so ceremonial speeches that were held and new chants that were composed at significant events were also published.

In this book the analysis of the newspapers is presented as a significant record of ethnic relations between Maori and Europeans at a crucial period in the colonial history of New Zealand. It remains unclear, however, whether the newspapers provide new insights into New Zealand history. This is partly due to the methodology used by the author, who did not apply a content analysis or a systematic analysis of the discourses expressed in the newspapers. Instead he presents an impressionist interpretation of the newspapers that highlights a number of themes on the basis of which a turbulent period in New Zealand history is illustrated. The lack of new insights into New Zealand history is somewhat camouflaged by repeated criticisms of other New Zealand historians, which are often not substantiated with references that can be checked. The entire style of the book is also focused more on telling rather than showing the political rivalry between Maori and Europeans. Finally, this book is also theoretically rather weak since, in spite of its suggestive title, it does not contain a single reference to the topical, international debate about colonialism and its divergent discourses. As such, it is to be situated within the exclusively empiricist tradition of historical research in New Zealand. For the same reason, its interest for a wider audience is also limited.

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TOON VAN MEIJL


The book’s cover photo of an arrestingly dull scenario—crusted creek, washed-out sun and single palm standing lonely watch over dying river—compels readers to both contemplation and action. Built upon triangulated ethnographic data, informed by long-term fieldwork conducted in Papua New Guinea’s Western Province, written with grace, style and force, and just as do his Yonggom/Muyu interlocutors, Reverse Anthropology theorizes what is wrong with the unrequited reciprocity that enables large-scale resource extraction projects to devastate the environment. Graduate seminars and upper-division theory or area studies courses could use this fine new ethnography to unravel the difficulties, subtleties and provocations of sincerely engaging indigenous modes of analysis of social and environmental change. Each briefly titled chapter (e.g., “Unrequited reciprocity,” “Mythical encounters,” and “Divining violence”) is read easily in a single sitting. Yonggom felt that the owners of the Ok Tedi gold and copper mine should
not have neglected to build a tailings dam to contain the 80,000 tons of lead, zinc, cadmium and other noxious chemicals and elements dumped daily into the Ok Tedi river. Yonggom "wanted the mine to continue operating . . . so that they could receive compensation for the damages that it had already caused, but they insisted that the mine stop polluting their river" (19). Compensation isn't paid by inoperative mines, however, and it's too late for tailings dams.

The introduction explores Yonggom/Muyu ethnology in terms of two contradictions: first, the mine threatens riverine and agricultural lifeways in Papua New Guinea, but it props up the district, province and nation; second, political oppression in Indonesian Papua led 6,000 refugees to cross into heavily Christian Papua New Guinea, which is cowed by the predominantly Muslim, militant and colonizing Indonesia. The preceding note on languages and dialects, Kirsch's extraordinarily rich telling of fieldwork experiences, and the neat demonstration of how European consumption, exploration and trade affected the peoples of south New Guinea are particularly engaging. His running dialogue with prior ethnographic and historical treatments engages nineteenth-century travelers and ethnologists no less than postmodern theorists and mining company representatives. The foregoing discussions of competing modes of analysis of sorcery, environment and myth wend and weave across social theories and fields just as the Yonggom/Muyu trek back and forth across cultural, geographic and political landscapes. The conclusion extends preceding data and arguments without seeming redundant (a neat trick if you can do it). Kirsch devotes 20 pages to interesting sidebars, his index is clearly and consistently helpful, and the book has been attractively typeset and scrupulously edited. The bibliography attests to Kirsch's catholic interests in ethnology and ritual, in the history and anthropology of colonialism, and in literatures of mining and migration. Evoking the complexities of place, people, poesis and production, Kirsch's lively discussions are buttressed with hand-drawn and other maps, retellings of myths and court cases, multiple figures and black-and-white photographs, and an exquisite drawing by Siobhan Bokhari. Kirsch always makes ethnographers and activists care about who speaks and how, and Reverse Anthropology will make them ponder to what ends ethnography can be put to oppose the juggernaut of state, not just capital sponsorship of resource extraction.

In "Highlands of History: images of deviance and desire," Jeffrey Clark argues that "reverse' histories do exist—that is, non-Western forms of making history that interpret events over time not through a linear logic of cause and effect but through the interplay of myth, place, and consciousness" (in Aletta Biersack, ed., PAPUAN BORDERLANDS: Huli, Duna, and Ipili Perspectives on the Papua New Guinea Highlands, Ann Arbor: University of Michigan Press, p. 381). London-based KEO Films now makes documentaries that explore "the culture of remote societies" by enabling members thereof (so far, Vanuatans
and "pygmy tribes") to interrogate the British. Kirsch attempts explicitly to "compare Yonggom modes of analysis with more familiar forms of analysis from the social sciences" (2). He does this mostly "in response to the requests for political assistance I received while conducting ethnographic research," which led him "to take an active role in the campaign against the Ok Tedi mine by working with Yonggom activists, advising their lawyers, and collaborating with nongovernmental organizations on environmental issues" (3). He finds that the problem is more of fundamental human relationality than of money or scientific surveys. Kirsch relates the Yonggom view that "like a sorcerer, the mining company refuses to take responsibility for its actions, including the social consequences of its environmental impacts. The analogy between the sorcerer and the mine appears in compensation claims against the mining company that follow the logic of sorcery accusations" (120). Reverse Anthropology brilliantly encapsulates an already significant body of work and provokes us to further imagine ways out of the problem beyond litigation regarding the value of and damages caused by toxins measured in parts-per-billion.

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LAWRENCE JAMES HAMMAR


The aim of this study, authored by a German anthropologist with research interests in Papua New Guinea, is the analysis and comparison of perceptions of other and self among ethnographers and among ethnographic subjects. This theme is explored through an investigation into ethnographic and indigenous understandings of cargo cults (kago kalt in Melanesian Pidgin) and custom (kastom) as they transpire in ethnographic records and in interviews conducted by the author among the Nakanai of West New Britain, Papua New Guinea.

Following the introduction of research interests, field site and hypotheses, the author launches his analysis with a discussion of past ethnographers' perceptions of the Nakanai. Most prominent here is the work of Charles Valentine, a participant in the anthropological expedition to West New Britain in the 1950s, led by Ward Goodenough. As Goodenough's designated doctoral student, Valentine's task was to study the "Kivung," a movement among the Nakanai that the Australian colonial administration feared was a cargo cult. In Valentine's field notes and in a report written for the administration, Jebens discerns arguments that prefigure those central to later classics of the anthropological cargo literature. Nevertheless, Valentine's