

of French and British colonial space across two Pacific sites might be done, and suggests the possibility of comparing one set of colonial players with another in these islands through the spatial analysis of their houses, verandas, and gardens.

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An American Anthropologist in Melanesia: A B Lewis and the Joseph N Field South Pacific Expedition, 1909–1913, edited and annotated by Robert L Welsch. Volume I: Field Diaries. Volume II: Appendixes. Honolulu: University of Hawai'i Press, 1998. ISBN 0-8248-1644-7; xxi + 632 pages (Vol I), 287 pages (Vol II), maps, photographs, figures, bibliographies, indexes. US\$125.00.

In the early twentieth century, American anthropologist A B Lewis undertook a remarkable ethnological expedition to collect objects, mainly from New Guinea, for Chicago's burgeoning Field Museum. And collect he did! Lewis returned with an astounding 14,000 items and 2,000 photographs. Pioneering though he was, Lewis's contributions to Pacific Island studies have been difficult to appreciate. But no longer. In an encyclopedic effort, Robert Welsch has masterfully compiled Lewis's field diaries and annotated them with a wealth of contextual information culled from Lewis's photos and writings, museum storerooms and archives, maps and gazettes, and his own fieldwork along the north coast of Papua New Guinea. This innovative two-volume work is important for anthropology, history,

museology, and material culture studies. It offers a comprehensive, textual and pictographic view of a pivotal era in Pacific studies, showing how early twentieth-century science quite literally "saw" Pacific Islanders and their things.

Volume I opens with an introduction that contextualizes the Joseph N Field South Pacific Expedition of 1909–1913 in the history of anthropology and ethnological collecting, and sketches the intellectual biography of Lewis. The bulk of the volume contains slightly edited, footnoted versions of Lewis's seven field diaries, with a huge and stunning assortment of photos from Fiji, Humboldt Bay and the north coast of German New Guinea, West New Britain and the Huon Gulf, the Sepik, Gazelle Peninsula and Solomon Islands, New Zealand, Vanuatu, New Caledonia, Papua, Admiralty Islands, and Dutch New Guinea. An excellent historical introduction accompanies each diary, enhanced by the inclusion of letters sent by Lewis from the "field." Particularly impressive is Welsch's keen sense for the colonial setting of these extraordinary collecting journeys and the scientific outlook of the era that framed Lewis's endeavors. A brief conclusion to Volume I summarizes the contributions made by Lewis and his collection to the history of anthropology. Welsch capably puts to rest any notion that there is, or was, such a thing as mere collecting: all collecting is thoroughly motivated by theory, however unstated, and history. In a nuanced discussion, Welsch explains the diminutive status of A B Lewis today: as Lewis unpacked his crates in Chicago, Malinowski was in the Trobriand Islands, initiating the theory

of functionalism that would replace the eclectic, extensive, typological, and historical vision of Lewis and what Welsch calls the “expeditionary period” of ethnology. Lewis’s gaze today may seem dilettantish but it combined a rigorous attention to detail and a commitment to science with a sweeping appreciation for human diversity and culture history.

The diaries are fascinating for what they contain—and omit. Lewis comes across as a pragmatic hero of the old school, pursuing his dispassionate, descriptive science despite the travails of transportation, food, and illness. The sheer quantity of Lewis’s data is awesome. Indeed, these diaries are all about “data,” as it was defined in the early twentieth century. They are spartan “aides-mémoire,” simple declarative sentences lacking rhetorical flourish and scandalous Malinowskian introspection. What we learn about Lewis-the-man is what we glean from Lewis-the-scientist.

Welsch’s organization of Lewis’s diaries, letters, and photos presents the material as a multiple-voiced conversation about the meaning of material culture in the early—and late—twentieth century. The diaries concern the day-to-day logistics and mundane details of colonial fieldwork. But they also contain a wealth of clues about the emergence of anthropology, fieldwork, and early twentieth century social science. Most important, the diaries represent what early twentieth century anthropologists understood to be important to see, hear, and record about material culture. Lewis records techniques of manufacture and storage, for example, and trade networks. The gripping issues of anthropology today—semiotics, ideology, gender,

contestation—are wanting. But, Welsch argues, Lewis was no less theoretical than we are today. The difference is that his theory is embedded in the “raw” data—in the classification schemes, the terms and vocabulary, the photographic poses, the features of objects deemed worthy for description, the labeling of cultures, the cartographic sketches and historical reconstructions, the interweaving of object and fieldwork process, the concern for geographic and cultural variation, and so forth. Lewis’s diaries, at once history and anthropology, represent a former “way of seeing.”

Welsch reproduces 220 (!) of Lewis’s in situ photos. He also includes almost 200 (!) recent photographs of the objects that effectively illustrate contemporary museum conventions for understanding and portraying material culture. In these photos, objects are arranged symmetrically, from different perspectives, against an invisible background. Only the presence of a small ruler hints at a wider context. Lewis’s own photos, evoking awe, diverge from the unembellished literary tone and style of his diaries. The contemporary photos, existing in a kind of non-time and non-space, contrast with Welsch’s commentaries, which emphasize context, history, and place. All told, Volume I presents material culture from the Pacific past through two different styles of writing and image. In this way, Lewis’s objects and diaries become relevant once again for anthropology and Pacific studies.

Volume II contains further biographical and bibliographical comments about Lewis, copies of his correspondence, a massive “Who’s Who” of early twentieth century Melanesia

(at 280 persons, itself an achievement), a bibliography, and two examples of latter twentieth century, linear scientific thinking: a twenty-page tabular summarization of the objects in the Lewis collection by location and, more fascinatingly, by “type,” and a fifty-five-page coded listing of Lewis’s photographs.

Welsch’s two-volume set on the Lewis collection is a scholarly achievement that will set the standard for any future work on past Pacific collections. (Kudos to University of Hawai‘i Press, too, for its commitment to publishing so many photographs so well.) From this complex conversation of text, image, and diagram, crossing cultures, paradigms, and eras, we learn about how anthropology and museums have seen, and continue to see, material culture from the Pacific.

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Hunting the Gatherers: Ethnographic Collectors, Agents and Agency in Melanesia, 1870’s–1930’s, edited by Michael O’Hanlon and Robert L Welsch. *Methodology and History in Anthropology* 6. New York: Berghahn Books, 2000. ISBN 1-57181-811-1; xviii + 286 pages, maps, figures, tables, notes, chapter bibliographies, photographs, index. Cloth, US\$70. Paper, US\$25.

Ethnographic artifacts have long played important roles in the developing discipline of anthropology. Their component materials, crafted surfaces, supposed or documented uses within indigenous cultures, and their histories of exchange have in turn been part of

the vocabulary of ethnographic study. Artifacts, individually and sometimes collectively, have been seen as proof of theories, as illustration of cultural practices, as debate-starters, as rightful compensation, and as unlawful plunder.

The editors of this important study have collected an impressive array of essays constituting an ethnography of artifact collection in the southwestern Pacific over a period of roughly seventy years. Not content just to discuss objects of wood, stone, and fiber, the essayists have ranged widely over the field, and convincingly include photographs and anthropometric measurements as kinds of artifacts. One essay ironically examines an Australian opportunist’s flaunting of western artifacts (including canned goods, other special foods, medical supplies, hardware, and tools) in a bid to impress other expatriates to offer him a permanent position. Disparate as these essays can be, they are held together by the bookends of Michael O’Hanlon’s substantial and well-designed introduction and an insightful epilogue by Nicholas Thomas, whose 1991 *Entangled Objects: Exchange, Material Culture and Colonialism in the Pacific* is acknowledged as one inspiration for this volume. Footnotes and bibliographic citations are copious: the bibliography for the introductory essay alone contains forty-eight items.

O’Hanlon, author of the 1993 *Paradise: Portraying the New Guinea Highlands*, shows how the collecting of artifacts has had changing meanings over the years, tied to issues of representation and local agency.

Helen Gardner explores the juxtaposition of science and religion in