von Hochkulturen, die bereits in den 1930er Jahren aufgeworfen wurde, nun jedoch wertfrei und auf sachliche Indizien gestützt ist.

Dieser vergleichende Ansatz zeigt die Kulturen des alten Amerikas in neuer Perspektive mit vielen überraschenden Gemeinsamkeiten und Unterschieden, die in der Tat Parallelen in der Kulturentwicklung aufscheinen lassen. Erstaunlicherweise ist diese Herkulesarbeit in einem angenehm zu lesenden, nicht zu umfangreichen Werk gelungen, das sich auch an eine breite Leserschaft wendet. Weit entfernt von einer trockenen Stil- und Epochenbeschreibung zeichnet Riese ein sehr lebendiges Bild von den damaligen Gesellschaften nach heutigem Wissensstand.

Seine Ausführungen zu den Deutungsversuchen von Tiermenschdarstellungen der Olmeken wirken jedoch – sicherlich der Kürze der Darstellung geschuldet – nicht recht überzeugend (27 f.). Es bleibt unklar, warum die gängige Interpretation dieser Mischwesen als Jaguare zugunsten einer Klapperschlange aufgegeben werden soll, da in diesen Darstellungen doch verschiedene Tierarten (Jaguar, Schlange, Kröte, Vogel) ausgemacht wurden und es sich wohl eher um mythische als um reale Tiere handelt (wie z. B. von Ulrich Köhler gezeigt). Außerdem wurden Tiere vermutlich nicht nur nach ihrem Nützlichkeitsaspekt im agrarischen Umfeld beurteilt, wie von Riese behauptet (Schlangen als Schädlingsbekämpfer). In der Mythologie heutiger Völker Mesoamerikas finden sich zahlreiche Elemente, die jägerischen Traditionen entstammen (Herr der Tiere, Heilung verletzter Tiere in Tlalocan), und das Wohl und Wehe der Menschen wird als abhängig von Tieren gedacht (Alter Ego-Vorstellungen).

Im alten Griechenland befand sich die Mitte der Welt, der Omphalos (Erdnabel), in Delphi und nicht wie hier angeführt in Olympia (310). Die irrtümliche Verlegung des Weltenzentrums vom Orakel hin zur Austragungsstätte sportlicher Wettbewerbe mag bezeichnend sein für das Schicksal vieler Kulturen, die sich von ihren Wurzeln entfernen. Riese beschließt die Kulturgeschichte Amerikas mit Hinweis auf den globalen Trend zur Nivellierung und Musealisierung indigener Kulturen, die nur noch "den Widerschein und die Erinnerung an ehemals eigenständige lebendige und unterschiedliche Kulturen bewahren, nicht diese selbst" (315). Dem völligen Untergang der Sonnengötter wird aber mithilfe solch gut lesbarer Kulturbeschreibungen wirkungsvoll entgegengetreten.

Brigitte Wiesenbauer

Rösing, Ina: White, Grey, and Black Kallawaya Healing Rituals. Madrid: Iberoamericana; Frankfurt: Vervuert, 2010. 449 pp. ISBN 978-84-8489-512-1; ISBN 978-3-86527-543-1. Price: € 24.80.

Ina Rösing, an accomplished student of Andean cultures, presents her readership with another book on the Kallawaya region – this time a synthesis of her research on healing rituals. This ample, well documented, interestingly written, and in general well edited study contains detailed descriptions and analyses of the Kallawaya ritualistic complex that comprises "white," "grey," and "black" rituals and covers the entire spectrum of human relations with the spiritual world: from producing desired states and situations, defense and purification acts, repelling the evil in its multiple forms to causing harm to enemies ("black healing").

The book is accordingly divided into four chapters – each devoted to one kind of healing ritual – that follow a comprehensive and informative introduction. The introductory chapter contains the essential background geographic information about the Kallawaya region (supported by two detailed maps which perhaps should be a bit larger to serve better their purpose), an outline of Kallawaya culture, and an interesting section in which Rösing critically evaluates the premises and the process that led UNESCO to declaring the Kallawaya culture as "the intangible heritage of humanity" in the year 2003. Ironically, this perhaps well-intentioned act is beginning to produce some unexpected results, for instance, mass tourism with all its negative consequences for the Kallawaya society and region (27). In the light of these recent developments, Rösing's ethnography acquires an additional dimension of a document concerning issues of the greatest urgency.

In the following chapter, taking as the starting point a concrete case which – to some degree – was also emotionally charged for her, Rösing describes and analyzes the structure, requisites, the ingredients of the medicine, the procedure, and ideological content of the purification ritual that follows the death of a family member. As death is considered almost like "a contagious disease" that spreads into "every corner of the hut" (46), the purpose of this ritual is the cleansing of the abode, of animals, and above all people to whom it also provides comfort in grief.

Chapter 3 is devoted to the "white healing" – that is, to rituals whose purpose is – to quote indigenous healers – "to change everything to good: for healing, for well-being, for home, land and livestock, for the shop or for the lorry, for my son in the army, for everything" (153). In other words, the Kallawaya white healing could be roughly compared to intercessory prayers in Christianity. Rösing has witnessed and documented about 200 of such rituals, the fundamental of them – and most extensive and complex in terms of time and structure – having been those directed at people. The most appropriate time for this sort of healing is the month of August, when "heaven is open," which means that offerings are accepted by the spiritual world better than at other times. Similarly, the best days of the week to perform these rituals are Wednesdays and Thursdays but not so Sunday, which is the day that belongs to the church. On the contrary, Tuesdays and Fridays are "bad days" in which the "black healing," or witchcraft, is performed (158).

The black healing is the topic of chapter 4. Black healing rests on the deeply embedded conviction that death and misfortune have more than one cause, one of them being the action of powerful sorcerers. In a sense, the black healing complements the white healing practices as the people in Kallawaya region must continually appease the spirits of the upper world, the terrestrial world, and the dark world. The dark side of the world in which the Kallawayans live, the existential uncertainty that stems both from nature and from human moral shortcomings con-

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stitutes "the fertile ground for black healing" (250). In particular, the black healing is used in situations of conflict and dispute among family members (especially to effectuate marital separation, conflicts between families, group and ownership conflicts), and personal abuse, such as physical assaults, injury, brawls, etc. Perhaps the most dramatic in this context are the description and analysis of a ritual of destruction and perdition that aims at "dispatching" one's enemies to the graveyard "as quickly as possible" (296). The necessary requisites for this sort of black ritual is a human skull, "as fresh as possible" (the most powerful of all objects used for black healing), funeral candles, bits of closing that belonged to the magically attacked person, and some black objects, such as black plastic or cloth and a black thread. In the process, the person who seeks vengeance must make loud complaints to the skull that will then deliver the punishment (313).

Finally, chapter 5 concerns the intriguing category of "grey healing." While the explicit goal of the black healing is to inflict damage on other people, the object of grey healing is to drive misfortune away. As such, it deals with banishment, separating, and disposal of evil things. The rituals of grey healing concern, for instance, banishment of grief after the death of a loved person, breaking of spells cast by a sorcerer, on the one hand, and – on the other – the banishment of the imminent danger that comes from one's being involved in black rituals (353). In other words, while the rituals of black and white healing run in opposing directions, or have diametrically opposing ends, the purpose of the grey healing is to close the circle – that is, to return from the negative ("dark") to the positive or "white" aspects of reality.

In the final section of the book, Rösing, also trained psychotherapist, addresses the interesting question of clinical efficiency of the healing rituals for the Kallawaya people. She states that the existential importance of those rituals for the indigenous people of that region is the fact that they indeed heal suffering: "misery, need, distress, exhaustion" by attending to issues that the Western medicine usually dismisses – namely, transcendence, value, meaning, and sprits (411 f.).

"White, Grey, and Black Kallawaya Healing Rituals" is a well done book, both in terms of its content and in its editorial aspect. In the first place, it is a solid ethnography: the starting point for Rösing's analyses and explanations is always a concrete, "situated in life" event or example of human suffering that is remedied by a specific ritual of white, black, or grey healing. The work is also very well documented with texts of prayers and incantations, both in Quechua and English, color photographs of good quality, sketches, maps, indexes, a glossary of Kallawaya terminology related to healing, and a list of works cited. Finally, the book is "reader-friendly": each chapter opens with a detailed index of topics to be addressed in it, and certain important information, such as, for instance, the lists of requisites used for a ritual, the texts of some incantations and sketches are placed in frames and thus better visualized. In short, the book – a compendium of Rösing's decades-long research on healing rituals of the Kallawaya people – should be a necessary position on the reading list of all interested in indigenous cultures of the Andean region, in particular their symbolic and ritual dimensions.

Darius J. Piwowarczyk

Rothé, Thomas: Dakar, chemins de traverse. Préface de Jean Copans. Paris : Téraèdre, 2010. 161 pp. ISBN 978-2-912868-92-3. Prix : € 14.00

Entendons d'abord les "chemins de traverse" du titre au sens inhabituel de reformulations, par les jeunes générations, de leurs rapports au groupe et à la tradition. Alors nous ne comprendrons rien de travers. Cette sorte de sociologie de la famille sénégalaise quitte l'anthropologie traditionnelle des institutions pour étudier le lien social dans un cadre de dette intergénérationnelle supportée par les jeunes adultes, de paupérisation, de contrainte morale, et d'indocilité. Observer les membres d'une famille, les écouter, les comprendre, les suivre au gré de leurs allées et venues, du cœur de la concession familiale aux artères de la capitale, tel est l'objectif du chercheur. Qu'il s'enchante des images et du vécu comme le dit son préfacier Jean Copans, le lecteur le remarque dès le préambule (un peu descriptif et plat comme les environs de Dakar). Vue sur la toilette et la douche, sur l'ordre des épouses avec l'ainée matrone et la dernière chérie. Le cinéaste se meut aisément ensuite en anthropologue, psychologue et sociologue, interprétant au mieux le vécu et les silences de la vie quotidienne, les jeux de la débrouille et de l'informel dans le cadre d'une dette familiale perpétuelle.

En septembre 1995, T. Rothé a quitté la France pour enseigner l'éducation physique dans un établissement français à Dakar, puis fait ses études universitaires d'ethnologie à Amiens. Quête de voyage et d'exotisme, certes, mais "l'Afrique de mes rêves est une 'Afrique fantôme'" (24) ! Les premiers liens s'instaurent au volley-ball avec François, puis avec son beau-père Ibrahima Dioune dans la maisonnée dont il est le chef. Là et aux alentours se comprennent les difficultés du quotidien, la servitude des femmes et les échappées précaires, notamment à travers les petits boulots occasionnels, le commerce de rue, les ateliers de couture et de menuiserie.

Une fête exceptionnelle, celle de la Tabaski sert de révélateur des tensions et des solidarités. "De la participation tardive de Seydou à l'achat du mouton au rôle de pourvoyeur principal imparti à François, des astuces de Mamadou pour gagner de l'argent et restreindre sa participation, à l'auto-exclusion de Cheick de la fête, ces multiples conduites se réfèrent aux mêmes valeurs communautaires. Chacun s'efforce de composer avec elles selon ses moyens, sa position et sa personnalité" (52). L'achat du mouton est la vitrine du niveau de ressources des fratries de deux coépouses. Les uns donnent plus, les autres s'éclipsent. Selon le rang, la dignité, le mérite, les morceaux sont distribués.

L'art de faire (ou de ne rien faire certains après-midi) est en perpétuel remaniement selon les occasions de parader avec un vêtement neuf, selon les opportunités de prise de repas en passant, ou de thé en regardant la télévision chez un ami. La précarité cultive le parasitisme et pousse à bénéficier de ce qu'on peut, au prix minimum,

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