to this book. The scholarly part (with so many good articles) is of great scientific value, thanks to the participation of many experts on physical anthropology.

There is also a chapter dealing with Glinka's ability to discover underground water. By using a pendulum he tried to help people to avoid some locus that might cause illness or infertility of couples. Against the charge of practising dowsing, Glinka argued, that it was a physical science what he practiced. Underground running water bears electromagnetic radiation with extremely low frequency and which could be the reason of health problems of people. Bernada Rurit did not avoid this problematical theme in her book, since it is a part of Glinka's life and mission on helping people. In my mind, this is a really courageous approach, without judging or favouring Glinka's deeds which she calls Glinka's ability of radiesthesie.

The author has achieved the aim of honouring a person like Prof. Dr. habil. Josef Glinka SVD. Actually it is a semi-biography because it consists of the life story as well as of scholarly articles. It has a clear structure and a logical chronological line. It shows not only an emotional bond between the author and Glinka but also a professional approach on the entire scholarly side of his life. Nevertheless, there are some repeating descriptions that could have been avoided. There are also many mistakes in the writing of names, not only Polish but also Indonesian names of places or people. But even these deficiencies do not diminish the value of the whole work at all.

Indonesia is one of the richest anthropological research fields, as Prof. Glinka always has underlined, and I am still hoping, that Indonesian departments of education and science would take greater account of physical anthropology and its implementation for the country. An English version of this book – already suggested above – should be helpful in this regard. And I hope, at least, that this review of mine could open the eyes of anthropologists to be more interested in exploring anthropological resources in Indonesia.

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Schneider, Almut: La vie qui vient d'ailleurs. Mouvements, échanges et rituels dans les Hautes-Terres de la Papouasie-Nouvelle-Guinée. Berlin: Lit Verlag Dr. W. Hopf, 2017. 332 pp. ISBN 978-3-643-12617-7. (Comparative Anthropological Studies in Society, Cosmology, and Politics, 10) Prix: € 44,00

"La vie qui vient d'ailleurs. Mouvements, échanges et rituels dans les Hautes-Terres de la Papouasie-Nouvelle-Guinée" by Almut Schneider is the first full-length monograph about a Western Highlands people to appear in French. The Gawigl of the Kaugel Valley live in the region of Mount Hagen famous in anthropology since the late 1960s from the classic works of Andrew and Marilyn Strathern.

In the "Introduction," Schneider appraises the literature on group formation and residence patterns in the highlands since the 1960s and concludes by discarding "established categories." To designate clan and local group, she replaces familiar terms like lineage and patrilocal residence with Name (*Nom)* and House (*Maison*). In chapters 1, 2, and 3 Schneider describes "the lay of the land" in minute and meticulous detail. Smallest gestures of horticultural techniques, qualities of soil and terrain, factors in the selection of land, relations among cultivators, tasks performed in clearing forest vegetation, planting, harvesting and distributing crops, pig rearing, house building, and other subsistence activities and features of the surrounding forest and cultivated and inhabited spaces are abundantly depicted. All of it, Schneider insists, follows "the logic and chronology of my own observation" (7, 21, 25) as she tours Marapugul and its environs and records the most striking features of the material world (*les repères concrets et immédiatement perceptible* – p. 21). The realization that Gawigl society is organized around gardens and gardening, and concepts of growth, provides Schneider with new insight into highlands societies (1). Like cuttings for new plants imported from other gardens, sources of renewal like wives and fertility rites – not to mention the Christian God and his emissaries (250, n. 7) – originate elsewhere. The exteriority or foreignness of life's essentials provides Schneider with a "different point of departure" (7) that gives the book its title.

Chapter 4, entitled "Terminology of Relations" (significantly, *not* "kinship" [*parenté*]), illustrates the "theoretical advantage" Schneider finds in starting from scratch "without recourse to established categories" (6f.), including classic kin terminology (130, n. 22). Stymied during the first months of fieldwork in attempts to "identify social entities" according to traditional descriptions of clans and lineages (20), Schneider concocts Name (*Nom* or *imbi teglu)* to replace "clan" in the ethnographies of the region (162 n. 2) and House (*Maison*) to refer to local patrilineal descent group. The Name is exogamous (162), possesses a ceremonial ground where it celebrates feasts and occupies a defined territory which also possesses a name. A Name and a "named territory" always overlap – "but not in their designation (*dénomination*)" (106). There is a "close relation between the land and the men who … make it productive. The land is fixed [*stable*], like Names, but unlike Houses and men who die and are born, change residence when they marry or emigrate elsewhere. One might say that the 'container' – the territory occupied … is immutable whereas the 'content' – Houses and men – change over time" (108). Echoing patriclan and patrilineage, Schneider says Names are not Houses on a larger scale but different in organization (249). The House is a residential unit with a patrilineal core or, in Schneider's terms, "three brothers of advanced age and their adult sons" (103) or men of different generations, rarely more than three, most of whom share common ancestry. Its continuity in time and space is variable (107). What is more, when the members of a House change residence they adopt the name (*désignation*) of

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their Name of origin as the new name of their House rather than retain the name of their (former) House (107).

Like "cross-sex relations" and "same-sex relations" and the "dividual" introduced 30 years ago by Marilyn Strathern (Schneider's sometime collaborator), Name and House are neologisms that dispense with the complexities and precision of standard terminology and traditional concepts without adding insight into highlanders' lives. This is *not* to say that anthropology's colonial past is sacrosanct nor that fieldworkers need not adapt their toolkits to reflect realities they encounter. Yet deep incursions into highland communities by Christian missions and ravages of global commerce have not made indigenous kinship nor the tools for understanding it obsolete. Schneider's attempts at innovation ensnare her in circumlocutions, burdensome repetition, excessive internal referencing, and frequent declarations about what she just said or is about to say that clog the text. Rather than illuminate what she writes, the plethora of charts and diagrams shows intelligibility to be elusive.

Chapter 5 treats marriage and the various exchange relations it entails. Chapter 6 deals with the ideology of conception and what are conventionally understood as the avunculate and requirement for matrilateral payments over the course of a man's lifetime or until a woman marries. Using photographs in monographs by Vicedom and Strauss and the Stratherns and a 1999 film by Andrew Strathern and Chris Owen to jog the memories of old men, Schneider devotes chapter 7 to a pig-killing fertility ritual called "Naming the Spirit" ("les rituels des esprits-nommés") not performed in the region since the beginning of the 1980s, according to the Gawigl, because of mission influence (250, n. 7). An eyewitness account of the finale in which "men throw down hundreds of pounds of meat from the roof" of the Spirit House is attributed to "Luzbetak 1954" (296), undoubtedly Father Louis Luzbetak, a Catholic Christian missionary, "missiological anthropologist" and onetime editor of *Anthropos* and director of Anthropos Institute who lived in the Wahgi Valley from 1952 to 1956, but is not listed in the bibliography.

Essentially, Schneider decides to "go it alone" not only by jettisoning recognizable kin terms but also by affecting a kind of artless candor as if that could give access to the ways Gawigl see themselves (*au plus proche des notions locales* – p. 20) – as if ingenuousness were enough to apprehend an authentic Gawigl "perspective" in the sense touted for Amazonia by Viveiros de Castro. Unfortunately, other people's life-ways – their own "cosmo-ontological categories and concrete practices," in Mimica's terms – are not directly available to the unprepossessing and conscientious witness. Indeed, there are signs that Schneider's ethnographer-centric method – or *anti-method* – not only isolates her work from that of predecessors but also isolates her from the Gawigl.

Distance is evident in the nonchalance with which Schneider treats menstrual pollution, a famously-important topic in highlands ethnography. "The Gawigl notion of the possibility of contamination by menstrual blood is not unique," she writes in a footnote where she also lists other instances (208, n. 27). When physical symptoms appear after exposure to menstrual blood (by eating foods prepared by a menstruating woman or absorbing it during sexual intercourse), Gawigl men's fears of severe intestinal blockage strike Schneider as indicative of "phobia or hypochondria" (209). Men's quickly-escalating anxieties require the services of a healer or, Schneider adds offhandedly in parentheses, "of an ethnologist who dispenses medications." Schneider's job as "local nurse" (*l'infirmière du lieu*) for the people of Marapugal (5, n. 9) began at the start of her main fieldwork in April 1998 "in response to the stream of people who came regularly to ask me for medications." She obtained precious supplies from the hospital in Mount Hagen (5, n. 9). In a footnote, Schneider credits her role as nurse as the source of "many insights" and as a way to "reciprocate a little of what was given to me." While she lived as "one among them … included in distributions of foods and of everyday and ceremonial goods … as much a donor as recipient" (4), Schneider seems hardly to have considered how providing regular medical aid may have complicated her relations with the Gawigl.

Redundancies and inconsistencies, problems in style and presentation, bibliographic omissions, mistakes in referencing, misuse of footnotes, and other lapses are astonishingly frequent. Rather than carelessness or failure to proofread or copy edit, the book's avalanche of errors seems to be a symptom of the unmanageable task Schneider set herself.

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Schomers, Bärbel: Coming-out – Queere Identitäten zwischen Diskriminierung und Emanzipation. Opladen: Budrich UniPress, 2018. 300 pp. ISBN 978-3-86388-789-6. Preis: € 38,00

Die Soziologin und Erziehungswissenschafterin Bärbel Schomers versucht in ihrer wissenschaftlichen Abhandlung "Coming-out – Queere Identitäten zwischen Diskriminierung und Emanzipation" den Coming-out-Begriff in historischer und persönlichkeitsbildender Weise zu entschlüsseln. Dieses Ziel verfolgend, unterteilt die Autorin ihr 300-seitiges Werk in drei Haupt- und neun Unterkapitel, wobei nahezu die Hälfte dieser Abhandlung einem historischen Abriss der queeren Bewegung (LGBTQ) – also einem historischen Coming-out – gewidmet ist. Der zweite Teil ist wie folgt beschrieben: "Diese Untersuchung stützt sich sowohl auf die Auswertung der gesammelten Daten als auch auf die einschlägige Fachliteratur und die Sekundäranalyse bereits vorliegender Studien" (144). Hinzukommend wurden sechs qualitative, biografisch-orientierte Leitfadeninterviews durchgeführt. Am Ende erwartet den Leser / die Leserin ein Ausblick.

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