

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

narrative which allows the reader to become part of the ritual procession bringing offerings to the tomb of the younger brother Khnum-Nakht and later to be part of the interment of Nakht-Ankh. As the prologue ends the astute enquirer is searching for the evidence to support the theory and each succeeding chapter is dedicated to justifying Rosalie's hypothesis. Issues such as the importance of choosing a site, preparing a tomb in accordance with religious traditions to ensure eternal life, offerings, mummification, disease, access to the gods, inscriptional evidence, locale, economic status, sibship, lineage, as well as economic and ethnic background are presented clearly alongside historical data related to the changing status and role of the king and the emergence of localized forms of governance.

The role of the priest and temple worship, rituals and festivals associated with regular human existence and celebrating life's important events are juxtaposed with state politics and the significance of the god Khnum depicted as a ram (2. 21–38). The relationship between creator god, Khnum and his three consorts, Hekat, a primordial frog goddess of childbirth, Satis, goddess of the inundation, love and fertility, and Anukis, water and fertility goddess, form part of the discussion on the many animalistic forms representing aspects of the divine nature. Rosalie concludes that in Shashotep, the familiar locale of Nakht-Ankh and Khnum-Nakht, cult practice associated with Khnum may have hinged on the significance of the ram image. She suggests that 'during the historical period, the soul of the god Osiris was believed to reside in the ram [and that] Khnum of Shashotep may therefore have been regarded as a local form of Osiris'. As one integrated deity, Khnum, god as a living deity, and Osiris, lord of the underworld, present a significant development in the religious beliefs and customs of the Middle Kingdom (2. 38).

Before detailing the religious functions of burial in chapter three, the impact of the breakdown of pharaonic divine lineage and attendant authority is explained. Rosalie David paints a portrait of the transition between the First Intermediate Period and the Middle Kingdom depicting increasing decentralization of power, economic and social turmoil, 'democratization of religious and funerary beliefs, and the growth of the cult of Osiris' (3. 39–40). She then goes on to discuss the evolution and decoration of box and body coffins, canopic chests and jars, tomb statues, boats and vessels concluding with a specific analysis of the coffins, chests statues and jars found in the tomb of Khnum-Nakht and Nakht-Ankh.

Hieroglyphic inscriptions formed the major part of the decoration in the burial chamber and much of these are compilations derived from what are known as Pyramid texts, 'the oldest substantial body of written religious material that has yet been discovered,' compiled sometime between Dynasties 3 and 5 by the priests of the sun-god Re whose cult-centre was at Heliopolis' (4. 62). These texts 'provide rituals for worship, prayers and petitions on behalf of the king and confirmed his greatness and power as the supreme deity' (4. 63). By the Middle Kingdom another set of

inscriptions known as Coffin texts, modelled on Pyramid texts, were increasingly inscribed on the coffins of wealthy commoners 'to protect the dead person during the passage through the dangerous underworld and to ensure that he or she would enjoy an individual afterlife' (4. 66). The remainder of chapter four is dedicated to translating the Coffin text inscriptions found on the coffin boxes, canopic chest and statuettes found in the tomb. These spells, designed to protect the dead person during the passage through the dangerous underworld (4. 66), were included to ensure eternity for the deceased by naming the burial procedures, the particular strengths of gods and goddesses to be endowed upon the deceased, offerings to be made so that the deceased may continue to live in the afterlife, as well as naming the specific credentials of the deceased.

The remaining chapters focus on methods of mummification, scientific analysis of the wrappings of Khnum-Nakht and Nakht-Ankh as well as the medical conditions at death. Details of the unwrapping of these two mummies in 1907 and initial investigations by a team brought together by Dr. Margaret Murray are traced in chapter six. Further investigation using modern scientific methods yield further insights into the demise of these two brothers, their lung and heart condition, dental health and the presence of parasites help to bring them to life (7. 122–29). As Rosalie concludes 'The Two Brothers may still have much to tell us' (7. 134). In fact, Rosalie David tells us quite a lot!

It is evident that this volume speaks to both novice and expert. Her conclusions are well researched and invite the reader to follow her arguments, suggesting that sources be checked and reevaluated. It is to her credit that she does not deal with one specific aspect of the brothers' life but places their existence contextually within a historical, religious, environmental time frame. In doing this Rosalie David invites her readers to a Middle Kingdom discovery.

The Realignment of the Priestly Literature: The Priestly Narrative in Genesis and Its Relation to the Priestly Legislation and the Holiness School

Thomas J. King. Eugene: OR, Pickwick Publications, 2009.

ISBN: 978-1-55635-612-4. Pp. 180.

Reviewed by Amy Robertson, Emory University

King begins his book by offering a profound observation about the state of academic discourse on the P source: while scholars claim to be putting forth theories on a single body of literature, they are actually basing their assessments on two different bodies of literature. That is, some scholars focus on the *narrative* material that is