peer relationship among them, which could be explained by social competition or heterarchical relationships.

Kato and Inokuchi summarize their findings at Kuntur Wasi (a *spot-on* Formative site). Inokuchi relates architectural and ceramic phases with social processes, correctly tying these processes with the data available for Chavín de Huántar and other contemporary sites, making a chronological cohesive portrait of Kuntur Wasi with the Formative Andean world and its materials (i.e., janabarroid ceramic distribution). Kato, on the other hand, ties up the Kuntur Wasi and Copa phases from the site of Kuntur Wasi, establishing behavioral differences between those two phases, with the former being more regionally focused and the latter more locally oriented.

Seki’s article tackles the issue of agency and power on Huacaloma, Pacopampa, and Kuntur Wasi. The last two sites would represent a strong social differentiation while Huacaloma would be an example of a nonhierarchical social system. Primary data comes from burials and exotic materials. The first two sites can be considered case studies for the study of social complexity and social differentiation, while the example of Huacaloma would fit the model presented previously by Burger in explaining the

absence of social differentiation traits in the archaeological record of the Mito Architectonic Tradition sites (called by him Mito Religious Tradition) through the cooperative *cargo system*. The existence of these two models in a relatively small region would question preconceived ideas of political uniformity in the Cajamarca region. Building in this last scenario, Sakai and Martínez argue for a heterarchical relationship among sites in the Jequetepeque Valley, in which the lack of a formal architectural layout (emphasizing diversity rather than homogeneity) may indicate the absence of a centralized power.

Tsurumi’s article describes a scenario of monument displacement in the “Complejo Hamacas,” located in the Middle Jequetepeque Valley, mostly due to landslides originated by Niño events. Following Kaulicke’s idea, the connection between past and present, and the sense of memory explained by him, was represented in funerary towers build on top of abandoned monuments, which could be seen from the top of the new built monument. In this sense, there always was a visual connection between past and present monuments, which takes particular relevance if we consider that leaders were interred in these towers, and may have been considered as community ancestors.

Shibata provides evidence that the *coastal white hypothesis* – the decay and even absence of coastal monumental sites during the Late Formative Period (800–500 B.C.E.) – should be righteously dismissed as his excavations in Cerro Blanco and Nepeña provide the evidence needed. He hypothesizes that centers from this time period engaged into a form of social competition, which relates to a previous hypothesis stated by members of the Stanford Archaeological Project in Chavín a few years ago.

Richard Bugar and Lucy Salazar’s article inform us about the Lurín Valley as an example of social complexity with no social differentiation. Building on their extensive research in the valley, they question the idea that monumental sites are the reflection of social inequality and that size difference in monumental sites enclosed in a region a reflection of a hierarchical relationship. Instead, they proposed a horizontal relationship among them.

A volume about the Central Andes Formative would not be complete without an article about Chavín. Based on his lengthy research at the site, Rick confronts us with the site’s ceramic problem, focusing on the internal variation rather than to the external relationships found in different formative sites, bringing much needed quantitative data to the discussion of Chavín ceramics. He concluded that, no matter spatial differences in ceramic distribution across the site, there is a fixed pattern (which has to be accurately described to be useful) that can be used as a template for the definition of Janabarroid ceramics. His research is not only data-derived but it is a most needed step towards formal stylistic definitions in Chavín de Huántar.

Overall, this book is a fine addition to the study of prehistoric complex social systems in general, and to the study of the Central Andes Formative period in particular. While there are articles that can be considered more theoretical-oriented and others more data-derived, there

is a sense of balance on it. It is interesting to note that the models of social complexity discussed in this volume not necessarily are related to classic social differentiation but also to non-hierarchical or heterarchical models, which proves that these two models are not mutually exclusive in a broad region like the Central Andes. There is also a challenge posed by the opening articles, which is the inclusion of Late Archaic sites into the Formative scheme, and which would need a proper reevaluation of the Formative chronological framework. While some scholars would argue instead for the definition of clarification of what is considered to be Late Archaic (like myself), others would prefer to reevaluate the conceptual parameters of the Formative period.

Christian Mesía Montenegro

**Shimada, Izumi** (ed.): *The Inka Empire. A Multidisciplinary Approach*. Austin: University of Texas Press, 2015. 382 pp. ISBN 978-0-292-76079-0. Price: \$ 75.00

The large-formatted and richly illustrated volume edited by Izumi Shimada contains 18 articles by contributors from the United States, Japan, Peru, and Europe. After an introductory chapter by Shimada, part I of the book discusses "Written Sources, Origins, and Formations," beginning with Frank Salomon's excellent overview of historical sources on the Incas. It is followed by two articles on the question of the origins of the Incas of Cuzco, the ruling elite of the empire. The contributions of the Peruvian linguist Rodolfo Cerrón-Palomino and the Japanese geneticist Ken-ichi Shinoda reflect the results of the authors' own research and trace the origin of the Incas back to the Lake Titicaca basin.

In contrast, archaeologists Brian S. Bauer and Douglas K. Smit (a student of Bauer) point out the lack of congruence between Inca oral traditions about their migration to Cuzco and the archaeological record. The authors provide a short introduction to recent archaeological studies of the Late Intermediate Period cultures (the period prior to the Inca expansion, ca. 1000 to 1400) in the central highlands of Peru and the conflicting versions of the written sources about the degree of political centralization among groups like the Chanca or Colla. In their account of Inca state formation in the Cuzco area, the authors summarize the research of Bauer and archaeologists associated with him during the last 25 years. One result of this research is an earlier begin of the political consolidation in the core of the empire than traditionally assumed on the basis of the textual evidence. Bauer and Smit, therefore, urge to keep archaeological studies independent of the historical information, and compare the results of both disciplinary approaches in a second step (68).

Part II turns to "Imperial Infrastructures and Administrative Strategies," beginning with R. Alan Covey's summary of Inca conquest strategies and methods of governance as described in the written sources, and the evidence archaeology can provide on Inca rule in the provinces, e.g., in the investigation of roads, provincial centers, religious installations, and the cultural remains of resettled populations (*mitimaes*). The subsequent ar-

ticle by Terence N. D'Altroy turns to the economic basis of the empire, beginning with Andean geography and the *ayllu* (extended family group) as the basic production unit, and then discussing Inca state finance on the basis of labor tribute, the different types of labor specialists, and the development of large agricultural projects as a way to extract additional resources for the state. D'Altroy finishes his review with a short look at the material remains of these economic state activities, as, for example, ceramics made by specialists and the huge storehouse complexes serving to house the goods produced by the Inca subjects, thereby providing the transition to part III.

This part called "Inca Culture at the Center" includes articles on the material manifestations of Inca political, social, economic, and religious practices, exemplified by objects, buildings, and transformed landscapes. John C. Earls and Gabriela Cervantes present their investigation on the site of Moray northwest of Cuzco, which is known for its agricultural terraces arranged in concentric circles. The authors posit that the layout of the terraces allows specific observations of the sun's shadow during the yearly solar cycle and suggest that Moray functioned as a calendar for agricultural scheduling in the region of Cuzco. Gary Urton recapitulates his research of the last three decades on Inca *quipus* (knot records), especially in relation to Inca administrative organization. Using an example from the Santa Valley, he correlates extant *quipus* with a description of the *ayllu* structure taken from 17th-century Spanish documents.

Thomas B. F. Cummins introduces the readers to Inca art with its mostly geometric and abstract design found on ceramics, sculpture, reliefs, or textiles. He states that Inca art and iconography cannot be understood by looking at the objects alone, but needs the context of the political, social, and religious practices to which they were applied. Such examples of context are, for example, forms of Andean social organization as the division of social units into *hanan/hurin* moieties or the use of objects for the recollection of the mythical and historical past. In his conclusion, Cummins reflects about the subtlety of Inca art, which conveys a message about the empire's power and orderliness, although it lacks intimidating motifs like scenes of violence and warfare or depictions of fear-inspiring supernaturals.

After Cummins's broader introduction, Elena Phipps takes a closer look at one of the important manifestations of Inca material culture, the textiles. She begins with a short overview of Andean textile traditions and the main weaving techniques the Incas inherited. After describing Inca female and male clothing she reviews the examples of such textiles, especially from the high-mountain sacrifices of humans. Since a source of information about Inca textiles are also extant garments from the colonial period, Phipps shortly discusses the continuities and changes after 1532. The subsequent article by Stella Nair and Jean-Pierre Protzen comprehensively describes Inca architecture, from the main building forms and construction techniques to settlement patterns and the infrastructure of roads and bridges, canals, and terraces. A category of Inca sites, the royal estates, is presented next by Susan