

wirkt durch zwei Exkurse im Werkganzen etwas inhomogen, wird aber durch den zentralen Begriff des Landschaftsbewusstseins, das Lehmann zu den konservativen Elementen unserer Kultur zählt, zusammengehalten. Durch gut ausgewählte Interviewauszüge, die in den übrigen Teilen des Buches eher selten sind, wird die Bedeutung dieses Begriffes im Reden von Menschen über Landschaftserfahrung verdeutlicht. Wichtig erscheint auch Lehmanns Erkenntnis, dass Kenntnisse über Landschaftsstimmungen und -formen vielfach durch Bildzeugnisse vermittelt werden, um sich später typisiert in Erzählungen als Wissen zu artikulieren. In einem vierten Teilkapitel geht es um das Vergleichen als Muster des Redens. In lebensgeschichtlichen Erhebungen schälen sich vor allem folgende Arten von Erzählungen heraus: Preis-Leistungs-Geschichten, Ländervergleiche (vor allem bei Migranten), Epochenvergleiche in Biographien und Erzählungen von schwerwiegenden Erkrankungen, die in Vorher-Nachher-Geschichten resultieren.

Das anschließende fünfte Teilkapitel zur "Interkulturellen Kommunikation" würdigt die historischen Verdienste der volkskundlich-ethnologischen Erzählforschung um die Erforschung grenzüberschreitender Austauschprozesse und referiert neuere Forschungsergebnisse zum Erzählen in einer globalisierten Welt und zu interethnischen Begegnungen in der modernen Alltagswelt.

Der abschließende vierte Teil des Buches diskutiert die "Erzählforschung in der gegenwärtigen kulturwissenschaftlichen Forschung" am Beispiel des Europagedankens. Bei der Diskussion aktueller Europa-Konzepte der Europäischen Ethnologie kommt am Ende noch etwas Polemik ins Spiel, indem Lehmann den Vertretern dieser "neuen Forschungsdisziplin" vorhält, sie seien von einer eigenständigen empirischen Forschung noch weit entfernt, wenn sie die fruchtbaren Forschungsansätze der Erzählforschung und Sachkulturalanalyse außen vor lassen. Die Kulturalanalyse des Erzählens, eine an den sozialen und kulturellen Problemen und Prozessen der Gegenwart und ihrer spezifischen Erzählkultur interessierten Narratologie, sei ein integraler Bestandteil der Sozial- und Kulturwissenschaften und sehr wohl in der Lage, wissenschaftliche Erkenntnisse über die Mehrheit der Bevölkerung und ihrer Alltagskultur beizutragen. Dem kann auch der Rezensent nur uneingeschränkt zustimmen, denn Albrecht Lehmann hat mit seinem gewaltigen Lebenswerk zum *homo narrans*, das sich quasi in diesem Buch spiegelt, immer wieder gezeigt, dass wir keine Vorstellung von einer zukünftigen Kultur haben, in der man nicht mehr wüsste, was Erzählen heißt (226).

Rolf Wilhelm Brednich

**Lucero, Lisa J., and Barbara W. Fash** (eds.): *Precolumbian Water Management. Ideology, Ritual, and Power*. Tucson: The University of Arizona Press, 2006. 304 pp. ISBN 978-0-8165-2314-6. Price: \$ 55.00

Water! Sometimes there is too much of it; sometimes too little. Whatever the situation, water management is essential for successful social living. Utilizing ar-

chaeological data, ethnography, iconography, epigraphy, and various aspects of geography and geoscience, this collection of fifteen essays describes water management systems in Precolumbian Mesoamerica and the North American Southwest, combining subsistence and settlement patterns and ecological issues with water symbolism and ritual and considering how such systems interrelated with political authority. The underlying intent is basically to "underscore the importance of water management research and its need to be included in archaeological research" (3).

The volume conveys a strong sense of the great diversity of types of Mesoamerican and Southwestern water management arrangements, though within that range the essays particularly emphasize Mesoamerican still water systems utilizing reservoirs, lakes, and lakeshores, and reclaimed wetlands as contrasted with moving water or canal irrigation. The essays are arranged chronologically and balance discussions of a wide variety of specific water-related factors with focus on particular sites. The Preclassic is represented by papers on the Olmec emphasizing the vast riverine and floodwater landscape and the role of *islotas*, low artificial earth-mounds near watercourses, with particular emphasis on San Lorenzo; on Formative Central Mexico represented by early canal irrigation and the Yautepec Valley of Morelos; on the discovery of early canal irrigation via Lake Miraflores at Kaminaljuyu, Guatemalan Highlands. Classic period water systems are explored in essays on the Maya lowlands emphasizing *bajo* and reservoir systems and the variety of responses to seasonal vagaries of rainfall throughout the region as well as a useful comparison with the island of Bali, while the Maya uplands are represented by urban drainage and flood-control issues at Copan and Palenque. Postclassic developments are represented by discussion of management of the Mexico-Texcoco lake system in the Basin of Mexico and the nature of karstic water sources at Mayapan, northern Yucatan. The North American Southwest provides material for discussions of water systems and rituals as a form of technology at Casas Grandes, Chihuahua, and the significance of reservoirs for northern Rio Grande communities of New Mexico.

In keeping with the theme of the volume, the essays repeatedly emphasize that, in Precolumbian societies, water was not just a material resource but also a sacred one. All the authors go well beyond hydraulic engineering matters per se to consider, in considerable depth and detail, not only the interrelationship of water management with settlement pattern and social organization but also its fundamental incorporation into cosmology and ritual. The very ancient belief that water sources constitute access to the waters of the underworld, and thus are places of origin, is a frequently cited theme applied to analysis of the ideological and ritual importance of springs, lakes, swamps, caves, and cave mountains and of the humanly constructed wells, sunken plazas-cum-catchment basins, reservoirs, and architectural water-mountain (courtyard and temple-pyramid) complexes that replicate these natural/supernatural features. The

political-ideological complex of water, fertility, plentitude, 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.