accessible writer, and it is frustrating to repeatedly encounter what feel like unnecessary rationalizations in the midst of his prose. The relationship between dreams, neuroscience, and human evolution is fascinatingly complex, and not at all incidental to the centrality of dreaming in religious experience, but Bulkeley often substitutes gloss for depth by foregrounding the mind/brain features of dreaming at the expense of exploring the interplay between the sacred and mundane aspects. *Dreaming in the World's Religions* is thus rather misleadingly named. Perhaps the very notion of a comparative survey cannot do justice to the complexities he wishes to interrogate. Fortunately, the scholar who longs to delve more deeply into any or all of Bulkeley's concerns can begin by consulting the book's excellent bibliography, a treasure trove of both contemporary and time-honoured research resources.

We Have a Religion: The 1920s Pueblo Indian Dance Controversy and American Religious Freedom

Tisa Wenger. Chapel Hill: University of North Carolina Press, 2009.
ISBN: 978-0-8078-5935-3. Pp. 336.
Reviewed by Samira Mehta, Emory University

Religion is a contested term in Native American studies, a term that came from Christianity and was imposed on Native American traditions across the continent. Tisa Wenger's *We Have a Religion: The 1920s Pueblo Indian Dance Controversy and American Religious Freedom* dives into the center of the controversy, tracing the development of the idea of "religion" in Southwestern Indian life. In doing so, she brilliantly illustrates the concrete ways in which the intellectual category of religion shaped the ways in which a community's religious practices framed by outsiders, but also by themselves. While her rich history of the intersection of Pueblo customs and American law will doubtless be useful for those within American Indian studies, her historically routed mediations on the category of religion makes this book essential reading for everyone who studies American religions, and arguably many others in religious studies as well. Wenger's meticulously researched and theoretically sophisticated work is exceptional in any number of ways, principally in her sensitive read of both what was gained and lost for the Pueblo communities in the shift from culture to religion. Additionally, through comparative work in her introduction, Wenger locates this particular example of American colonialism in a broader post-colonial conversation.

Wenger moves chronologically through southwestern tribal interactions with Christian missionaries, artists, and the government agencies "responsible" for their territories. Her earliest chapters tease out the ways in which Catholic and Protestant

negotiations of power impacted on Native Americans and the ways in which the goals of missionaries shaped government policies toward Native American cultural practice in the early years of the Bureau of Indian Affairs (BIA). Central to these early chapters is an essential explanation of how "separation of church and state" was understood in the nineteenth century, not as a "'wall of separation' ... but as a simple restriction on the government giving special status to any single denomination" (31).

The middle collection of chapters addresses the early twentieth century modernism, looking at the artists and anthropologists who saw in the Native Americans a romanticized primitive people. Wenger gives a carefully balanced view of the modernists, pointing out that while "[t]heir celebration of Pueblo religion certainly helped defend indigenous ceremonies against government suppression," the ways in which they defined religion "contributed to cultural barriers that would prevent Indians from defending land and sovereignty on religious freedom grounds" (9). Wenger then turns to examining the ways in which these Modernist and Christian figures, along with Washington-appointed politicians, and Native American leaders from a variety of political positions, negotiated control over reservation land and life.

The main thread that Wenger continues to trace throughout the book is the concept of religious freedom. Certain Native American cultural practices and values, such as ceremonial dances, but also others such as sacred land, were dubbed religious practices and values, so that they could be protected under the freedom of religion clause of the US Constitution. She spends the remainder of the book examining the ways in which that move played out for Native Americans, observing that some practices have been more successful at receiving legal protection than others, in part because Native Americans and the American legal system continue to have different understandings of what constitutes religion. Additionally, she points out that defining central cultural practices as religion has proved a double edged sword from the standpoint of preserving those traditions. On the one hand, Pueblo Indians have the right to practice their religions, and government agencies generally may not restrict their practice. They, however, may no longer compel tribal members to participate as individuals also have freedom of religion.

Wenger frames her discussion of the term "religion" by comparing its use in Native American studies and the study of Hinduism. In doing so, she strikes away at the provincialism that can sometimes plague American religious history, productively connecting it to other relevant scholarly conversations, particularly within postcolonial examinations of categories such as "Hinduism." In both cases, the category "religion" is problematic in that Christian outsiders grouped large number of disparate traditions that were not historically or socially linked together and labeled them as religion. While Wenger does not shy away from the problems created by this colonialist history, she points out that in both the Hindu and the Native

American cases practitioners have taken the category of religion and used it to their own ends, with both positive and negative consequences. Therefore, at this point, scholars need to address the category of religion in discussing the recent history of these traditions. Finally, in justifying the scholarly use of religion, to describe both Hinduism and Native American traditions, Wenger argues for the importance of a democratic scholarly voice. Religion is the word used in common parlance when discussing Native American and South Asian spiritual traditions and therefore, "to abandon it in scholarly discourse would further diminish the academy's relevance to the larger culture" (13). Both her comparative discussion and her attention to how scholars should write about religion make the text particularly suited for graduate seminars, both in that they would generate productive discussion and in their ability to broaden the text's appeal beyond American religion.

So often, books engage well with either theoretical ideas or with detailed historical work. Wenger is able to do both. She contributes to discussions about how scholars and others define religion and culture, and with what ramifications, while at the same time she provides an impressively researched legal history of Native American policy, firmly rooted in the social movements that produced it. Tisa Wenger marshals massive historical recourses and uses them extremely well.

The Two Brothers: Death and the Afterlife in Middle Kingdom Egypt
Rosalie David. Bolton, UK: Rutherford Press, 2007.
ISBN: 978-0-9547-6223-0. Pp. 160.
Reviewed by Jennifer Davis, University of Sudbury

'Hidden and undisturbed for some four thousand years' (6) Nakht-Ankh and Khnum-Nakht are still revealing their secrets as enquiring minds seek to apprehend and understand the state of these ancient bodies. Rosalie David, OBE, Director of the KNH Centre for Biomedical Egyptology holding the KNH professorship of Biomedical Egyptology in the University of Manchester, brings together in this succinct and informative volume details of the discovery and securing of the burial site at Rifeh in Upper Egypt by Flanders Petrie and his team (1. 7–20), subsequent analysis and relevance to the socio-religious climate of the Middle Kingdom.

The coffins and grave goods found at Rifeh became part of the Manchester Museum collection in 1907 and since that time have been subjected to significant research, much of which is outlined in this volume. Rosalie David begins with a prologue (1–6)—a retrospective hypothesis outlining a plausible tale of Nakht-Ankh and his quest for resurrection and eternal life. She offers a brief synopsis of the brothers' environment, their family, status, and belief system. Their life unfolds in a