sites considered especially significant, it now is possible to do more with Nubia than simply to relegate it to a footnote in an Egyptian history book. It also seems an appropriate time to do so. The material now available to us is fresh in our minds, and it is very likely all we will ever have: today, Nubia is under tens of meters of water.

Two of the most recent books to discuss Nubia in detail are Bruce Trigger's *Nubia under the Pharaohs* and William Adams's *Nubia: Corridor to Africa*.

In spite of the fact that Egyptologists have often ignored Nubia, they have considered it their special domain, and Egyptologists have been responsible for most of the excavations conducted there and for practically all syntheses of Nubian history. Trigger and Adams, however, are anthropologists. Trigger was one of the first to deal with Nubian culture in an anthropological fashion and to treat it as a subject to which current archeological theory might be applied. His *History and Settlement in Lower Nubia* has rightly become a classic because of this approach. Adams, formerly director of archeological salvage operations for Unesco and the Sudanese government, spent seven years excavating in Nubia and was one of the first to bring modern archeological techniques to Nubian sites. His work at such major sites as Meinarti put Nubian archeology on a scientific footing and helped to make Nubia one of the world's best-documented archeological regions.

Both books, as might be expected given the authors' backgrounds, deal extensively with archeological data, and they are almost the first publications in which the textual records of an ancient Nile culture have been given only equal, rather than exclusive, billing. But here the similarities end.

Trigger suggests that his present book might have been subtitled "the archeology of an ancient imperialism." He restricts his study to the period prior to Egypt's 25th Dynasty in 656 B.C. and concentrates almost exclusively on the evidence of Egypt's activities in Nubia. In doing so, Trigger has produced a very traditional kind of "Nubian" history, similar (although much better documented) to what Egyptologists have been doing for decades. In spite of the acknowledged vitality and longevity of Nubia's own cultural development, evidence of it is often subordinated to evidence of the Egyptian presence.

The Kerma Culture shows that the Nubians had developed a wealthy and powerful society before 1600 B.C. This culture borrowed and adapted many Egyptian cultural elements as its own, but it also rejected some, favored its own indigenous traditions, and remained distinct from its neighbors.

The greatly increased Egyptian military presence during the New Kingdom prevented the development of a fully independent Nubian society. But Egypt's presence was relatively short-lived, and after about 800 B.C. an alliance of Egyptian and Nubian priests, both groups dedicated to the god Amon, created a Nubian monarchy whose power extended into Egypt itself. Under Piankhi (751–716 B.C.), the most powerful of these monarchs, Nubian control was pushed north into the Egyptian Delta. Here, too, there is ample evidence that Nubia retained many of its independent ways, even in the face of heavy cultural pressure.

The period following this expansion has been called by Adams the "golden age of dynastic civilization in Nubia." Nubia returned to its former borders and, from about 400 B.C. to A.D. 400, in what is called the Meroitic Empire, it produced a rich and vital civilization, partly borrowed but nevertheless basically Nubian in character. It survived until the coming of Christianity to the region, and then too it borrowed selectively.

Whereas Trigger has emphasized the borrowed culture elements, the loans, and the ties between Egypt and Nubia Adams has tried to place them in cultural perspective and has emphasized the indigenous cultural strands that serve to bind the earliest periods of Nubian history to the most recent. He traces the history of Nubia from the earliest Paleolithic to the Nubian resettlement programs of 1964, with emphasis upon our knowledge of indigenous developments and with excellent summaries of the Napatan and Meroitic periods. Such a survey is not easy: it must cover over 40,000 years of human history, trace a multitude of diverse foreign influences, and yet paint a picture of a single people who, throughout, managed to preserve their own cultural identity. The result, as one would expect of so ambitious a task, is sometimes superficial. But it works. No one who reads Adams's book can escape the conclusion that Nubia must be treated as a coherent entity rather than as a collection of disparate and unrelated episodes, that its internal continuity is at least as important as the foreign impositions it has seen.

The epilogue of Adams's book, in which he attempts to show how such a reconstruction of Nubian history might affect general historical theory, should be ignored; it does not belong here. But its inclusion is a minor failing. *Nubia: Corridor to Africa* is the best study of Nubia available. It stands as solid proof that anthropological data can make major contributions to fields of history, that "new" archeology can contribute to Egyptology.

In some ways it is unfair to compare the books of Trigger and Adams. They have proclaimed different goals and consequently have selected and weighed their sources differently. Trigger has done a good job of tracing Egypt's role in ancient Nubia. But if one wants a thorough survey of the history of Nubia and buys only one book it should be Adams's comprehensive study.

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A Peruvian Burial

The Art and Archaeology of Pashash. TERENCE GRIEDER. University of Texas Press, Austin, 1978. viii, 268 pp., illus. $22.50.

Around A.D. 500 the body of a high-status individual, along with three separate offertory caches containing at least 277 items, was buried at the ceremonial and political center of Pashash in the northern highlands of Peru. This grave, unearthed in 1971 and 1973, is the most elaborate Peruvian burial that has been scientifically excavated and recorded in minute detail. The description of the funerary offerings and the study of their symbolism form the focus of *The Art and Archaeology of Pashash*.

There are several minor flaws in Grieder's account. The personification of grave goods as "male" or "female" should depend on the analysis of skeletal material, not vice versa, but here the poorly preserved skeletal remains are identified as those of a woman on the basis of accompanying artifacts. In addition, the contention that some similarities between Pashash Recuay ceramics and earlier south coastal styles indicates domination by a foreign elite is an example of the invasionism that occasionally threatens to swamp Peruvian archeology. However, in complaining about these interpretations I do not want to overemphasize them; they are advanced tentatively and pertain to matters that are peripheral to Grieder's main arguments.

Far more important are the strengths of the book. Two points are particularly significant. First, makers' marks on vessels in the grave offerings have allowed Grieder to identify the products of individual potters and studios. As a result, he has been able to show that certain subsidiary design elements (for example, chained loop borders and crests) appear only on the works of specific artists. Relying on much smaller gravelots, Andean archeologists have traditionally used such stylistic details as temporal markers in fine-grained seriational studies. Grieder's conclusions question the validity of those seriational sequences, in which virtually all stylistic variations are treated as indicators of chronological distinctions.

Second, Grieder's interpretation of Pashash iconography is a major contribution to the growing body of evidence for an archaic substratum of shamanistic ritual, belief, and symbolism underlying native Peruvian religions. Grieder's ideas on this subject are in a formative state, but non-Andeanist readers should find his chapters "Imagery" and "Society and symbolism in ancient Pashash" the most interesting parts of the book.

There is no question that *The Art and Archaeology of Pashash*, with its emphasis on symbolic communication, lies outside the mainstream of current American archeology. The question is whether it should. In their obsession with the environmental, technological, and demographic aspects of prehistoric societies, the majority of contemporary American archeologists completely ignore religion and ideology, dismiss them as unfathomable, belittle them as derived phenomena without causal power, or treat them at best as "homeostatic regulating mechanisms" of cultural systems. These views are simply too narrow: they reflect the nature of archeological data, not the nature of culture.

While initial approaches to the religion, ideology, and general symbolic systems of prehistoric societies must be speculative, such factors are neither unimportant nor unintelligible. If archeologists do not try to deal with them, we will never understand the cultures of ancient Peru—or any others, for that matter. Along with other scholars who are making the attempt, Grieder is to be congratulated for his efforts, and I hope to see his ideas developed more fully in future works.

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(Above) Stone relief from Pashash, showing four frontal heads. "Their lack of headdresses or any other indication of a social role suggests that they are imagined in the role of 'basic man,' conceived as a sacrificial role." The height of the relief is 44 centimeters. [Collection of the church, Cabana, Peru. From *The Art and Archaeology of Pashash*] (Left) Sherds from the Recuay period in Pashash bearing spotted designs that refer to the jaguar. "Among all the world's styles, it would be difficult to find one more unified in philosophy and design concept than the Recuay style at Pashash. Thus the conventional designs emerge from the representational designs as ways of filling areas and borders, still symbolic but formally adapted to the secondary role." [From *The Art and Archaeology of Pashash*]

Early Archeology in China

Anyang. LI CHI. University of Washington Press, Seattle, 1978. xx, 304 pp., illus., + plates. $25.

Li's memoir provides background on the excavation of the site of Anyang in North China, thought to be the last capital of the Shang Dynasty. Located on both sides of the Huan River, a tributary of the Yellow River in Honan Province, the site is surmised to have been the administrative center for a period of about 273 years in the 14th to 11th centuries B.C. Li's report covers the work of 15 excavation seasons from 1928 to 1937. He was the coordinator of a group of scholars who conducted the excavations in troubled times, finally moving the collections from Nanking to southwestern China and then, with the fall of the Nationalist government, to Taiwan. The Institute of History and Philology, which undertook the research, was the only in-