als has contributed to increased anxieties, jealousies, and suspicions over sorcery. The book's two editors distinguish themselves from the other contributors in appealing to psychoanalytical theories to account for people's experiences of trauma occasioned by death and the effectiveness of mortuary rites to assuage them. Through a particularly complex chain of reasoning informed by Melanie Klein's theory of the fantasies of early infancy, David Lipset interprets the "knotted" Murik person's experiences of and reactions to death and mourning as revivals of the ambivalences and eventual reparations towards the mother (i.e., "good" versus "bad breast") in dialogue with the multitude of voices arising from modernity's sources. Eric K. Silverman argues that, while Iatmul mortuary rites may well rejuvenate society in the aftermath of death as proposed by Hertz, from a Freudian perspective they not only fail to resolve individual subjects' psychic experience of sorrow, pain, and angst, they actually thwart the alleviation of grief. Despite changes in personal identity and the loss of local autonomy instigated by outside forces, Kayan people's mortuary practices as described by Alexis Th. von Poser perpetuate the main outlines of earlier procedures, that is, reversing the temporal sequences à la Van Gennep by which children are formally initiated into adulthood. In a related vein, Doug Dalton's analysis of Rawa mortuary performances effectively inverts the conventional interpretation of the Hertzian scenario; rather than repairing the rifts to society occasioned by the deaths of its members, mortuary exchanges effect or complete the decomposition of the deceased's body, soul, and surviving relations, and in so doing set the stage for survivors freed of death *subsequently* to inaugurate *new* relations of social life through other institutions.

Each of these studies is to be praised for the heartfelt poignancy of the stories they tell, which are part and parcel of life in the Pacific today. The diversity of theoretical orientations informing those stories, which is impossible to cover adequately in a review of this nature, will also give readers much of great value to ponder. For beneath the somewhat superficial allegiance to the Bakhtinian dialogue trope, there is an abundance of theoretical perspectives worthy of interrogating for the extent of their compatibility or otherwise. These are the book's primary strengths.

On that point, though, I myself would have liked to see the editors undertake a more determined engagement with the conceptual convergences and divergences contained within the volume if not beyond it. Left as it is, I am uncertain of the conceptual advance that has been achieved through the unifying metaphor of "mortuary *dialogues*" beyond the concession that indigenous rituals over death and mourning in the context of modernity have engendered new and varied conversations and practices.

Finally, there is one critical elision which must be noted. From the days of the Année Sociologique to the present, new insights on the dynamics of mortuary ritual and sociality in general for the Pacific, and particularly for Melanesia, have emerged which have played a central role in revolutionizing anthropological thought on the nature of kinship, ritual, and cosmology as well as gender. I refer here to the so-called New Melanesian Ethnography inspired by writings of Marilyn Strathern, Roy Wagner, and others focusing upon the partibility, transactability, and decomposition of persons and relations as enacted most dramatically, perhaps, in funerary rites. It just seems odd that only one of the volume's contributors (Dalton) has gone beyond paying lip service to this development, with the editors' "Introduction" and "Afterword" not even going that far. In any case, each of the volume's contributors in effect documents what amount to the systematically plural components of personhood in the communities they have studied – multiple detachable souls, bodies composed of diverse substances (e.g., semen, bone, blood, head) possessing distinct ritual capacities, associated relationships created and destroyed, and so on. Surely the talk and interactions between Pacific Islanders and external agents of modernity are not the only dialogues at play and worthy of interrogation in the contexts of both life and death. There are also those diverse "voices" partly internal to the social constitution of persons on which people's relations with outside others are premised and which are predicated by them.

Mark S. Mosko

McGill, Kenneth: Global Inequality. Anthropological Insights. Toronto: University of Toronto Press, 2016. 127 pp. ISBN 978-1-4426-3451-0. Price: $ 19.95

This is a welcome anthropological college textbook on surveying global human inequalities across different world regions, nation-states, and local cultural responses and initiatives. It accessibly discusses a complex and important subject now constantly studied and increasingly debated for creating new inequalities, especially by following these in terms of some "grounded interpretations of specific [ethnographic] cases" (3). The guiding inspiration is French anthropologist Marc Augé's felicitous formulation: "[t]oday, every ethnography must be an anthropology" (4). McGill's account, however, does not "involve any new research." Neither does it espouse any distinct theoretical position, nor a cultural, or economic, or political ideological stance in the book. Instead, as an eclectic American cultural anthropologist, the author "talks about global inequality today" in terms of the "actual relationships" in such diverse global-local conditions as, for example, in "squatter settlements in Brazil, factories in China, and high schools in the United States" (4).

To describe the general organizational structure of the book and its chapters' highlights is thus best to know more about this book. McGill's opening chapter introduces and situates some anthropologically signal mid- and late-twentieth-century comparative global and transnational studies. For example, the author underscores that there is "no single global system"; "inequality within the nation states" are as important to know as are its general trends under global economic inequality and capitalism. As these strands together construct "the global present," it is also often against the "colonial past" of diverse nation-states alongside the birth of anthropology. Only such

a comparative historical-cultural pursuit, emphasizes the author, allows us to get "a more nuanced" cultural understanding of "global inequality." Put in anthropological operational terms, it means carefully selecting and discussing cogent ethnographic studies for assessing how the globalizing forces impact, and generate responses from different peoples. Thus, McGill argues, inequalities are "produced by [the] people, rather than … occurring by some natural or accidental means" (11); and the "economic inequality … on a global scale" must be "insistently" tracked transnationally and nationally until we reach "to a set of … local concerns" (14).

The succeeding chapters are largely organized from the global general to the locally particular accounts of different inequalities. Chapters 2 and 3, for example, sketch an historical and anthropological "overview" of globalization and "a basic interpretation" of global economic inequality, with attention to selected anthropologists' (e.g., Eric Wolf, Sidney Mintz, and Michael Taussig) distinct contributions. Such works also showed how ethnographies "meaningfully" further describe and comparatively analyze inequalities found, for example, in rural Mexico and in a US town with "corporate hegemony" (24–26). A similar approach is taken to account for the social and moral character of global wealth and international debt (e.g., with the International Monetary Fund; pp. 34–40) under neoliberalism. Chapter 4 tackles how economic and social inequalities of "gender" tend to overlap and reinforce each other both locally and globally. However, gender identities across divergent globalizing societies are today far more complicated than any earlier simple transnational programs and policies would envisage (48–50).

The same message comes through, chapter 5 shows, when the human rights of those dominated and discriminated are tackled within and across different inequalities-grappling nation-states. Once again, the cultural reality is globally far more complicated, yielding contending, often only ambivalent "rights talk" discourses. This is so whether it is the increasingly immigrant-sensitive U.S., the European Union or, as some appropriate ethnographies show, it is Malawi, Zimbabwe, South Africa, or Brazil (53–63). Chapter 6 takes up export of welfare programs from the hegemonic liberal Western democracies to poorer countries (e.g., as rich Denmark exports its poverty-reducing program "Bolsa Família" to Brazil and to post-Apartheid South Africa). How, on the ground, thus messages for political equality fare amid entrenched, even increasing economic inequalities.

Finally, chapters 7 and 8, as McGill shows, wrestle with inequality "more specifically from the point of view of everyday life," especially by meaning-transforming "local contexts through organized [resisting or protesting social] action" (14). If here China is a distinct example of a fast industrializing, most populous country, then postcolonial Africa, *horizantalidad* Argentina, and the unequal health care systems struggles in such rich countries as U.S. and U.K. still exemplify some distinct cases of global inequalities (e.g., see 82–85, 92–99).

In a short conclusion (101 f.), a recurring anthropological message for studying the prevailing "global inequality" is underscored: "… there remains a deeper point regarding inequality and ethnographic methods" (101). Inequality is as inherent in human relationships as there is also "no perfect form of equality that will relieve us of this problem" (101); nor is there a "completely *globalized world* for us to look forward to" (102).

Unfortunately, the author does not fully articulate his shaping of the book's text. His working intellectual assumptions in selecting the instances of global inequalities, major globalizing centers, and of the ethnographic selections remain rather scattered and all too brief. With such a discussion, the book would have become more accessible to both the college and general readers. I also would have wished that the author had given more space to excellent ethnographic studies on the distinctly unevenly globalizing US political economy and culture, for example, during the eventful 2010–15.

In all other ways, as a college textbook, this publication is fully dedicated to furthering classroom pedagogy on an important topic. It includes an excellent list of "References" for its readers to follow up further relevant literature. To the students, it provides appendices on "additional readings and films" while also suggesting some "study and essay questions" (103–110).

R. S. Khare

Malik, Aditya: Tales of Justice and Rituals of Divine Embodiment. Oral Narratives from the Central Himalayas. New York: Oxford University Press, 2016. 295 pp. ISBN 978-0-19-932509-2. Price: £ 74.00

Kumaon, a central Himalayan region of the Indian state of Uttarakhand, is the abode of Goludev, the God of Justice and the local presiding deity. Since Goludev has the capacity to know what is hidden from human view, his devotees seek to "*realize* justice in the concrete yet shifting condition of lived reality" (88). This book, enriched by extensive detailed descriptions of Goludev's life history, devotees' written petitions to Goludev, rituals featuring dancers whom Goludev embodies, and dialogues between possessed dancers and gurus, explores the meaning of justice, how residents of Kumaon attempt to create a balance in their lives through the restoration of justice, and how the worship of Goludev "compels us to reconsider" certain assumptions accompanying theories of modernity (138). These include, for example, the notion of the autonomous individual, the kind of agency wielded by such an individual, the capacity to get by in the everyday world "without recourse to extraordinary kinds of agency and knowledge, choice and free will," as well as "the broader issues of what works and what doesn't work and what lies at the source of workability" (138). The author, who expresses his desire to engage a phenomenological approach to understanding these issues in the context of Goludev worship, asserts that justice is "a malleable conversation that emerges continually in practices and discourses human beings create in their everyday lives and situations" (1). He illustrates this in part by describing how written petitions to Goludev entwine the stories of the petitioner's own suffering with the injustices detailed