

[Cambridge / UK 1995]), laut der auch Männer, die Frauen unterstützen, den Feminismus als Übertreibung sehen (80; 129–130; 242–243 etc.).

Sarah Milledge Nelson schreibt, dass „A bit of my personal life creeps in here and there in this account of scholarship, because the personal is not only political, it was sometimes relevant to my career in archaeology, if only through the limitations it imposed“ (S. 8), und sie widerspricht damit ihrer eigenen Behauptung über die Relevanz der gesellschaftlichen Stellung der ArchäologInnen für die Interpretation der Vergangenheit (S. 11). Zugleich fehlen relevante persönliche Daten – z. B. Angaben zu den eigenen Voraussetzungen wie der sozialen und ökonomischen Stellung ihrer Herkunftsfamilie. So lässt sich nur mit Unsicherheit erschließen, dass ihre Mutter einen Universitätsabschluss hatte (S. 137) – eine relevante Tatsache in einem Buch über einen Karriereweg, da Personen aus gebildeten Familien vertrauter sind mit dem akademischen Milieu und deswegen weniger geneigt, angesichts von Karrierehindernissen aufzugeben (P. BOURDIEU, *Le racisme de l'intelligence*. In: ders., *Questions de sociologie* [Paris 1984] hier 264–268). An mehreren Stellen werden die mit der Mutterschaft verbundenen Einschränkungen angesprochen: der späte Beginn ihres Magisterstudiums ab dem Zeitpunkt, als auch das jüngste Kind zur Schule ging (S. 7); die Tatsache, dass es für Mütter schwieriger war als für kinderlose Frauen einer akademischen Karriere zu folgen (S. 64). Zu Kindern merkt die Verf. an: „It is easier not to have any“ (S. 64), ignoriert aber die von Kinderlosigkeit verursachte psychische Belastung – doch wird dieser Aspekt von so gut wie allen Genderarchäologiestudien vernachlässigt (siehe aber S. HEWLETT, *Creating a Life. Professional Women and the Quest for Children* [New York 2002]). Auch die materiellen Bedingungen ihrer Arbeit in Ostasien werden nur gestreift, meist in anekdotischem Zusammenhang. Zwar erfahren wir, wie wichtig ein in Korea gekaufter Gebrauchtwagen zur Durchführung ihrer Feldarbeit und die Pflege der Familienbeziehungen war (S. 24) und dass sie Ehefrauen von amerikanischen Offizieren für die Archäologie mobilisieren konnte, weil viele dieser Amerikanerinnen nichts zu tun hatten, zumal Personal für die Hausarbeit sehr billig war (S. 26). Jedoch bleibt das Bild lückenhaft, weil die allgemeinen materiellen Umstände nicht wirklich im Zusammenhang mit der täglichen Praxis der archäologischen Forschung diskutiert werden.

Im Großen und Ganzen wirkt das Buch uneinheitlich, eine Zusammenstellung von früheren Werken und eher im anekdotischen Stil dargestellten persönlichen Angaben. Aber auch so wurde die Absicht der Verf. erreicht: zu zeigen, dass die Einbeziehung der Kategorie Gender jede archäologische Analyse verbessert (S. 17).

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ANDY REYMANN, Das religions-ethnologische Konzept des Schamanen in der prähistorischen Archäologie. Frankfurter Archäologische Schriften / Frankfurter Archaeological Studies volume 28. Dr. Rudolf Habelt, Bonn 2015. € 85.00. ISBN 978-3-7749-3988-2. 305 pages, 112 illustrations.

Studying the Late Neolithic and Early Bronze Age deviant burials in South-Central Europe, Andy Reymann's doctoral dissertation investigates whether the concept of shamanism is applicable to prehistoric archaeological cases. The book has 13 chapters including an English version of the conclusion, grouped into three parts. This is followed by an extensive catalogue of 116 deviant burials

belonging to the Corded Ware Culture, the Bell Beaker Culture, and the Early Bronze Age, discovered in Germany, Austria, and the Czech Republic. The book closes with a bibliography.

The introduction (chapter 1, pp. 3–5) concisely explains the purpose of the book. It strives to be a comparative study of the phenomenon of shamanism in ethnology and archaeology. In chapter 2 (pp. 7–8), the author briefly describes the structure of the book, with each chapter summarised in a few sentences. The main goal is a critical examination on the question to what degree the concept of shamanism helps to develop archaeological interpretations.

Chapter 3 (pp. 9–42) is an extensive presentation of the history of research on the role of shamans and shamanism in ethnology, history of religion, and archaeology. It presents early historical descriptions of shamanism and its first adaption in European archaeological studies. Referring to different general summarising works, A. Reymann focuses primarily on the history of research on Siberian shamanism. He dedicates a separate sub-chapter (pp. 29–42) to the listing of archaeological cases presumably connected to shamanism primarily through burial examples. He wants to demonstrate clearly how the concept of shamanism has been used as an interpretation model in archaeology so far.

The difficulties in seeking interpretations are discussed in chapter 4 (pp. 43–142). A. Reymann draws attention to the problems caused by the insufficient definition of 'a shaman' still applied to prehistoric archaeology. Based only on a few criteria, the (or this) shamanic context also induces false deductions for the social environment of prehistoric societies. Therefore, he develops a new kind of concept for defining a shaman. It could serve as a working model identifying several characteristics of shamanic elements. While it builds on earlier research, it focuses more on burial features which can be detected by archaeological means. He lists recorded graves considered to be shaman's burials in detail.

A. Reymann emphasises that theoretical discussions of conspicuous burials are often lacking the necessary amount of archaeological methodology and makes an attempt in creating consensus on the definition of shamanism. He strongly underlines the significance of material culture and, therefore, provides an extensive description of it in relation to initiation ceremony, shamanic ritual, and worldview, and provides a full description of objects used in shamanic ritual such as garments, accessories, drums and other musical instruments, and the equipment for consuming hallucinogens. Objects of potential importance such as the shaman's mirror or staff are highlighted. Moreover, he briefly discusses the formation of sacral landscapes, holy places, and altars in nature. Possible depictions of shamans in rock art are mentioned as well. A separate sub-chapter is dedicated to the ritual transformation of gender and the structure and orientation of shaman graves.

In chapter 5 (pp. 143–150), the author focuses on characteristics of shaman burials possibly detectable by archaeological means. This chapter combines the new concept of shaman burial. A. Reymann further developed from the definitions mentioned in the first part of the book with the synthesis of previous definitions. He argues that the ethnographical designation is far from exact and is deceptive for archaeological use based on the characteristics of living shamans. Therefore, he suggests complementing the definition with the shaman burial customs recorded in ethnographical sources. A. Reymann compares his archaeological definition of shaman burials to a matrix encompassing more variables, thereby showing how these deviate from the general funeral customs.

In the following chapter 6 (pp. 151–162), he discusses the problems concerning the identification of deviant burials for instance during the transition of different archaeological cultures, the social hierarchy of special burials, and their significance for shamanism. A. Reymann accepts the general opinion of how a special burial may offer a chance for religious, ethnic, or social differentiation. Since there are Siberian cases for deviant burials of shamans, A. Reymann considers this as a

starting point. Based on this assumption, he argues that unusual burials may also include religious specialists.

Following a short review of Late Neolithic funeral customs (chapter 7, pp. 163–166), he continues with a discussion of Late Neolithic and Early Bronze Age deviant burials found in Germany, Austria, and Czech Republic (chapter 8, pp. 167–238), covering the Corded Ware Culture, the Bell Beaker Culture, and the Early Bronze Age. Several scholars have argued for the existence of shamanism in the Corded Ware Culture because of unusual mortuary practices. In twelve sub-chapters, A. Reymann considers possible criteria to define deviant burials such as single graves apart from regular burial grounds, graves isolated within a cemetery, unique space arrangements of graves or grave groups, graves with unusual structures, unorthodox funeral practices, multiple burials, unusual grave orientations, or deviation from the crouched burial position of the Late Neolithic and Early Bronze Age, such as sitting, standing, and lying postures. Furthermore, he considers, unique items in grave furnitures, physical disability, or post-mortem modifications such as skull burial.

This long chapter is then summarised in chapter 9 (pp. 239–240), followed by a discussion of analogies. A. Reymann argues that there are no ethnographical analogies which could verify prehistoric graves with physically handicapped deceased accompanied with outstanding findings as shamans. Shamanic objects bearing significant symbolism never appear directly in shamans' burial surroundings. This is especially true for objects participating in ritual journeys, having connection to spirits or being potentially harmful for the living. "Normal" burials should be expected for shamans in archaeology according to ethnographical cases. There are neither unique nor valuable artefacts in them. However, spatially shamans' graves are definitely separated from the rest of the cemetery. Additionally, a special alternative cosmology, an alternative netherworld is also attached to them which is embodied in auxiliary structures and arrangements.

A. Reymann agrees that the double burden of shamans – their daily and ritual responsibilities – could lead to their burials being symbolically charged. Consequently, if there were shamans in prehistoric times, one should look for them in special or separate burials, analysing the differences in their structure and orientation. Following this assumption, he does not consider burials as shaman's graves merely on the basis of them containing unique objects or possible status symbols.

This intermediary summary is closed with an open question, whether the shamanic and deviant burial are compatible terms with each other. A. Reymann's final conclusion (chapter 10, pp. 241–246) is that the thorough analysis of deviant burials has not yet resulted in a clear context for identifying shamans in archaeology. He mentions that even though there is archaeological evidence for the existence of healers (such as trepanated skulls), their graves cannot be identified in cemeteries, and we do not even know whether their activities were related to the spiritual world. At the most, he accepts that special graves may have belonged to special people who might also have performed ritual activities but argues that they were definitely not shamans. Therefore, he also adds, it is a false step to make any conclusion on their prehistoric social context from ethnological analogies.

Following the English version of the conclusion in chapter 11 (pp. 247 – 250), the third part of the book contains the annexes. Chapter 12 (pp. 251 – 289) is a catalogue describing in detail each of the 116 identified deviant burials. Every entry in the catalogue contains information on the location, registered number, dating, and orientation of the given graves in their cemeteries. The main section thoroughly details the irregularity of these burials explaining their differences from the regular burial ritual of the respective period, region, and / or cemetery which may be evident in distinctive body position or treatment, location or construction of the grave, or in the types of

grave goods. Each entry ends with a reference. Most entries are accompanied with a drawing or photo of the grave.

Andy Reymann's book is a gap-filling in-depth research in this field of archaeological studies. Special prehistoric burials are often considered to be those of shamans, although there has not yet been any thorough and detailed archaeological approach based on a significant amount of cases and phenomena in the research of prehistoric shamanism.

A large part of the book considers the history of research and describes the material culture of shamanism. The first part offers an extensive description of the phenomenon of shamanism collected mostly from comprehensive ethnographical and historical studies. Furthermore, it presents in detail the theoretical debates on the concept of shamanism and the question of its applicability in other fields of science. Discussing the role of material culture, A. Reymann lists objects being part of spiritual activities from different periods and geographical regions of the world. Additionally, he names prehistoric graves considered to be shamanic. In the closing chapter 5, he formulates his new concept (or definition) of shamans.

The second part of the book deals with the regular and deviant burials of the Late Neolithic and Early Bronze Age. Arguing a shaman cannot be distinguished from others in the cemetery by special objects but only by special burial practices, A. Reymann tests his new concept on archaeological examples (elements of his catalogue) from the 3rd and 2nd millennia BC, found in South Central Europe.

A. Reymann has based the third part of the book – the catalogue – on Heike Hoffmann's unpublished collection of deviant graves and her basic classification (H. HOFFMANN, *Furcht oder Ehrfurcht? Besondere Frauen – Weibliche Sonderbestattungen*, unpubl. master dissertation [Hamburg University 1999]). As Hoffmann's work refers primarily to female deviant burials, he revised and extended the list with finds of both male and female burials from the 3rd and 2nd millennia BC.

Despite all its values, the book has a rather confusing logic, one might even say the title contradicts the final conclusion of the author. Based on the mortuary practice of shamans from the last centuries, A. Reymann creates a new, improved definition which he finds suitable to identify prehistoric shamans. Then, after applying his new concept to deviant burials, he concludes they were not shamans' graves but those of ritual specialists. How can he be so sure this new concept works?

Ethnographic research indicates that the manifestations of shamanism were not uniform, perhaps not even within a single ethnic group. It is not an institutionalised religion. Therefore, its connection to the spiritual world is highly versatile. There were specialised ritual performers at events involving larger communities but at the same time ceremonies were also performed in family circles. We should pay attention to these facts, which could explain why we should not expect a uniform archaeological manifestation either. We should not generalise by any means.

The research follows the usual professional practice as it primarily works with Siberian shamanism, but also includes Tibetan shamanism. However, the roots of Chinese shamanism, for example, might go back as far as the Longshan and Yangshao culture (G. KÓSA, *Shamanism and mythology in the ancient Chinese state of Chu*. In: M. Hoppál / G. Kósa [eds], *Discovery of Shamanic Heritage* [Budapest 2003] 45–108) and are closer in time to the Late Neolithic. Beliefs and ceremonies associated with shamanism are also largely dependent on geographical environment, climate, and the way of living. Therefore, more ethnographic analogies from similar backgrounds could have been helpful for this work.

Next to using complementary volumes, the author should have worked with and referred to more direct ethnographical sources while categorising and comparing deviant burials. Many Siberian tribes such as the Olchi erect a platform for all their dead, not just exclusively for the shamans, in some lonely, silent place in the forest, and then build a shed over it; the Orochee put the body in a coffin and place it on a platform about ten feet high, etc. (I. A. LOPATIN, *The Cult of the Dead Among the Natives of the Amur Basin* [Ann Arbor 1935] p. 89). In these cases, these burials are not deviant. The Khanty people, for example, buried those who died in a tragic way (with characteristics possibly mistaken for innate deformations) not in the general cemetery but a separate place (M. V. KULEMZIN / V. N. LUKINA / A. T. MOLDA NOV / A. T. MOLDA NOVA [eds], *Khanty Mythology* [Budapest, Helsinki 2006]). While these burials seem to deviate from the regular pattern, they result from the circumstance of death and do not represent religious specialists.

The lack of an index makes the use of the book rather inconvenient.

Prehistoric shamanism is a very difficult topic to work on. Nevertheless, this book is a good first attempt to identify religious specialists in prehistory by archaeological means. Hopefully, it will find a place on the shelves of libraries of museums, universities, and other research institutions.

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MARKUS WALZ (ed.), *Handbuch Museum. Geschichte – Aufgaben – Perspektiven*. J. B. Metzler, Stuttgart 2016. € 69.95. ISBN 978-3-476-02375-9. 417 pages, 13 figures and graphic illustrations.

Handbuch Museum (Museum Handbook), published in 2016, is the third and final volume in a series devoted to so-called “memory institutions” published by the Metzler Verlag (*Handbuch Bibliothek* 2012, *Handbuch Archiv* 2016). The volumes are not interdependent, and each publication can be used on its own. The editor of *Handbuch Museum* is Markus Walz, professor of Theoretical and Historical Museology at the Hochschule für Technik, Wirtschaft und Kultur in Leipzig. His aim has been to compile a survey of the museum world for practical use. Although publications of this type exist in the English language, up until now there has been no equivalent for German speakers. Comprehensive studies of museology by Katharina FLÜGEL (*Einführung in die Museologie* [Darmstadt 2005]), Hildegard VIERGE (Museumswissenschaften, eine Einführung [Paderborn 2006]) and Friedrich Waidacher (*Handbuch der Allgemeinen Museologie* [Vienna 1993]) have appeared elsewhere.

This anthology is targeted, then, “first and foremost, at Germany and secondly at the German-speaking world” (p. 3). The subtitle, “History – Tasks – Perspectives” highlights the intended scope of the book: the development of the museum in all its different forms, its present responsibilities, and the challenges it will face in the future. A group of around 60 authors have contributed their specialist knowledge to the 417-page volume. Among them are many museum consultants and lecturers in museology from higher education institutes, but also specialists from various branches of museum practice. 21 articles have been contributed by the editor himself. The handbook is a concentrated compilation of expert knowledge for museum professionals. It also speaks to a broader public, including students, teaching staff and professionals from other disciplines, providing information about basic concepts, the contemporary scene and current developments in museums.