James Urry captures a part of her character also in his witty portrait of her 'Jandals'.

As per the memory of the reviewers, some historical corrections are offered for the record. Marilyn Strathern, who has contributed a chapter to this collection, was not actually among the 'pioneer academic staff' (p. xii) at the University of Papua New Guinea in Port Moresby. She was employed by the New Guinea Research Unit of the Australian National University, while Andrew Strathern was Professor and Chair of the Department of Anthropology and Sociology at UPNG. Also, when the request came through to Ann Chowning and Andrew Strathern to provide a paper on possible names for Papua New Guinea's currency (before the new banknotes were created), she and Andrew were given just one evening to produce it, for presentation next day in Parliament. That is how the *kina* and *toea* currency came into being. Banknotes were developed subsequently, and Louise Morauta, along with Ann, Andrew Strathern, and others, was involved in suggesting images for these on an equitable basis of regional representation in the new nation.

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Mace, Ruth, Clare J. Holden & Stephen Shennan (eds). *The evolution of cultural diversity: a phylogenetic approach*. x, 291 pp., maps, figs, tables, bibliogr. London: UCL Press, 2005. (cloth)

This book is probably best described as work in progress, documenting the emergence of a pioneer field. In 1994, Ruth Mace and Mark Pagel originally proposed that phylogenetic comparative methods were essential for testing co-evolutionary hypotheses in cultural and bio-cultural evolution. A decade later, this book represents the state of the art.

If cultures arise from mother cultures by descent with modification, they cannot be considered independent data points. No statistical test of an adaptive hypothesis is valid if the sample includes cultures related in this way. Phylogenetic comparative methods of the kind explored in this book aim to get around this problem by constructing trees specifying ancestral relationships.

How might such trees be constructed? One possibility is to use genetic data. However, humans are an unusually young species with remarkably little genetic variation, so it has proved difficult to succeed with this approach. This book uses linguistic phylogenies because they offer better resolution of sister groups and because linguistic data are available for more groups.

The book is in two parts. The first asks: 'How tree-like is cultural evolution?' Transmission might work vertically, horizontally, or in some admixture of the two. Contributors use a range of empirical studies to examine differences in modes of transmission of cultural traits such as Turkmen carpet designs, artefacts from Papua New Guinea, and basket designs from Native California. Individually modifiable traits (such as the Californian basket designs) may spread more by diffusion across populations than by inheritance within them. Despite this, empirical tests of models of migration routes among Austronesians, on the one hand, and Bantu farmers, on the other, support the editors' fundamental hypothesis that group-level cultural entities including languages are related in a tree-like way.

The second part assumes the validity of phylogenetic approaches and applies them to some of the pivotal controversies that have shaped the discipline of anthropology.

Ruth Mace and Fiona Jordan contribute a valuable study of global variation in sex ratio at birth, producing a complex picture which the authors match convincingly with Darwinian theoretical predictions. In a cross-cultural study of marital wealth transfers, Mark Pagel and Andrew Meade find that monogamous marriage systems are associated with payment of a dowry, whereas such payments are rare or non-existent when marriage is polygynous. Again, the authors are persuasive in connecting such empirical findings with predictions from Darwinian theory.

The penultimate chapter is entitled 'The cow is the enemy of matriliny'. Using data from Bantu-speaking populations in Africa, Clare Holden and Ruth Mace ask whether we can infer a causal relationship between (a) the spread of cattle and (b) the loss of matrilineal descent. Using a language tree to reconstruct Bantu population history, they show conclusively that matriliny plus cattle is indeed a highly unstable combination, destined to change within a few centuries to cattle plus patriliny or mixed descent. They are also able to show that it is the introduction of cattle that occurs first, prior to the collapse of matriliny, indicating the direction of causality.

The authors offer suggestive evidence that the Bantu-speaking populations of east and

southern Africa may have been matrilineal before they acquired cattle. Readers of this journal will recall that this was precisely the argument meticulously set forth in the case of the Thonga by the Swiss missionary and ethnographer Junod – and denounced on spurious grounds by Radcliffe-Brown in his regrettably influential essay, 'The mother's brother in South Africa' (*South African Journal of Science* **21**, 1924). Where Africa is concerned, the matrilineal priority theory of Lewis Henry Morgan and his followers turns out to have been essentially correct.

For good measure, Holden and Mace take aim at a further assumption linked historically with the overthrow of the Morgan-Engels paradigm – the currently still widespread palaeo-anthropological doctrine that 'social organization in early hominids was probably based on associations among male (but not female) kin, like that of most human societies and chimpanzees'. How can such statements be taken seriously when even within a single language group such as the Bantu residence and descent rules are so highly variable? As the authors point out, human social organization changes too rapidly to permit sweeping inferences of any such kind.

The book does have certain shortcomings. Not all the chapters appear satisfactorily polished or edited. There is no author index and the subject index is somewhat thin and unhelpful. But these are minor defects in an otherwise excellent volume. If the methods pioneered in these pages fulfil their promise, they may help restore anthropology to its original mission, enabling us to glimpse the big picture of our species' cultural variability, history, and evolution.

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General

Boellstorff, Tom. *The gay archipelago: sexuality and nation in Indonesia.* xiii, 282 pp., map, tables, illus., bibliogr. Oxford, Princeton: Princeton Univ. Press, 2005. £38.95 (cloth), £15.95 (paper)

The gay archipelago is a fascinating and ambitious study of the lives of *gay* men and *lesbi* (lesbian) women in contemporary Indonesia. Boellstorff addresses recent anthropological interest in cultural interchange and the tradition-modernity/local-global conundrum posed to theory when 'faraway' places increasingly appropriate signs of Western-near culture and knowledge, for example by appropriating *gay* and *lesbi* subject positions and naming men's cruising spots Pattaya and Texas.

The study, born of Boellstorff's long-time academic and activist commitment, is an attempt to transcend existing literature on sexuality and globalization that defaults into the common interpretative binarism that either the world is shrinking towards a uniform Gay Planet of Western-like similitude, or non-Western traditional same-sex practices are resisting the globalizing pressure and remain unbridgeably different and sufficiently 'authentic' objects of conventional anthropological analysis. Boellstorff advocates an intersectional approach to the study of sexual cultures and subjectivities, by focusing on the birth of the modern Indonesian state, thus overcoming the previous regional focus. The question is not whether globalization makes the world more the same or different, but that contemporary complex processes of change are reconfiguring the yardstick by which the grid of similitude and difference is interpreted.

In the section 'Historicity of homosexuality in colonial Indonesia', Boellstorff rejects a clear-cut temporal trajectory connecting present-day *gay* and *lesbi* with 'indigenous' traditional homosexualities. Instead of assuming that the existence of non-normative sexualities in Indonesia's past constitutes present *gay* and *lesbi* identity in embryonic form, or that indigeneity is required for modern phenomena to be authentic and 'really' Indonesian, Boellstorff skilfully documents past non-conforming sexualities, such as the transgender *bissu* and *waria*. He shows that various gendered and sexual practices were widespread, but that they have little in common with contemporary *gay* identity. The question of producing temporal and cross-cultural convergence, while crucial to Western gay culture and ideology, is not experienced as meaningful for most *gay* and *lesbi*; rather it is the importance of national belonging, legitimated by aspiring to be a good citizen through choosing family life.

Gay and *lesbi* subjectivities emerged in the context of the modern postcolonial Indonesia under Soeharto's regime since 1970. The heteronormative ideal family based on an