

political-ideological complex of water, fertility, plenitude, and political authority is similarly recognized and explored.

Most authors consider such general issues in concrete terms with solid data and often provide thought-provoking details and enlivening nuances on matters large and small. For example, it was important that political-ideological specialists in the Maya lowlands not only control water quantity but also assure quality, that is, a sufficiency of clean, potable water, as reflected in water-cleansing rites and the well-known presence of the water lily as an indexical plant and royal symbol, along with ecological methods for facilitating potability with a judicious mix of water flora and fauna that further provided protein sources and a variety of useful plants. In the same fundamental sense, since it was important that a Pueblo community be associated with a watery place of cosmological origins, the sheer presence of water was essential even if it was of limited functional value ("A muddy pool with frogs and cattails would have provided an occasional jar of water but, more important, would have represented an ideological link between that community and the wider world"; Snead, 215). On a smaller scale, the nature of the evidence for discontinuing use of the walk-in well at Casas Grandes suggests deliberate ritual abandonment rather than warfare; the extreme purity and sacrality of water dripping in a cave allowed it to be used in preparation of ritual drinks and healing potions at Copan.

The volume concludes with an excellent overview by Vernon Scarborough, who discusses the historical background of water management studies in Mesoamerica and the Southwest. He reviews the contentious emphasis in the 1970s on irrigation systems, especially in the Basin of Mexico, and their implications for the development of the archaic state, followed by a general lack of interest in water management issues in general in the 1980s. He also heralds the dogged persistence of Alfred Siemens, a wetlands geographer, and his collaborators in continuing to emphasize the role of wetlands agriculture in eastern and southeastern Mesoamerica during the 1970s, 1980s, and 1990s, when few were listening. This long unappreciated work is finally gaining well-deserved recognition as both still water research and the contributions of geographers and other geoscientists, four of whom are contributors to this volume, finally receive more archaeological appreciation and attention. Consequently, although canal irrigation has been revisited and continues to be investigated – Scarborough himself offers a brief review of canalization in Mesoamerica with specific focus on more recent work in the Tehuacan Valley, Puebla, still water systems, finally coming of age as this volume attests, "can now be understood as the subcontinent's legacy to the economic and political evolution of the archaic state" (Scarborough, 235).

Mary W. Helms

Majnep, Ian Saem, and Ralph Bulmer: *Animals the Ancestors Hunted. An Account of the Wild Mam-*

mals of the Kalam Area, Papua New Guinea. Ed. by Robin Hide and Andrew Pawley. Adelaide: Crawford House Publishing, 2007. 452 pp. ISBN 978-1-86333-298-9. Price: \$ 59.95

This extraordinary book may be the last to appear from one of the most remarkable collaborations in the history of anthropology. Majnep died just this past year at his home in the Kaironk Valley of Madang Province, Papua New Guinea, and was predeceased by Bulmer in 1988. The editors are to be commended for making available this valuable work, most of which previously appeared as a series of working papers at the University of Auckland (New Zealand), but has been known to relatively few scholars of ethnobiology and New Guinea. Originally, what are now the chapters of this book were recorded and transcribed by Majnep in the Kalam language in 1975–1982, with Bulmer translating them into English and adding commentary from 1977–1985. Andrew Pawley, the world's leading authority on the Kalam language, has now polished the translations, and Robin Hide, a noted specialist in New Guinea societies and ethnobiology, has smoothly edited it all into a wonderfully readable whole.

In 1963, Bulmer, by then a seasoned ethnographer, began intensive work (following a visit in 1960) among the Kalam people, who had experienced their first direct contact with Europeans only a decade before, and for whom Australian administrative control had been in effect only since 1958. At the time, Majnep was a teenager, having grown up in a society that had still not entered the cash-crop-based world economy. His obvious knowledge and ability to articulate it led to Bulmer's adoption of him as a leading field assistant. Over many field trips by Bulmer and visits by Majnep to Auckland and Canberra, the growing collaboration reflected Bulmer's strong commitment to a "need in ethnographic reporting for two-sided partnerships . . . the insider is allowed to speak for himself, instead of having his words filtered through the prism of the anthropologist's interpretation and reformulated in Western forms of discourse" (xxi). The fruits of this approach became clear in their first major coauthored publication, "Birds of My Kalam Country" (Auckland University Press and Oxford University Press, 1977), and this book represents Majnep's own choice as their second. (Majnep intended, before his recent death, that "Kalam Plant Lore" be the focus of a third.)

The intended audience includes anthropologists, zoologists, educated Europeans and Papua New Guineans, and Majnep's own Kalam people. As he put it: "in our children's time people won't know how their grandparents' generation lived. It's for this reason that the two of us are now setting this knowledge on record, for the people who come later, and their children yet unborn, not just in my own area but in other parts of Papua New Guinea" (9). All in this audience are well served, with chapters devoted to specific animals accompanied by photographs as well as superb drawings of each major species by anthropologist Christopher Healey, and very useful glossaries and indexes.

As with their other works, Bulmer and Majnep weave fascinating ethnographic detail into their accounts of the Kalam mammalian fauna, contextualizing the animals not only in terms of their economic, but also their social and cosmological significance. Not only ethnobiologists, but any scholar – indeed any reader – interested in the intricacies of human cultures will find much of value.

Terence E. Hays

Malaurie, Jean: *Hummocks. Journeys and Inquiries among the Canadian Inuit.* Translated by Peter Feldstein. Montreal: McGill-Queen's University Press, 2007. 386 pp. ISBN 978-0-7735-3200-7. Price: \$ 49.95

Jean Malaurie's "Hummocks" is a remarkably rich and complex work. Referring to *maniilrak*, old pack ice embedded in next winter's freeze-up, "hummocks" is an apt metaphor for a lifetime, indeed a world, of challenges. This book is a probing analysis of the material and social realities of Inuit life in the Canadian Eastern Arctic in the mid-20th century. It is also a captivating reflexive ethnography and personal narrative of field research experience by a distinguished scholar who knows the terrain intimately. At the same time, the book is a dialogue with 19th century-early 20th century European arctic explorers and pioneering ethnographers who encountered and described the landscapes and peoples studied later by Malaurie.

The book shifts seamlessly back and forth between these varying perspectives. In chapter 3, for example, Malaurie relates a harrowing canoe journey in 1961 up Rae and James Ross Straits to reach the Netsilingmiut community at Spence Bay. This was followed a month later by an overland trek with companion-guide Krokiaq to reach Thom Bay on the east side of Boothia Peninsula. Woven between these accounts are evocative excerpts from the journals of John Ross, Francis M'Clintock, Roald Amundsen, and Knud Rasmussen who interacted with Netsilingmiut in these very same places. In this manner, Malaurie deftly engages the reader in a conversation about who the Inuit were in the past, who they are now (as of the 1960s), and where they may be heading as a people in the future.

The book opens dramatically with Malaurie's dogsled travel to Thule, Greenland, in 1951. His Polar Inuit companion Sakaeunguak's shamanic song prophesies a "great tragedy" just before the travelers come upon the United States Air Force's secret Cold War air base, site of a later B-52 bomber crash with loaded H-bombs. This poorly known (to outsiders) disaster resonates with later discussions as Malaurie continually weighs the erosive impacts of the European presence in the Canadian Arctic. The trapping-debt system of the Hudson's Bay Company, the community divisiveness created by Catholic Oblate and Anglican missionaries, ill-conceived government relief and settlement relocation programs, mining, and other developments are subjected to continual appraisal and often withering critique.

Chapter 2 provides useful historical context for understanding Canada's vexing public policy toward the

Inuit leading up to the creation of Nunavut and Nunavik as self-governing territories in the late 1990s. This includes a partial history of Malaurie's long professional career in the Arctic, emphasizing the 1960s when he coordinated a series of five research expeditions under contract with the National Museums of Canada and the Northern Co-ordination and Research Center. Focused on hunting ecology and microeconomic structures with an eye toward policy recommendations, these five trips to various communities of the Canadian Eastern Arctic are the substantive backbone of the volume. Chapter 2 is also a revealing social history of anthropology and aboriginal administration in Canada. Malaurie's personal contacts comprise a who's who of academics, government officials, and Inuit leaders: Diamond Jenness, Asen Balikci, David Damas, Benoît Robitaille, Jacques Rousseau, Jean Lesage, Guy Poitras, Jean Chrétien, Tagak Curley, and Charlie Watt, among many others. Here and elsewhere in the book Malaurie is highly critical of Canada's and Quebec's paternalism and slowness to respond to crippling famines, poverty, and diseases of development emerging in Inuit communities in the 1950s and 1960s. Tellingly, he finds the enlightened policy for Greenland Inuit as a good fifty years ahead of the Canadian situation. With no small irony, he acknowledges Canada's support of his research at a time when his own country, France, would not.

Malaurie's first Canadian research is recounted in chapter 1. Here he introduces his *modus operandi* as an anthropogeographer, using lived experience with Igluligmiut hosts in the Foxe Basin in 1960–1961 to decipher the intricacies of human-environment interactions. Whether traveling over pack ice by dogsled with his companion Awa, or living with a camp of walrus-hunting families, Malaurie captures the subtleties of sights, sounds, behaviors, and temperament that comprise landscape, life, and livelihood. He also introduces the idea of Inuit as exemplars of "anarcho-communalism" and a "pantheistic philosophy of nature": an egalitarian society of sharing kin tied to a particular biogeography and the souls of ancestors who, via naming of newborns, can be brought back among the living. Anarcho-communalism becomes a prominent leitmotif throughout the book, a hallmark of Inuit culture and cosmology, the genius of their adaptation to an environment of extremes. Malaurie frequently expresses apprehension about loss of such knowledge and experience to assimilating, globalizing forces. Yet, he remains ever hopeful that a new generation of leaders can creatively construct a future self-governing Inuit society upon a base of anarcho-communalist wisdom.

Chapter 3 relates Malaurie's second and third trips in 1961. As noted previously, these were to the Netsilingmiut communities of Boothia Peninsula. As in much of his field research, Malaurie is given access to the reports and data files of the Royal Canadian Mounted Police. Rarely cited or utilized by social scientists, the rich socioeconomic and demographic information becomes a valuable supplement to Malaurie's own surveys of Inuit families. Indeed, the annual RCMP reports reveal