

Bronislaw Malinowski, *Malinowski among the Magi: "The Natives of Mailu."* Edited with an introduction by Michael W. Young. International Library of Anthropology. London and New York: Routledge. Pp. 355, 34 plates, index. US\$57.50.

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It is testimony to the power of Malinowski's mana as a "founding father" of modern British social anthropology that despite a reaction against his theoretical contributions more than thirty years ago, and widespread feeling of disillusionment following the publication of his field diaries in the mid-1960s, his works have been a staple of the reprint industry and, more recently, the focus of a growing historical and interpretive scholarship. With the publication of this volume, and the anticipated appearance of material originally published in Polish, all the major pieces of Malinowski's oeuvre will have been made available to contemporary Anglophone readers over forty--a qualification necessary because several of them have since reprinting again gone out of print.

"The Natives of Mailu: Preliminary Results of the Robert Mond Research Work in British New Guinea," originally published in 1915 in the *Transactions and Proceedings of the Royal Society of South Australia*, was the first fruit of Malinowski's ethnographic apprenticeship, served over a four-month period beginning in September 1914. The text is re-presented here with admirably comprehensive scholarly care: copies of thirty-four original plates; comments on the changes introduced in the original typescript by several editorial hands (along with a facsimile page); sixty-six supplementary editorial notes commenting on issues raised in Malinowski's text; the full text of a letter written by Malinowski to the Mailu missionary, Saville; a lovely photograph of the mission house (unfortunately, only on the dust jacket); a substantial bibliography of printed and manuscript sources; and a seventy-five-page introductory essay.

Describing it as "an apprentice work, conventionally structured, hastily written, and between the flashes of brilliance, clumsy in style," Young does not present Malinowski's monograph as "a neglected mas-

terpiece, a forgotten classic." Its reprinting is justified rather "by the revival of interest in Malinowski during recent years" and "equally by its intrinsic value as the earliest study of an important cultural group in Papua New Guinea." That value must be left to specialists in the ethnography of coastal New Guinea to judge. For others, the main interest of the book lies less in the text itself than in Young's introductory essay. Writing in the context of a number of recent essays on Malinowski's career (with which he is thoroughly familiar), Young has nevertheless managed to come up with quite a bit of information previously available only in manuscript sources, including some hitherto unconsulted by students of Malinowski's early years, from which he quotes quite copiously.

In addition to the Malinowski papers at both the London School of Economics and Yale, Young has consulted the papers of two of Malinowski's mentors (the Haddon papers at Cambridge University, and the Seligman papers at L.S.E.), as well as those of the Mailu missionary who was the real-life model of one of Malinowski's stock of strawmen (the Saville papers at the Mitchell Library, Sydney), and the Malinowski file in the Australian government archives in Canberra. The latter, especially, is revealing of some of the negotiated complications of what Young calls "The Politics of Publication." Similarly, Young's comparison of surviving original fieldnotes with the published version reveals the extent to which the quickly-written monograph was directly dependent on observations Malinowski recorded in the field--as well as some intriguing instances of "self-censorship," especially in the case of "mildly salacious material." Drawing on several recent essays in the "writing culture" mode, Young also offers a discussion of Malinowski's rhetoric, with some interesting comparisons with the handling of similar material in *Baloma*, which Young suggests is transitional to *Argonauts* in the growing maturation of Malinowski's style.

The latter portion of Young's introduction consists of a discussion of other researches among the Mailu. Regarding the book Malinowski's erstwhile missionary antagonist published in 1926 (for which Malinowski in fact wrote an introduction), Young suggests that "to read Saville . . . is to re-visit the Mailu of Malinowski . . . accompanied by a more lively and discursive guide." In contrast, the Australian National University graduate student (B. L. Abbi) who visited Mailu in the 1960s seems, not surprisingly, to have done better on social organization. A decade later, a prehistorian from A.N.U., investigating the emergence of Mailu as a trade center, provided the basis for an explanation "for the anomalous local group organization described by Malinowski and

Abbi." Young concludes with his own analysis of Malinowski's failure to appreciate adequately the central cultural importance of the "big annual feast" called the *Govi Maduna*.

One might perhaps have hoped for a more systematic consideration of the "colonial situation" of Malinowski's fieldwork, which is here manifest largely through the considerable body of miscellaneous detail offered in the course of treating other topics. Otherwise, Young has brought together about as much as we need to know of Malinowski's maiden ethnographic effort--short of the kind of biographical and intellectual contextualization one might expect in a full-length biography of a man who remains, warts and all, one of the handful of world historical figures in the development of professional anthropology.