

pilgrimage, most prefer to analyze pilgrimages in their specific cultural and social contexts. This is appropriate since the collection adds important new information on some large pilgrimages that have yet to be properly described. On the whole, this volume succeeds in striking a balance between empirical depth and diversity and is a welcome addition to the literature.

The contributions to the volume are arranged under two headings, "Middle America" and "South America," but most are in fact about the native cultures of Mesoamerica and the Andes. As a result, many contributors discuss the relationship between indigenous and Catholic aspects of pilgrimage, but few do so very helpfully. On the one hand, Harvey, Adams, Konrad, Silverman, Vreeland and Poole all argue that pilgrimage expresses indigenous traditions of ritual and belief whereas, on the other hand, Nolan and Urbano suggest that Latin American pilgrimage is essentially Catholic in form. All of these authors have good reasons for taking the positions they do, but the net effect is to promote an ethnic essentialism that may actually obscure the history and politics of the pilgrimages described here. Older emphases on the "syncretic" nature of native Catholicism in Latin America had many drawbacks, but at least they allowed that more than one logic could operate within the same set of practices, a useful insight that many of these authors have largely abandoned. Fortunately, the papers by Dobyns, Kendall, Pollack-Eltz and Sallnow are an exception to this trend and make the inter-ethnic character of pilgrimage central to their inquiries.

Perhaps the single greatest strength of this volume is at the level of method. There is tremendous diversity in how different authors go about studying the phenomenon of pilgrimage and some of the approaches are very novel and creative. For example, Konrad demonstrates that a lowland Maya pilgrimage is modelled on astronomic ideas, while Slater shows how the miraculous traditions of a Northeast Brazilian town are mediated through oral and written narrative and Poole does a superb analysis of the role of dance in the pilgrimages of the southern Peruvian Andes. In a field of study that was once dominated by Victor Turner's theology of *communitas*, this book provides us with many new points of departure and many local models that are compelling enough to change the way we see pilgrimage in general.

From Muyuw to the Trobriands: Transformations along the Northern Side of the Kula Ring

Frederick H. Damon

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Deftly combining concepts from world-systems theory and structuralism, this book examines a non-Western world system (the Kula Ring) by presenting a detailed "exploration of relationships exhibited across part of the Kula Ring" (p. 11). That a system exists is established in the introduction with a fascinating discussion of regional continuities, such as lunar month names and sequences, and new year rites, and discontinuities, such as the orientation of new year rites. The latter are spatially oriented in Muyuw whereas they are temporally oriented in the Trobriands. Given that the regional system, from Muyuw to the Trobriands, is related to the larger world

system of the kula, the analytic focus of the book is to resolve the question of how the regional system and world system cohere. Two key ideas from structuralism, significant differences and transformation, inform the methodology employed. Thus, the "order in these systems derives from differences inherent in and between localities" (p. 14). More importantly, Damon is not intent on showing that "this is different from that" but on how "this turns into that," thereby applying the structuralist ideal of transformation in a most refreshing manner "to reveal variation in a regional system" rather than some "invariant conditions of the human mind" (p. 14).

Each chapter is a carefully crafted and densely argued presentation of the transformation of differences. Chapter 2 explores the formal opposition of Muiyuw and Trobriand ideas of order and ultimate value, the former based on spatial orientations and the latter based on temporal orientations. Chapter 3 adds the crucial historical dimension to this study by reconstructing the dynamics of intervillage relations of exchange (mode of production and consumption) and the colonial experience of Muiyuw/Woodlark. The pivotal point in this chapter is a movement away from the usual concerns of exchange theory with "interacting parties" to an approach that "examines exchange dynamics as they derive from what is done with the exchanged items after they are exchanged" (p. 83).

Chapters 4, 5 and 6 constitute the heart of the book, both ethnographically and theoretically. In Chapter 4 we are presented with the transformation of relationships among kula, kinship and gender and mortuary rites. Chapter 5 is an analysis of Muiyuw cosmology and makes the point that, contrary to the structuralist assumption, the Muiyuw people are "fully conscious" (p. 120) of the models presented through the ethnographic materials. This is brilliantly supported by the analysis of Muiyuw gardens as the embodiment of their cosmology, modelling "relations between people" and containing the "most complex and important locus of values" (p. 140). The transformations from Muiyuw to the Trobriands traced in the preceding chapters are woven together in Chapter 6, particularly in the analysis of the differential use of outrigger canoe symbolism in Muiyuw and Trobriand gardens (symbolism that confounded Malinowski), male and female wealth and exchange between clans and subclans to arrive at the convincing conclusion that the dominant cultural form of diametric dualism in Muiyuw "is transformed into a backdrop for the hierarchy that dominates Trobriand culture" (p. 220).

Packed with ethnographic data and tightly constructed both theoretically and methodologically, this book does not lend itself to summary or to casual reading. Beginning students or those unfamiliar with the ethnography and languages (a glossary would have been useful here) of the Massim area will have some difficulty. *From Muiyuw to the Trobriands* represents another high calibre contribution to the ethnography of Melanesia of the sort being produced by contemporary ethnographers of the Massim area. For Melanesianists, in general, this book is provocative and challenging. Does the complex system of exchange that characterized the Kula Ring make it a unique case or can such an analysis be applied to identify and explore other regional systems in Melanesia?