

practices that impact gender expectations and interactions are fundamental to women's more equitable futures in tourism. As a group, the chapters in part 3 share many similarities in the authors' approaches, but notable highlights are Dieke's Zambia case study within his chapter on Africa, as well as Casellas and Holcomb's discussion of ecotourism in Latin America as a special topic. Both Hall and Sönmez devote some attention to Eastern European and Middle Eastern women as tourists within their own regions, welcome contributions to an area of research that is largely unexplored.

Timothy's concluding chapter summarizes some dominant themes and recurrent patterns that emerge throughout the book. These include women's concentration in jobs that mirror their traditional domestic roles, women's disproportionate presence in tourism's informal sector, and the recurrent portrayal of women as consumable products. The personal empowerment that women may derive as both producers and consumers of tourism is identified as a recurring theme. So too are contributors' observations that women hold few decision and policy-making positions in tourism. Economics and cultures, as Timothy points out, tend to place constraints on women traveling from and within developing regions, a subject a few of the contributors address. Other equally provocative themes that emerge in the book, but which are not mentioned again by Timothy in the concluding chapter, include the observation that women are often at the forefront of tourism venues for appearances' sake, despite the fact that women are usually in the "background" in decision making. Within their producer roles, women are often both the guardians and innovators of their indigenous cultures. While enlarging their economic opportunities and easing their lives, tourism often increases women's workload and creates hardship. Timothy's inclusion of a future agenda for redefining gender roles in tourism rightly points to a need for more information about women tourists and how the role of men is changing as women occupy more of their time in the production and consumption of tourism. Timothy also suggests increased attention to: (1) disadvantaged social groups, such as people with disabilities; (2) a research emphasis on the ways that race, class, nationality, and ethnicity combine with gender in the production of tourism; and (3) directives for future policy and planning that do not blindly impose developed-world standards on developing societies. Timothy asserts that more research should be undertaken into the role that all kinds of sexuality play in tourism. While several chapters include passing remarks on the topic, the final chapter's nod to sex tourism, together with Kindon's brief remarks on the hospitality sector in Southeast Asia, constitute the surprisingly short discussions of this important and pervasive issue for developing regions. Sex tourism as a topic does not appear in the index!

While it is easy to criticize a book for what it lacks—one might, for example, wish for more information about women and ecotourism, a developed discussion of women in agrotourism, and information about women and tourism in India and China—the strengths of this book outweigh any

weaknesses. As Timothy's final sentences conclude, "Scholars must begin viewing women as key players in an enormous multidimensional system of dependency, empowerment, production, and consumption. This volume represents a step in this direction, but there is more work to be done" (p. 247).

**La Voz del Kultrun en la Modernidad: Tradicion y Cambio en la Terapeutica de Siete Machi Mapuche** (The voice of the drum in modernity: Tradition and change in the therapy of seven Mapuche *machi*). Ann Mariella Bacigalupo. Santiago: Ediciones Universidad Catolica de Chile, 2001. 271 pp.

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Ann Mariella Bacigalupo provides a well-organized and clearly conceptualized ethnographic description of the *machi* (shamanistic healer) spiritual healing traditions of the indigenous Mapuche of southern Chile. This book builds on her dissertation (1994), incorporating interviews and dialogues with *machi*, with participant observation and previous anthropological and historical works.

Bacigalupo's approach illustrates both the consensus and diversity in these shamanistic healing practices, challenging stereotypes held by the Chilean majority by revealing the changes in these healing practices as consequences of modernization. The *machi* present to the Chilean nation a stereotype of the persistence of tradition and backwardness, which is used politically to emphasize Mapuche cultural preservation and rejection of the modern world. Chileans often view the *machi* practices as marginalized and exotic. Bacigalupo discounts these stereotypes of the *machi* as traditional antimodernist forces and, instead, emphasizes their dynamic role in mediating acculturative influences. Drawing on material from the practices and lives of seven Mapuche *machi*, she shows how they selectively combine Catholic, modern medical, and Chilean national symbols in a creative and synthetic process and incorporates them into their dynamic healing discourses. The work of the *machi* is not restricted to rural enclaves. Rather, it is predominately associated with urban centers because the *machi* deal with problems of modernity, identity, and psychological healing. In exploring the diverse ways in which these seven *machi* practice and conceptualize the world, she provides an analysis of the relationship between diversity and consensus in the knowledge and practices of these traditions and the process by which knowledge is reproduced.

Although well referenced to theories of change and healing, the book is primarily focused on the *machi*'s roles in contemporary life, based on extensive ethnographic description and case analysis, and liberally illustrated with photographs. The book is divided into two main sections. The first addresses the major commonalities in contemporary *machi* practice and the relationships of Bacigalupo's

findings to earlier accounts of machi practices. This material provides an account of the normative consensus regarding cosmology, diagnosis, and curing rituals. The second section of the book provides an in-depth consideration of the lives of seven machi, illustrating their divergences from consensual aspects of the past and the creation of hybrid modern images.

These approaches enable Bacigalupo to show how the machi both reinforce ancient traditions and form new spaces for Mapuche in modern Chile. Machi roots in the ancient and modern worlds enable them to both address ancient notions related to exorcism of malignant spirits as well as modern concepts such as stress, depression, economic problems, and AIDS. Their practices blend the historic Catholic, modern medical and Chilean views within a matrix of their older beliefs. This has resulted in contemporary machi practices quite distinct from those that reigned barely half a century ago. These modernized machi practices are in greatest demand in the areas in which modernization forces are the strongest. Their adaptation to modern pressures has, however, transformed their beliefs and therapeutic practices and produced a greater role differentiation and specialization among the machi.

Bacigalupo's approach places the activities of the machi in the context of cross-cultural studies of magico-religious healers. She rejects Michael Winkelman's (1992) classification of contemporary machi as mediums in his model of shamanistic healers, pointing instead to their characteristics identifying their roles as shaman/healers (cf. Bacigalupo 1996). Machi have a three-part worldview reminiscent of shamanic practices, with the machi's terrestrial activities mediating for the Mapuche between the positive celestial powers and the negative domain of the witches. The witches possess people and cause sickness, reflecting the illness dynamics of complex hierarchical and stratified societies. The machi practice the physical medicine characteristic of shamanism, using herbs and massage, but also provide fertility rites. Machi are occasionally possessed by spirits and also engage in "magical flight" or soul flight. Machi have power animals that reflect shamanic influences, as well as domestic animals (sheep, horses, and chickens reflecting the influence of Spanish society). Machi provide a complex integration of features that combine the shamanistic elements of the past (e.g., pole or tree-climbing rites that represent the axis mundi and soul journey) with the mediumistic and possession phenomena characteristic of complex societies with political integration and stratification. Bacigalupo's ethnography provides evidence of the socioeconomic transformation of the Mapuche in response to forces of modernization. She characterizes the machi as the group with the highest degree of commitment to their culture. They are able to use ritual symbols to instigate changes in others' experiences and health. These skills enable them to confer new meaning to concepts of importance to the Mapuche, using their skills at cognitive reorganization to renegotiate the Mapuche ethos and recharge it in its confrontation with forces of modernization.

Machi traditions include elements of the biomedical and European Catholic healing traditions that have come to challenge its dominance among the Mapuche. The ritual system addresses Mapuche's contemporary problems—work, survival, cultural identity, racism, and social relations—reinforcing people's confidence in their capacity to achieve their goals. These concerns are greatest in the cities and towns where Mapuche have most intense contact with Chilean society and the influences of the dominant Chilean culture.

Machi conceptual framework recognizes the interpenetration of mind and body and the effects on them from spiritual, physical, emotional, and cognitive factors. This holistic framework is evident in the therapeutic practices that combine physical (e.g., medicinal plants) and ritual approaches (e.g., sympathetic magic). Concepts of illness include social and emotional sources as well, where envy, normative transgressions, and ill will toward neighbors can disrupt the social and individual bodies.

While machi practices may be seen as *alternatives* to biomedical care in some cases, they are also *complementary* health resources, particularly in cases where biomedicine cannot find a cause for suffering. Machi holistic and personal approach provides relief through a variety of spiritual, psychological, emotional, and physical remedies. Machi provide alternative treatment modalities for what are conceptualized as spiritual illness, a result of other's actions (e.g., sorcery, the most common), as well as the victim's violation of social or religious norms, a disruption in their balance with nature, or a consequence of having unusual experiences (e.g., dreams, visions, or supernatural encounters). Bacigalupo characterizes the spiritual illness as similar to psychosomatic illness in their symptoms, pointing to the mechanisms of curing in the management of anxiety. Bacigalupo's extensive description of Mapuche illness, particularly spiritual illness, reveals intracultural variation in key concepts and healing practices. Differences among contemporary machi reflect a variety of forces, including different forms of selection and the role of the "sisterhoods" in training, in which they convey specific rituals, prayers and instruments. Some machi engage in activities that reinforce a popular notion of their roles as sorcerers or witches, including the use of divination, love magic, and vengeance.

The principal aspect of machi work involves healing. Typical of machi treatment is the simultaneous use of natural-empirical and ritual remedies. A variety of plant medicines are employed for spiritual and physical illness. Physical treatments from plant medicines are also often used in a diagnostic role, revealing a prognostication for resolution of the malady in the patient's reactions to their effects. Bacigalupo emphasizes the efficacy of ritual as deriving from the machi ability to satisfy the expectations of the community, providing explanations that are intelligible and satisfactory to the community. This is central to their continued effectiveness and demand in Mapuche culture.

Bacigalupo's work makes a significant contribution to understanding how indigenous shamanistic traditions have

adapted to the powerful influences of colonization and the subsequent state societies. This well-written book is accessible to those with rudimentary Spanish and an anthropological vocabulary. For those for whom this material remains inaccessible in Spanish, a number of Bacigalupo's English-language publications provide aspects of this material (e.g., see Bacigalupo 1994, 1995, 1996, 1998, 2000, 2001).

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**The Archaeology of Drylands: Living at the Margin.** Graeme Barker and David Gilbertson, eds. New York: Routledge, 2000. 372 pp.

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The definition of *drylands* in this volume is very broad, encompassing up to 40 percent of the world's land area. In two of the 18 chapters, the lands involved receive more than 2,000 mm of precipitation but are included as drylands because they are marginal in other respects. One prime consideration is an agriculture based on landscape capital investment, usually irrigation or terracing walls. Half the chapters are from the 1999 Cape Town World Archaeological Congress, the other half were solicited by the editors from various colleagues, mainly from the British Commonwealth, to broaden the Afrocentric congress focus.

In their introduction, Graeme Barker and David Gilbertson suggest that in addition to low precipitation, dryland researchers should focus on other aspects of hydrological cycles such as radiation budgets, thermal regimes, wind regimes, as well as sources and pathways of received moisture. They identify several shared chapter themes: resiliency of farmers in antiquity to cope with risk-prone climatic issues; similarity in tactics employed, especially in building walls to trap soil and divert water flow; and the argument that the resulting patterns are more culturally than environmentally driven, with the unevenness in development in space and

time primarily a cultural factor. Practices seeming not rational by our current ideas may well have been so in past cultures. However, then as well as now, people made poor decisions, self-interested decisions, carried out actions they came to regret, or misunderstood their situation. The editors review assumed signs of humanly caused degradation such as decreased vegetation cover, timber loss, salinization, reduced water supplies, lower crop yields, outbreaks of disease, accelerated erosion of soils, dust storms, and resulting induced regional climatic changes; they examine various archaeological explanations such as loss of biological diversity, loss of vegetation cover, land overexploitation, accelerated soil erosion, often the result of overpopulation, and often resulting in political unrest, military invasion, or conflict; in several of the chapters they note periods of cultural florescence and decline are related more directly to changing economic and social input than to climate shift.

Greg Spellman attempts to define the general climatology of drylands, focusing almost exclusively on northern hemispheric Eurasian features. Depending on whose modeling parameters are employed, the amount of drylands estimated to exist range from 26 percent to more than 36 percent. For those not conversant with the topic, he tries to simplify some climatic patterns such as Hadley Cells and the Intertropical Convergence Zone, but to adequately follow his argument, previous familiarity with these atmospheric circulation patterns is required.

The regional data chapters start with the Middle East and Southwest Asia. Steven Rosen investigates the decline of central Negev agriculture following the Roman occupation. He believes that the two most cited explanations—that agriculture declined because of the Arab conquests and ensuing destruction of local centers by the Byzantine civilization, or that agriculture declined because of climatic deterioration—are both flawed. The dryland farmers in the Negev developed landscape capital in the form of terracing and irrigation, which made the region more resistant to drought than the better-watered areas farther north. Because dryland agriculture is by necessity more labor intensive than in better-watered areas, the rationale for its development is its integration into Mediterranean economic sphere; the rise and fall of local agriculture is related to changing economic and social input from Mediterranean core area.

Paul Newson looks at three case studies of agricultural development in the Syrian Black Desert. All three result from Roman attempts to impose control on peripheral regions, but because each had different social and economic bases, three different landscape patterns resulted.

Barker investigates the agricultural use of Wadi Faynan in southern Jordan. He argues that the stripping of existing vegetation to maximize Roman- and Byzantine-period farming made the land extremely vulnerable to erosion, so the reduced modern productivity is charged to cultural factors, rather than climatic change.

Asking a different sort of question, Mark Nesbitt and Sarah O'Hara try to provide planners with information on the sustainability of Russian-built irrigation networks in