

En los comentarios bibliográficos suele dejarse para el final alguna crítica a la obra reseñada, incluso en aquellos casos en que el tono general del comentario sea positivo. Este paso falta aquí, ya que en opinión de la comentarista se trata de un trabajo excepcional en cuanto a la profundidad temporal de la investigación y el exitoso ensamblamiento de las perspectivas toba y las científicas. Sería de lamentar que el hecho de su focalización en una etnia del Chaco, tan poco conocida fuera de la Argentina, Paraguay y Bolivia y tratarse de una obra publicada en el Paraguay, un país situado en la periferia de los circuitos de distribución europea-norteamericana, hiciera que esta monografía no alcanzara quizás la circulación que merece.

María Susana Cipolletti

Bamford, Sandra, and James Leach (eds.): *Kinship and Beyond. The Genealogical Model Reconsidered*. New York: Berghahn Books, 2009. 292 pp. ISBN 978-1-84545-422-7. (Fertility, Reproduction, and Sexuality, 15) Price: £ 58.00

This book is composed of the editors' introduction and ten chapters, one each by the editors, and one by each of eight other authors. The editors' introduction describes the historical context of the book's purpose – examinations of the genealogical method in anthropology at a time when technologies in genetics have rather suddenly allowed detailed statements of individual's and peoples' genetic relationships. The history of the genealogical method in anthropology is presented succinctly and dispassionately. It provides a general description of the long influence of Rivers' genealogical approach and important highlights of the work of such people as David Schneider and Robin Fox from the late 1960s onward. Following Weston, they credit Schneider's work in the 1980s with "deconstructing the universal basis of kinship as an independently existing analytical domain." Certain studies from the 1990s onward are mentioned as having been possible and relevant because they worked with a "wider" concept of kinship "as a 'process' rather than a state of being ... a varied and locally constituted process."

The first five chapters present notions of genealogy and relatedness from where Rivers' genealogical method emerged: in Europe and from within a European administrative community in Kenya. The last five chapters of the book visit or revisit non-European societies and each presents something about how nature (genealogy) and nurture (socialization) are conceptualized and contested in those populations today.

Starting with the basics of genealogical thinking, chapter 1, by Rebecca Cassidy, is entitled "Arborescent Culture. Writing and Not Writing Racehorse Pedigrees." Cassidy explains that the horses of all true "thoroughbred" racing, past and present, are descended from those listed in the "General Stud Book" of 1791. That necessary ancestor of an acceptable horse for such racing today opens onto imagery of blood and ancestry which has both borrowed from and added to notions of the British upper class about what is and what is not acceptable ancestry for their class.

Teresa Holmes, chapter 2, "When Blood Matters. Making Kinship in Colonial Kenya" presents elements of the British colonial administration's collision with Luo groups when the former, finding the latter to be "patrilineal," then imposed law from a British patrilineality template. The result was decades of representations to colonial administrators by Luo delegations that their system of land allocation, for one, was nuanced and not constituted in the inflexible, clearly delineated tribes, clans, and lineages imagined by the authors of the laws being imposed on them.

Chapter 3, "The Web of Kin. An Online Genealogical Machine" by Gísli Pálsson considers the genealogical history of Iceland, the "Book of Icelanders" that makes that genealogical history available to Icelanders, issues about it being available to outside people and corporations, and some of the social consequences of a biomedical project looking for the genetic markers of extant hereditary diseases.

Chapter 4 also considers Iceland. "Genes, Mobilities, and the Enclosures of Capital. Contesting Ancestry and Its Application in Iceland" by Hilary Cunningham speaks of the commoditization of human and other genomes and the resulting social and cultural imagining of where we have been, where we are going, and what, as consumers, it means to us individually in the face of these new technologies.

Chapter 5, "Skipping a Generation and Assisting Conception" by Jeanette Edwards explores attitudes toward fathers donating sperm to impregnate a son's wife or partner when the son has fertility problems. She seeks answers as to why that emerging practice is seen as "either completely logical or absolutely horrifying."

Chapter 6, "'Family trees' among the Kamea of Papua New Guinea. A Non-Genealogical Approach to Imagining Relatedness" by Sandra Bamford describes her explorations in a society where "the parent-child tie is imagined as an inherently disembodied one." One achieves land and other rights during growth into the social being one becomes on the journey into early and later adulthood, not through immalleable rights at birth. Amongst the Kamea knowledge of a land's history and one's investment "of his own self in the land" creates rights and place in the system where simple genealogy does not. The processes resemble those of a Rai Coast peoples described by Leach in the next chapter.

Chapter 7, "Knowledge as Kinship. Mutable Essence and the Significance of Transmission on the Rai Coast of Papua New Guinea" by James Leach identifies a certain level of residential group, the *palem*, as being the "focus of a generative system" in this region of cognatic kindreds. "Persons become related to one another through living together in a *palem*." Similar to the Kamea, and Leach mentions that he holds the Nekgini-speakers of the Rai Coast to be a further example of Bamford's thesis in the previous chapter, "it is a man's knowledge of local names, myths and animating spirits that allows him to grow" the taro which is finally given away. Leach then writes of "knowledge as kinship" – that land "has a voice ... manifested as spirit voices ... integral to

the growing of persons” and that a person’s place in the *palem* is assured through knowledge of the land, its history, and its spirits and through, as with the Kamea, physically working the land.

Chapter 8, “Stories against Classification. Transport, Wayfaring and the Integration of Knowledge” by Tim Ingold continues themes of cultural learning seen in chapters 6 and 7. Examining the notion that knowledge of the environment, community, and kinship must be categorical and classificatory, he suggests and expands upon the notion that “knowledge is not classificatory. It is rather storied.” This is, after all, how people grow into knowledge of the type covered in the two previous chapters as well.

Chapter 9, “Revealing and Obscuring River’s Pedigrees. Biological Inheritance and Kinship in Madagascar” by Rita Astuti is, perhaps, more easily absorbed due to chapters 6, 7 and 8 for the Vezo of the western coast of Madagascar believe physical appearance and not just socialization are determined by who raises a child. In fact, the child is believed to be born with multiple possibilities of appearance, having been shaped by people around the mother during the pregnancy. This does not seem fertile ground for kinship studies in the mould of Rivers and Astuti goes on to explain how it is not.

Chapter 10, “The Gift and the Given. Three Nano-Essays on Kinship and magic” by Eduardo Viveiros de Castro “attempts to relate three anthropological arguments about kinship. Each concerns the thorny problem of how to bypass our all-enveloping cosmology of nature and culture when describing the very province of human experience on which this dualism is supposed to be ultimately grounded.” It compliments Ingold’s interest in storied rather than consciously or overtly classificatory knowledge. It tells us which first comes into an individual’s consciousness.

To conclude, this book explores many useful themes through many useful points of view. Bamford and Leach is comfortable, insightful reading. It lacks polemics and the authors put forth topics from perspectives that make one glad they took the time to tell the story.

Jeff Marck

Barcelos Neto, Aristóteles: Apapaatai. Rituais de máscaras no Alto Xingu. São Paulo: Editora da Universidade de São Paulo, 2008. 335 pp., fotos. ISBN 978-85-314-1066-6. (Série antropologia, 1) Preço: R\$ 70,00

In seinem neuesten Buch widmet sich Aristóteles Barcelos Neto erneut den Wauja im Alto Xingu-Gebiet (Mato Grosso, Brasilien). Die zur Arawak-Sprachfamilie gehörenden Wauja, auch Waura oder Aura genannt, sind eine heute etwa 375 Personen zählende Ethnie, die in zwei Dörfern am Rio Batovi und Rio von den Steinen siedeln. Die vorliegende Ethnografie schrieb der Autor basierend auf den gesammelten Daten seiner bisherigen Feldforschungen, welche er in dem Wauja-Dorf Piyulaga am Rio Batovi in den Jahren 1998, 2000, 2001, 2004 und 2005 durchführte. Für das vorliegende Buch waren jedoch seine jeweils einen Monat dauernden Feldforschungen im

Oktober 2004 und im März 2005 ausschlaggebend. Demnach bilden die in dieser Zeit gewonnenen Informationen, welche er durch Beobachtung und Teilnahme an den entsprechenden Ritualen sammelte, die Grundlage seines Buches. Nach dem Studium der Museologie und der Social Anthropology befasst sich Barcelos Neto als Dozent an der University of East Anglia heute hauptsächlich mit dem Forschungsbereich der Visuellen Anthropologie. Ganz in diesem Sinne, weg von der bloßen Betrachtung des Objekts hin zur Einbettung des Betrachteten in den sozialen “Kosmos” der Ethnie, ist seine Herangehensweise an das im Alto Xingu-Gebiet verbreitete Phänomen *apapaatai*. Dieses bezeichnet die Vorstellung der Existenz vielzähliger nicht menschlicher Entitäten, welche sich als Tiere, Monster oder Naturphänomene darstellen und in direkter Verbindung mit Krankheit und Heilung stehen. Die Existenz der *apapaatai* ist gekennzeichnet durch einen ständigen Transformationsprozess vom reinen jenseitigen Geisterwesen zum realen Akteur im Diesseits. Ihre weltliche Manifestation erfolgt in der Regel in Objekten des rituellen Gebrauchs, wie zum Beispiel Masken und Flöten. Der Autor stellt somit heraus, dass *apapaatai* nicht nur die Geisterwesen und die von ihnen verkörperten Tiere, sondern auch das Ritual, den Transformationsprozess und die damit in Verbindung stehenden Objekte meint. Der Autor betont somit deutlich, dass er seiner ethnografischen Analyse des Phänomens *apapaatai* ein Trinom aus Tier, Objekt und Geist zugrunde legt, um den Transformationsprozess und die Versachlichung der *apapaatai* adäquat darstellen zu können.

Ein weiteres Trinom kehrt auch im *apapaatai*-Ritual selbst wieder. Am Anfang steht die Erkrankung einer Person, dann die Behandlung und Heilung, gefolgt von einer anschließenden Feier. Barcelos Neto benennt diese drei Elemente mit den Begriffen: “*passear*” – “*trazer*” – “*fazer*”. Die Phase des *passear* ist gekennzeichnet von der Reise der Seele des Kranken in die Welt der *apapaatai*. Bei der *trazer*-Phase ruft der Wauja-Schamane (*yakapá*) die Verwandten des Erkrankten herbei, welche die *apapaatai* durch Maskierung darstellen. Dieser schließt sich die komplexeste Phase des Rituals, das *fazer apapaatai*, an. Hierbei erfolgt ein Transformationsprozess der rein symbolischen Verkörperung hin zur realen Manifestation der *apapaatai* in den Masken und deren Trägern. Mit Hilfe des Agency-Konzepts von Alfred Gell (Art and Agency. Anthropological Theory. Oxford 1998) schafft es der Autor folglich, sich von der rein metaphysischen Repräsentation des Phänomens zu lösen und herauszustellen, dass die Objekte durch den im Ritual erfolgten Transformationsprozess im Wauja-Kosmos einen realen Akteur darstellen. Somit sind für die Wauja die Masken der Ausdruck von Leben und Tod, von einer Verbindung des Ichs mit dem Anderen und von persönlichen Geschichten, die von der intimen Beziehung eines Wauja-Individuums mit einer nicht menschlichen Person berichten und nicht nur das reine Objekt, was an Touristen verkauft und in Museen für die Ewigkeit bewahrt wird.

Angelehnt an das zuvor herausgestellte Trinom-Paradigma des *apapaatai*-Phänomens, teilt der Autor sein