accomplish. Rather the editor and authors should be praised for what they have done: pointing ways for others to join them in the effort (in Barker’s felicitous phrase, 145) “to situate ethnography in a shared world of historical experience rather than the romanticized and divided universe of Them and Us.”

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Anthropologists, especially American ones, have been studying change throughout most of this century. Only recently have we begun to understand the experience of change as people struggle to construct their lives and make sense of them as they negotiate the almost overwhelming encounter with a system that encompasses the world. In this wonderful book, Gewertz and Errington bring their long and extensive research experience in Melanesia to bear on the ways in which the Chambri of the Sepik region of Papua New Guinea encounter, engage, and make sense of their lives in the contemporary world.

The Chambri have never been isolated; indeed, a main point of Gewertz’s first monograph, Sepik River Societies (1983), was that the Chambri have always been a part of a regional system and that “external” factors, threats, and peoples have always been an element in the Chambri world. However, as Gewertz and Errington ably illustrate in this volume, the encounter with the world system of today is significantly different from the interactions with, for example, the Iatmul of two hundred years ago. Although the Chambri attempt to exploit the new circumstances and are not passive recipients of change, there is little, if any, opportunity for equitable relations and mutual entailments between the Chambri and those that now impinge on them from outside.

The body of Twisted Histories is composed of a series of case studies, each of which illustrates how the Chambri engage the contemporary world and attempt to make it work for them. These are almost told as stories—Gewertz and Errington rightly suggest that this is a relatively unconventional ethnography because it is told through this series of narrative cases. The goal is a simple one: “to make Chambri lives as accessible as possible to as many as possible” (21). This goal is admirably achieved.

The first case explores the meaning and effects of tourism on the Chambri. (It is ironic that they are of interest to tourists because of their lack of development, and yet the Chambri see tourism and its benefits as a road to development.) The second case continues with tourism but examines a male initiation ritual to which tourists were invited (and charged admission). The third case concerns Chambri people

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living in metropolitan areas of Papua New Guinea, particularly the coastal town of Wewak. The focus here is on freedom, identity, and the construction of social relationships. These themes continue in the fourth case, in which the authors explore the death of a Chambri rock musician, purportedly sorcerized by his father for marrying without permission. The fifth case is an investigation of the nature and meaning of literacy to the Chambri, and in the sixth (last) case, Gewertz and Errington focus on the relationship of the Chambri to the state (and its meaning).

These are all fascinating cases, richly analyzed. What draws them together is not just that they look at Chambri as the world system encroaches upon them, but that the same themes emerge in each case. Of central concern to the Chambri is the maintenance of equality and autonomy, but the changed context that comes with current circumstance makes the achievement of that goal virtually impossible. Chambri are quite comfortable dealing with commensurate differences. Indeed much traditional cultural work involved managing such differences. (Gewertz and Errington write, “thus, in contrast to the context of the state in which citizens were defined as formally equal yet social relations were characterized by such persistent inequalities as class, the Chambri did not assume equality, but were always open to negotiate relationships of social entailment and equality” [172]). But the Chambri encounter with tourists, cities, and states has embedded within it a requisite relation of incommensurate differences. No longer can they negotiate social relations of entailment that allow for equality. Such differences alter significantly the experience of constructing Chambri identity.

Gewertz and Errington write with deft style and rich insight. They do not, however, present themselves as authorities on the nature of Chambri experience; in fact, the question of ethnographic voice is one that recurs throughout the text: who, other than the Chambri, may speak for the Chambri? What gives ethnographers the right to speak for others? The authors of Twisted Histories are sensitive to this issue and resolve it by noting that “it is because the Chambri were negotiating their futures within a system imposed upon them by those of the first world that we, their Western ethnographers, have found it important to write about their lives” (208). Furthermore, there is no inappropriate distance between Chambri and ethnographers; as a part of the world system, the authors become part of the altered context in which the Chambri must act, and Gewertz and Errington include themselves, their friendships and relations with the Chambri, in the narrative.

This “collective biography” breaks new ground in ethnographic reporting style and content. Richly theoretical, it is yet accessible to those with little background in anthropology. Anyone who has an interest in how third world peoples encounter the rapidly encroaching world system will profit from this book. Gewertz and Errington provide a fascinating portrait of cultural actors making sense of a changing world, and they allow readers to
appreciate not only Chambri circumstance but Chambri power and agency as well.

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History and telling stories is for the Tolai, as it is for all human beings, a political act. In Not the Way It Really Was Klaus Neumann examines the way in which the Tolai and Western historians conceive of the past and how those conceptions are or are not woven into histories. Essentially, Neumann's main aim is to examine history as praxis. He does this by identifying significant themes and crafting an analysis in the form of montage, which invites audience participation through open-ended discovery. At times, Neumann compares his work to painting or a film rather than the more authoritarian genre of academic literature.

In an organizational style reminiscent of Greg Dening's Islands and Beaches, Neumann divides his chapters into two orders. The odd-numbered chapters contain Neumann’s constructions on Tolai narratives of the past (the murder of Mrs Wolff, the exploits of ToMarnakat, the coming of Christianity, the personality of Abaram ToBobo, the actions of Enos Teve, the time before Christianity, the actions of Queen Emma), while the even-numbered chapters reflect on historical and anthropological theories and methodologies and their appropriateness in dealing with the past.

Although Neumann sets his analysis among the Tolai of the Gazelle Peninsula of Papua New Guinea, history itself is his main subject matter, not the Tolai. He explores the concepts of “truth” and “reality” in a circuitous manner by examining several incidents from the Tolai past. He carefully crafts his narratives and suggests that what is “true” to his narrators may not represent what “actually happened.” He quickly asserts the, by now, well-traveled path of the relativity of the past and the inappropriateness of attempting to assess what “really happened”; but he also asks the essential question of whether the “truths” of his narrators in fact represent the important bits of history-making. Neumann relates the past to an emerging Tolai identity in the present. He also examines how the Tolai regenerate their society and the importance of kastom to that process.

Neumann's work well represents the current trend of blending historical and anthropological orientations when constructing a Pacific past. His “discovery” of the essential experience of immersion in the field in coming to grips with his own understanding and development is not a new approach for anthropologists or many Pacific historians; however the way he brings it into his published work, not as mere anecdote but as part of his analysis, is new for Pacific history.

I have a slight quibble with Neumann’s conception of the relationship between anthropologists and their