

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:

growing the leaves, marketing the leaves, making coca paste, selling and transporting the paste, and, finally, the production and sale of cocaine. Each of these involves a separate although overlapping set of actors and a different network of social relations. Each scene has its own cultural norms and its peculiar susceptibilities to government control.

Morales also explains a series of ancillary services and activities that make the business possible. Coca-paste producers, for example, require various chemicals which are mostly controlled substances and must therefore be obtained illegally through legal companies. They need large supplies of firewood and lime. The smugglers need transportation and people to guard the transportation. The mostly male workers desire entertainment and sports facilities as well as the services of prostitutes. Morales explores each of these scenes in turn and shows how each concentric ring of the business stretches farther into Peru, including ever more people in thousands of small ways. He shows how food merchants sell flour and sugar bags as containers for transporting illegal chemicals into the coca area. Peasants cook with wood in order to sell their kerosene rations to coca producers. Government officials, businessmen, and housewives are used to smuggle the final product.

Morales writes from a unique perspective. He has a doctorate in sociology from the United States, but he is also a native Quechua speaker, having been born in the Peruvian highlands near the region where he did most of his research. His language abilities and personal ties gave him access that few researchers would have. They also kept his study rooted in the personal relationships that make up the cocaine network rather than in mere abstractions.

Morales devotes the final two chapters to an analysis of the programs sponsored by the Peruvian and United States governments for the control of the cocaine industry. He shows how hard it is to stop the corruption of local officials in the face of such overwhelming monetary rewards and threats from the cocaine industry. Those who will not be bribed are simply killed. In the end the poor suffer the brunt of exploitation both by the cocaine industry and government efforts to fight it. It is easier for the government to attack the poor farmer than the rich and armed trafficker who already has the local law-enforcement officials in his pay. It is easier to prosecute the peasant mother found carrying a kilogram of cocaine paste than it is to prosecute the Air Force general found carrying a briefcase of refined cocaine.

Morales concludes that the United States' drug war cannot be won in South America; it must be won in the United States. As long as North Americans will pay astronomical prices for the drug, South Americans will provide it. The role of the American consumer is well understood by even the poorest segments of the cocaine-producing industry. It is not coincidence that in the boom towns of the Peruvian Amazon we find a squatter slum named "Chicago" or a three-star hotel named "New York." The people who make a living from the cocaine industry gladly recognize and identify with their affluent customers. Even the local brothel is named "Wonder Woman."

This book is written in a direct style that makes it easily read, and it is supplemented by Morales' own interesting photographs. This may be the best ethnographic report that we will ever get from the dangerous world of Peruvian cocaine production.