

ferences of First Ministers like reluctant brides and grooms distrustful of tying the knot. The series of Conferences ended without consensus in such areas as self-government. Before the on-again, off-again courtship can be ended between the provinces and the Indian nations, the pre-existing Gordian knot involving the federal and provincial governments must first be untied or at least loosened. To date there has not existed the political will to ease the knot. This volume contributes to the process of building that critical will. Taken as a whole, the selections pinpoint the issues and address the alternatives in a concise and forthright way. Useful appendices contain documents on Indian-provincial relations. Only the absence of an index prevents this volume from being an excellent overall reference work.

### Malinowski Among the Magi: The Natives of Mailu

Bronislaw Malinowski

Edited with an introduction by Michael Young

London and New York: Routledge, 1988. vi + 355 pp. \$73.00 (cloth)

Reviewer: John Barker

University of British Columbia

Mailu is a small island off the southeastern coast of Papua, situated almost midway between Port Moresby and Samarai. C.G. Seligman, the pioneer ethnologist, believed that Mailu fell into a transition zone between two widespread ethnic groups, and so he encouraged his student Bronislaw Malinowski to fill this blank in the ethnographic record. Malinowski worked in and around Mailu from September 1914 to January 1915. He then returned to Australia, where he rapidly wrote up a report of his findings, published in the *Transactions and Proceedings* of the Royal Society of South Australia in December 1915. Having served his apprenticeship and met the request of his mentor, Malinowski returned to Papua to take up his much more famous and influential work in the Trobriand Islands.

Although the Mailu expedition takes up the first part of Malinowski's Diary, it was never incorporated into the Malinowski myth. This was in part because *The Natives of Mailu* was published in an obscure journal and in part because Malinowski himself came to regard his Mailu work as something of a failure. Its republication as a monograph is doubly welcome, both for what it reveals of the early professionalization of anthropology and as a study of Magi society in the early part of the century.

Seligman like other experienced anthropologists of the day followed a strategy of survey ethnography. He travelled among communities, gathering information on preselected lists of topics from key informants using translators (often colonialists who had learned vernaculars). A few administrators and missionaries also served as informants and ethnographers. Malinowski followed essentially the same plan on Mailu. He drew heavily upon *Notes and Queries* for his topics, worked through the regional trade language, and made use of the knowledge of local Europeans. The report that resulted from this work is consequently rather schematic and dry—there are few anecdotes and almost none of the purple prose of Malinowski's Trobriands writings. Here and there, one can detect signs of the style that was to develop, when

Malinowski discusses something he witnessed or a topic that does not fit neatly into the *Notes and Queries* taxonomy.

The monograph packs in a lot of information. Under each section on geography, social divisions, tribal life, economics, magico-religious activities and beliefs, and art and knowledge, the report gives details of material culture, normative behaviour, social categories, and ritual activities. There are no embracing themes; the book serves rather as an encyclopedia. Because much of its information is true of other southern Papuan societies, the book provides a useful overview of the practical and mundane culture of the region. It also complements the more available later literature on Mailu (including a monograph by William Saville, the missionary in charge when Malinowski did his fieldwork). One of the best studied communities in Papua, Mailu possesses an ethnographic record of unusual historical depth.

Michael Young appears to have become Malinowski's modern editor—this is his second re-edition. It is hard to imagine a better choice. His introduction is excellent, providing a thorough and thoughtful commentary on the Mailu fieldwork, Malinowski's relations with colonial politicians and missionaries, the plan and style of the report, and the report's place in the total Mailu ethnographic corpus. Young reviewed Malinowski's fieldnotes and letters in preparing the text. He has wisely left the text as it originally appeared, helping the reader with occasional unobtrusive notes.

My only complaint about the book is its prohibitive price which will limit its availability to only the wealthiest of university libraries. Hopefully, the publishers or editor will donate copies to educational institutions in Papua New Guinea so that the Mailu themselves will have access to Malinowski's early work.

### **Cocaine: White Gold Rush in Peru**

Edmundo Morales

Tucson: University of Arizona Press, 1989. xxii + 228 pp. \$24.95 (cloth)

*Reviewer:* Jack M. Weatherford  
Macalester College

Much has been written about cocaine in recent years, but to date Edmundo Morales' book is the most thorough ethnographic explanation of its production. Morales carefully unravels the many different social and cultural strands that combine to form the cocaine network in contemporary Peru, Bolivia, and Colombia.

Morales begins with a chapter on the traditional and contemporary role of the coca leaf among the Quechua-speaking natives of the Andes. He describes coca's focal position in native medicine, daily social interaction, and religion, and he sketches the ancient history of these uses. The second chapter examines the opening of the Peruvian frontier, the new zone where the coca, also known as "green ore," is produced. Ironically, the governmental development programs to build roads and open that area in the 1960s and 1970s greatly facilitated the growth in cocaine traffic over the past decade.

The heart of the book comes in the third, fourth, and fifth chapters which explain the organization and operation of the coca culture and economy. Morales divides the cocaine-production industry into a series of interrelated social scenes: