

Problematik reflektiert. Dabei stehen Hexerei (Kap. 2), Kosmologie (Kap. 3), spirituelle Ritualverwandtschaft (Kap. 4), Kolonialeinflüsse (Kap. 5), chilenischer Nationalismus und Mapuche-Widerstand (Kap. 6), Homophobie (Kap. 7), weibliche Schamanen (Kap. 8) und Geschlechtsidentität (Kap. 9) im Mittelpunkt.

Ana Mariella Bacigalupo gehört zweifellos zu den besten Kennerinnen des Mapuche-Schamanismus, und dies kommt in dem Buch deutlich zum Ausdruck. Sie verfolgt das soziale Geschlecht als ihr zentrales Thema auch in die Geschichte zurück und kann eine Reihe interessanter ethnohistorischer Quellen anführen, mit denen sie stellenweise allerdings ein wenig gründlicher hätte umgehen können. Nicht immer enthalten ihre Quellenangaben die jeweiligen Seitenzahlen, was dem interessierten Leser das eigene Nachvollziehen der Interpretation ermöglicht hätte.

Das Fotomaterial ist anschaulich und den Inhalt illustrierend in den Text eingefügt. Ein Glossar, mit den zentralen Begriffen aus der Mapudungu-Sprache der Mapuche und ein Index ermöglichen auch Nichtfachleuten eine schnelle Orientierung in der komplexen Thematik. Es handelt sich insgesamt nicht um ein Buch, dessen Aussage völlig unwidersprochen bleiben kann, das aber gerade dadurch, daß es zur Gegenrede herausfordert, die Aufmerksamkeit fesselt. In diesem Sinne ist die Lektüre ein Muß für alle, die sich für den Mapuche-Schamanismus interessieren.

Lioba Rossbach de Olmos

\* \* \*

John Barker (ed.): *The anthropology of morality in Melanesia and beyond*. Aldershot: Ashgate 2007. xxii + 235 pp.

Kenelm Burridge is widely known as the author of two of the most culturally perceptive studies of millenarian movements ever written, namely "Mambu: a Melanesian millenium" (1960) and "New heaven, new earth: a study of Millenarian activities" (1969). He is also known to Melanesia specialists for a wider range of pathbreaking publications reflecting an unusually sensitive ethnographic eye for the shape of Papua New Guineans' social worlds, and for his unusual theoretical commitment to writing seriously about morality and moral dilemmas as a major area of Melanesian social experience. Finally, Burridge is known to some scholars as the author of two quite singular, *avant la lettre* contributions to the anthropology of Christianity: "Someone, no one: an essay on individuality" (1979) and "In the way: a study of Christian missionary endeavours" (1991).

The book under review is a thoughtful tribute to Burridge's work on morality and Christian cultural transformation. In the book's nine ethnographic chapters, established scholars each carefully work through a detailed body of contemporary Papua New Guinean (or in one instance, Aboriginal Australian) case materials, in close theoretical dialogue with one or another of Burridge's central analytical concepts. As John Barker notes in his editorial acknowledgments, half of the volume's contributors had not met Burridge himself prior to the 2003 Association for Social Anthropology in Oceania meeting for which the papers were originally drafted (xi). Burridge's work is one of those bodies of scholarship that anthropologists and other intellectuals come to independently across different decades, finding it of enduring value to their own processes of making sense of challenging new ethnographic materials.

The book's chapters are clustered together thematically along numerous different axes. Several authors (e.g. Knauff, Errington and Gewertz, Barker) deal closely with what Burridge identified as a core Melanesian value of the mutual recognition of human equivalence (often enacted through reciprocal exchange), as well as this value's contradictory dialectical interdependence with the contrasting values of autonomy, hierarchy, and wilful self-assertion, or its tensions with new colonial or capitalist institutions of stratified access to wealth or virtue.<sup>1</sup> Two authors develop these themes with particular reference to the fraught and systematically ambiguous figures of the Big Man (Robbins) and the sorcerer (Dalton) respectively, carefully parsing how, in specific societies, these personages are what Burridge terms 'exemplars', embodying in stark relief the moral commitments and contradictions lived by a population at large.<sup>2</sup>

All the papers are notable for their presentation of vivid, moving case materials about the lives of unique individuals (Lutkehaus, Lohmann), or singular sequences of community deliberation or innovation (e.g. Jorgensen's remarkable ethnohistory of the emergence and stabilization of spirit mediumship in Telefomin), in several instances with notable sensitivity to realities of religious conviction, religious experience, and religious desire.<sup>3</sup> Taken together, the chapters offer an outstanding cross-section of the feel of contemporary cultural experience in Papua New Guinea. Several chapters seek to use Burridge's work to elucidate how, why, or even just when structural transformation of people's cultural lives has taken place, in a manner that is sensitive to the complex particularity and contingency of specific junctures of human action (e.g. Knauff, Errington and Gewertz, Barker). Several papers deal partly (Lutkehaus, Lohmann, Barker) or entirely (Tonkinson) with different parties' definitions of and approaches to felt asymmetries of wealth, religious authority or human value inhering in the encounter be-

tween white missionaries and the populations they missionize.<sup>4</sup>

Besides taking their overall unity from a shared reference to Burridge's work and shared empirical patterns of Papua New Guinean cultural life, the papers are also openly unified by the category of 'morality' itself. Barker's introduction usefully outlines some of the different ways in which this category has figured in Melanesianist ethnography. Robbins' chapter provides an explicit, particularly powerful reflection on cross-cultural variation in definitions of the domain of morality (and variation in morality's intersection with or segregation from other sides of human action), while Dalton's chapter also offers certain meta-theoretical reflections on the nature of morality as a social and experiential phenomenon. Overall, though, 'morality' remains a somewhat loose and pluralistic mantle under which the chapters are collected. One clear if unstated commonality across the volume is that – as in Burridge's own work – 'morality' appears here as a thoroughly post-Durkheimian category: the moral is not coterminous with the socially normative, nor with what actors experience themselves being automatically and forcibly compelled to do by the weight of unequivocal collective authority and convention. Rather, all the ethnographic cases centrally turn on what the authors sometimes call *dilemmas*, characterized by the contingency of possible paths of action, as well as by a contradictory multiplicity of cultural values and social pressures that actors feel themselves to be oriented toward.

Hopefully the contributors to this excellent volume will each produce further work in the future exploring empirically and conceptually what 'morality' is as a special area of thought and action that may take on its sharpest forms when people are engaged in navigating acute personal and historical dilemmas, whether these are relatively transient or long-term.

- <sup>1</sup> Bruce Knauff, "Moral exchange and exchanging morals: alternative paths of cultural change in Papua New Guinea" (59–73); Frederick Errington, and Debora Gewertz "Reconfiguring amity at Ramu Sugar Limited" (93–109); John Barker "All sides now: the postcolonial triangle in Uiaku" (75–91)
- <sup>2</sup> Joel Robbins, "Morality, politics and the Melanesian big man: on *the Melanesian manager* and the transformation of political anthropology" (25–37); Doug Dalton "When is it moral to be a sorcerer?" (39–55)
- <sup>3</sup> Nancy Lutkehaus "'In the way' in Melanesia: modernity and the new woman in Papua New Guinea as Catholic missionary sister" (149–168); Roger Lohmann "Morals and missionary positionality: Diyos of Duranmin" (131–147); Dan Jorgensen "Changing minds: hysteria and the history of spirit mediumship in Telefolmin" (113–130).
- <sup>4</sup> Robert Tonkinson "*Homo Anthropologicus* in Aboriginal Australia: 'secular missionaries', Christians and morality in the field" (171–189)

## REFERENCES

- BURRIDGE, Kenelm  
 1960 *Mambu: a Melanesian millennium*. London: Methuen  
 1969 *New heaven, new earth: a study of Millenarian activities*. New York: Schocken  
 1979 *Someone, no one: an essay on individuality*. Princeton: Princeton University Press  
 1991 *In the way: a study of Christian missionary endeavours*. Vancouver: University of British Columbia Press

Rupert Stasch

\* \* \*

Susanne Kuehling: *Dobu: ethics of exchange on a Massim Island, Papua New Guinea*. Honolulu: University of Hawai'i Press 2005. 344 pp., 3 maps

Nearly seventy years after Reo Fortune conducted his field research among a Dobuan speaking people on the Island of Tewara, made famous in his "Sorcerers of Dobu",<sup>1</sup> Susanne Kuehling undertook eighteen months research on the Island of Dobu itself. The resulting book describes a people of a different time and place. Fortune's Tewarans were 'un-missionised' while Kuehling's Dobu has been the home of missionaries for over a century. It is unfortunate that Kuehling's map does not show Tewara, situated to the north of Sanaroa Island.

Kuehling approaches the Dobu using contemporary anthropological paradigms which she sees as offering new dimensions to their life and society – views which in her opinion have been neglected in previous accounts. By focusing on Dobuan gift exchange she provides a valuable study which demonstrates the emotional aspects of this practice in shaping the social character of the Dobuan Islander. Gifting is the medium through which emotional states are either revealed or concealed and as such follow an 'ethics of exchange'. It is important to know not only the 'name of the gift' but also with whom, and when, to conduct such transactions.

This reframing of the social life of the Dobuan Islander will do much to correct the image created by Benedict of a pathologically paranoid and homicidal people – a view which Fortune later distanced himself from.<sup>2</sup> He did not use the word 'paranoid' to describe the people of Tewara and I find much to support Fortune's (1932) analysis within the context of its time.

Beginning with a description of what constitutes a 'Dobuan', Kuehling traces the historical record from its naming as 'Goulvan'