

for the Marshall Islands are available, so this volume could have offered rich insights into women's knowledge of uses of those plants for healing purposes. Their voices need to be heard more prominently.

A chapter is needed that discusses how these traditional healers negotiate their practices with those practicing Western medicine in the hospitals in Ebeye and Majuro. Do the healers send to their home atolls for plant material needed for various kinds of medicine? How have the sicknesses resulting from nuclear testing been handled by traditional healers? Women on Utrik who use traditional medicine and follow the local health officer's advice have concerns about the effectiveness of both local and Western medicine on children's illnesses, such as a large nodule on a child's head. Many Marshallese who have experienced cancers resulting from radiation exposures are still seeking explanations for their sicknesses that make sense in their own terms. Guidance from their healers' understanding of the interplay between local medicine and Western medicine would be helpful in alleviating continuing fears, particularly for the future health of their children.

This publication detailing local plant materials used in traditional medicine raises concerns about control of these women's knowledge. It is important that Marshallese people protect information from commercial pharmaceutical exploitation, as several Pacific scholars have warned (see, eg, *Pacific Genes and Life Patents*, edited by Aroha Te Pareake Mead and Steven Ratuva [United Nations University Institute of Advanced Studies, Call of

the Earth Publishers, 2007]). Already we know that nin, or noni (*Morinda citrifolia*) has become commercially available in health food stores around the world, and now we hear that coconut water is to become a commercial product (Secretariat of the Pacific Community Web site, 26 Feb 2007). These plant products are new to Western inventories, and thus control over this local knowledge can slip so easily out of Marshallese hands. Also, the editors do not mention whether a version in the Marshallese language was considered.

This book represents many hours of labor by its editors. Information is clearly structured, and the recognizable photos of each plant listed in chapter 5, as well as the six appendixes, glossary, and index, are particularly valuable.

NANCY J POLLOCK  
Victoria University,  
Wellington, New Zealand

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*Dobu: Ethics of Exchange on a Massim Island, Papua New Guinea*, by Susanne Kuehling. Honolulu: University of Hawai'i Press, 2005. ISBN 978-0-8248-2731-1; xiv + 329 pages, maps, diagrams, illustrations, notes, bibliography, index. US\$44.00.

Susanne Kuehling is a German ethnographer who completed her training in Australia. She undertook eighteen months of fieldwork on the anthropologically renowned island of Dobu in the D'Entrecasteaux Islands in Milne Bay Province, Papua New Guinea. Her new book reassesses the ethnographic record left by Reo Fortune (1932)

and later analyzed by Ruth Benedict (1934). Kuehling in turn offers an alternative analysis of Dobu social life, based on the multitude of named gift exchanges that Islanders identify in the course of their social interactions.

Kuehling's reassessment of the Dobu ethnography is of itself an extremely valuable enterprise. She is rightly concerned to correct Fortune's and Benedict's stereotypical treatments of Dobu people, as pathologically paranoid and homicidal, based as these analyses were on brief fieldwork and little or no grasp of the vernacular. Kuehling makes much of the depth of her ethnographic involvement, her knowledge of the local language, and the more detailed, sensitive data that this has allowed her to collect. Her work therefore takes its place with Annette Weiner's reanalysis of Bronislaw Malinowski's Trobriand Islands as a recapture of old field sites from great anthropologists. However, Kuehling goes further than Weiner in describing the process of her own work, its failures, as well as its successes. Her attention to the accidents of fieldwork is a very valuable component of her rich ethnography.

Kuehling's analysis of Dobu gift exchange is powerful and worthwhile. In making gifts and personhood the rubric of the analysis, Kuehling's work is clearly part of an established genre of Massim studies dating back to the late 1970s, which sees Massim socialities as mechanisms for reproducing persons, especially through the institutions of mortuary exchange events. However, Kuehling extends the scope of these studies to an analysis of the emotional aspects of gift exchange. She engages with "gifts" in all spheres

of life, from the elaborate ceremonial exchange systems that characterize the region, to elementary transactions at the level of bodily interactions. Making use of this proliferation of locally recognized instances of exchange, she presents an "ethics of exchange" that involves social roles as well as "inner" states to suggest both the social necessity and the personal pleasures at the root of exchange activity.

Knowing "the name of the gift," as Kuehling puts it, means not only knowing what to transact with whom, but how to reveal and conceal particular emotional states. This is particularly effective in Kuehling's treatment of kula exchange. In this interisland system of ceremonial exchange in shell valuables, people compete for fame and renown. Kula has been the focus of much ethnographic and theoretical effort since it was first described in the 1920s. Ethnography of the kula to date is sociological in character and focuses especially on kula's capacity to reproduce and extend the influence of persons and social relations. Kuehling's emphasis on the emotive and tactile aspects of exchange, which she terms "ethical," offers a fresh look at kula exchange from a more intimate, subjective perspective that attends to the problems of managing others' and one's own feelings and their revelation. The concerns are not so much social as they are centered on the lives, relationships, and experiences of the parties to the transaction. Kuehling strives to provide a personal, actor-oriented account of the kula. Here Kuehling's approach sheds new light on a much-analyzed institution.

If the ethnography has a weakness, it is in relation to its inherent his-

torical aspect. Kuehling's objection to Fortune's work is that his description of Dobu Islanders made them appear as exotic others with an alien mindset. Her own data, more humane and less hierarchical (colonial) in its approach, reveals Dobu people who are less "other" and more comprehensible than Fortune portrayed them. What is neglected in her analysis, however, is history. Kuehling repeatedly takes Fortune to task over discrepancies of data. However, she seems to neglect the seventy years that had elapsed between the publications of their respective monographs. Indeed, there are points in the argument where this time lapse is clearly the most economical explanation for the authors' differences.

This omission is not entirely Kuehling's. To a great extent this problem is a product of the approach that she adopts, and is endemic to many other, similar accounts. The identification of a gift economy as the object of analysis (as opposed to a capitalist, commodity economy) makes it hard for an account to accommodate history framed in terms of the latter in the remit of the former. Indeed, Kuehling is to be commended for her courage in pushing her "gift analysis" into a frankly historical frame. The very power of the notion of gift exchange to make her ethnography seem directly comparable to Fortune's raises questions about where and how historical developments make themselves felt and how they are experienced by all parties to the ethnographic encounter.

In summary, this is a provocative and useful book. Experts in the details of Massim exchange will find much to interest them, while those

less immersed in the particular literature will enjoy a sensitive and frankly written ethnographic account. Revisiting old sites and old ethnography is a valuable enterprise, and Kuehling's account is constructive and insightful. If the ethnography finds its limits in terms of history, it remains valuable in starkly raising the problem—something that its engagement with Fortune makes it well placed to do.

WILL ROLLASON

*University of Manchester*

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*Redefining the Pacific? Regionalism Past, Present and Future*, edited by Jenny Bryant-Tokalau and Ian Frazer. Aldershot, UK: Ashgate Publishing, 2006. ISBN 978-0-7546-4673-0; xviii + 207 pages, tables, bibliography, index. US\$99.95.

Recently in Noumea, I was chatting with a friend who was bemused by recent reports outlining Australian visions of an integrated Pacific community. As we discussed proposals from Canberra for closer economic relations and even a single regional currency, she asked: "Do you think Australians will adapt easily to the Euro?" It's a salutary reminder that your vision of the Pacific community is sharply affected by where you're located within the region!

*Redefining the Pacific? Regionalism Past, Present and Future*, edited by Jenny Bryant-Tokalau and Ian Frazer, brings together papers from the 39th Otago Foreign Policy School, held in New Zealand in 2004. Some edited collections date very quickly, but this book retains its utility for scholars