

been important anthropological specializations. Foucault and Bourdieu, who both have entries, were certainly not anthropologists, but were writers whom many anthropologists in recent decades have found inspiring. But when we get to entries such as love and sex, or Zoroastrianism and Islam, we begin to wonder again how the boundary is being drawn. Of course, anthropologists talk about love and sex as much as others, but if that is sufficient reason for entries on them, should the entries not be specifically anthropological? Zoroastrianism, on the other hand, has never been a hot anthropological topic (and there is certainly not an entry for everything any anthropologist has ever written about). A different sort of problem comes with the entry on Islam. Referring to misunderstandings between Islamists and Western secularists, the entry states that “anthropologists have done much to further understanding of a complex and diverse phenomenon” (136). Unfortunately, Morris would have great difficulty substantiating this in a public debate. Anthropology is not known for its work on Islam – not surprisingly, because anthropological methods deal not with written traditions, but with daily social life, and the cultural continuities it generates. The entry also has some minor errors: it gives the *shari’a*, rather than Qur’an as the text where Muhammad’s teachings are “expounded,” and *ummah* alongside *Shia*, *Sufism*, *Sunni* as one of the forms of Islam.

Perhaps the question Morris was asking was: what words might a student come across when reading anthropological material for which clarification would be helpful. However, despite its vulnerability to these types of criticism the book’s overall value is greatly enhanced by the bibliographical references that are included. In fact, the brief (150-word) introduction introduces it perfectly as providing the beginner with “a starting point for comprehension” (ix). The only question that remains is how many potential users will nevertheless opt for the convenience of Google and Wikipedia?

Brian Spooner

Moutu, Andrew: *Names Are Thicker than Blood. Kinship and Ownership amongst the Iatmul.* Oxford: Oxford University Press, 2013. 218 pp. ISBN 978-0-19-726445-4. Price: £ 60.00

In 1936, Gregory Bateson made an interesting observation about totemic discourse among Iatmul men who live along the middle Sepik River in Papua New Guinea. He claimed that their oratory sometimes involved first person references to the achievements of culture heroes for whom they were named. Men spoke as if they themselves had, for example, created a fishing lagoon to which use-rights might be in dispute.

Andrew Moutu has added a new layer to our understanding and appreciation of middle Sepik River cosmology. His book, based on fieldwork in Kanganamun village during 1998–2002, takes up the project of shedding new light on the ritual basis of Iatmul identity, following on from Bateson and the subsequent theoretical debate and research by the many fieldworkers and other scholars too numerous to cite here.

Under the influence of his dissertation advisor, Marilyn Strathern and her concept of the individual, as well as Roy Wagner’s notion of fractal personhood, Moutu has produced a closely argued, fine-grained account of the relationship of cosmology to Iatmul concepts of property and personhood. To this end, he offers careful discussions of Iatmul kinship, male initiation (which he underwent), the Men’s House and the domestic dwelling, and above all else, the naming system. Perhaps the centerpiece of Moutu’s argument is that the elder-brother/younger-brother relationship shapes many of the ideas that contribute into the Iatmul notion of property. This means that objects and relationships are always paired and understood as shifting in the sense that the latter may replace the former eventually.

If I may express a reservation in this regard: given the pivotal import of this particular relationship, the author might usefully have provided some data about the habitus of siblingship in daily life and at different moments of the life cycle. That is to say, the emphasis of this ethnography is somewhat too abstract, for my tastes at least. Property raises a more basic question for Moutu which is what does “relationship” mean in Iatmul culture? And the answer he contrives is undifferentiated by any social category, e.g., not by gender, age, rank, or involvement with the modern world.

Still, this book is no “my people” story. It is not an analysis of a single community as if it were isolated from other work on personhood in Melanesia. Moutu makes excellent use of comparative research from other middle Sepik River peoples, citing Simon Harrison’s work on the adjacent Manambu as well as Eric Silverman’s ethnography of Eastern Iatmul. But he also brings the work of Mimica on the Iqwaye and Weiner on the Foi to bear on his analysis.

A fascinating subplot of the book involves local-level, political problems with villagers the author had to manage as a fieldworker who was also a Papua New Guinea national. (Indeed, I believe Moutu is the first indigenous anthropologist PNG has produced.) He was greeted with a certain degree of suspicion in some quarters of Kanganamun rather than as a neutral outsider.

In all, “Names Are Thicker than Blood” is a challenging, ethnographically rich, book, particularly for scholars interested in how indigenous concepts of ownership apparently remain significant in the context of their coexistence with the legal institutions of postcolonial states.

David Lipset

Museum Giersch (Hrsg.): *Faszination Fremde. Bilder aus Europa, dem Orient und der Neuen Welt.* Frankfurt: Michael Imhof Verlag, 2013. 255 pp. ISBN 978-3-86568-899-6. Preis: € 29.50

Das Museum Giersch, spezialisiert auf regionale Kunst im Rhein-Main-Gebiet mit überregionaler Bedeutung und getragen von der Stiftung Giersch, wurde im Jahre 2000 am Museumsufer in Frankfurt am Main eröffnet und zeigt seitdem mindestens zwei Ausstellungen pro Jahr. An der Ausstellung “Faszination Fremde. Bilder