

In a final chapter, Aoyagi presents her interpretation of the development of Modekgnei. Using the concepts of “anomie” and “deprivation”, she suggests that some people who “experience a decline in their social position” as a result of change will “seek comfort in religion” (p.252). This is a familiar approach that Aoyagi expands by reviewing which groups of Belauans gained or suffered from the sequential changes in colonial rule. She also sets up a grid to frame conditions under which social change might be accepted or resisted, and might result in a new religion. Modekngnei, like other revitalisation movements, she calls a “redemptive” type, in which a “new religion attracts people who become anxious because of anomie and deprivation during a period of catastrophic changes” (p.269), though she points out that Modekngnei was not opposed to culture change, and had no millenarian content.

Modekngnei will continue to puzzle and attract scholars. We seem to have settled on a “revitalisation” approach, but it might be time to revisit Modekngnei in light of newer theories. We do not know why Belau is the only place in Micronesia that saw a long-lasting religion emerge (though shamans responded to culture change elsewhere, and the region’s major anti-colonial revolt occurred in Pohnpei). There is room for an expanded comparative study of colonial politics and religion. Aoyagi mentions, but perhaps does not adequately weigh, the possible influence of Japanese religious belief and practice on Belauans during the period of massive immigration. Perhaps the greatest need is for an in-depth ethnographic study of modern Modekngnei, building upon Aoyagi’s fieldwork which goes some way towards filling this gap.

In conclusion, this is a valuable gathering of much of the information available about Modekngnei. The book suffers from minor editing problems common in a translated volume, but will nonetheless be useful to students of comparative religion (especially religion and colonialism), Micronesian specialists, those interested in indigenous responses to colonial pressure, and students of general topics of resistance and revitalisation in the Pacific.

BENNARDO, Giovanni (ed.): *Representing Space in Oceania: Culture in Language and Mind*. Canberra: Pacific Linguistics, Research School of Pacific and Asian Studies, The Australian National University, 2002. vii + 260 pp., bib., figs, maps. Price: A\$59.00 (paper).

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This volume pursues three major goals. It contributes to “research on space, in particular to the linguistic, mental, and cultural representations of spatial relationships”. It provides “for the first time a survey of the research on space in... Oceania. And it attempts to prove the value of “cross-linguistic and cross-cultural research” (p.1) on the domain of space in an areal survey.

After the table of contents, the list of contributors and the editor's general introduction, the contributions are presented in three sections and followed by a conclusion. The first section of the book is entitled "Language and space". It presents four contributions. Margaret Florey's and Barbara F. Kelly's survey on "Spatial reference in Alune", a language spoken on Seram in Eastern Indonesia (pp.11-46), emphasises that elicited data on spatial reference need to be confronted with data that document their actual use in discourse. Catriona Hyslop's analyses of Ambae, entitled "Hiding behind trees on Ambae: Spatial reference in an Oceanic language of Vanuatu" (pp.47-76); Wolfgang B. Sperlich's article "Inside and outside Niuean space" (pp.77-90), in which he compares Niuean and Tongan prepositions, directionals and spatial nouns; and Kenneth W. Cook's research on "The case markings of Hawaiian locative nouns and placenames" (pp.91-104) provide extensive linguistic data and sophisticated linguistic analyses. All these contributions "highlight the privileged status of nouns over other parts of speech" (p.4) in Oceanic languages.

Section Two, entitled "Space in mind", starts with Bill Palmer's comprehensive survey of Oceanic languages with respect to "Absolute spatial reference and the grammaticalisation of perceptually salient phenomena" (pp.107-57). On the basis of a typology of frames of reference developed by the Cognitive Anthropology Research Group with its director Stephen C. Levinson at the Max Planck Institute for Psycholinguistics, Palmer presents a variety of absolute frame of reference systems in Oceanic languages, emphasises the importance of comparative research and discusses the relationship between language and non-linguistic conceptualisation. Giovanni Bennardo's paper "Mental images of the familiar: Cultural strategies of spatial representations in Tonga" (pp.159-77) introduces a "radial" subtype of the absolute frame of reference. However, the system Bennardo presents is a possible analysis of directionals, but not a frame of reference as defined by the Cognitive Anthropology Research Group. Moreover, his attempt to support his linguistic claim with psychological experiments (also developed by this Group) only shows that his consultants solve non-linguistic problems by remembering certain spatial configurations in an absolute way. However, the proposed principle of radiality is supported by cultural patterns in Tonga and by observations with respect to how Tongans draw maps of their surroundings and their islands. F. K. Lehman's and David J. Herdrich's ideas and observations "On the relevance of point field for spatiality in Oceania" (pp.179-97) are difficult to process. They contrast "point fields"—a notion that regards space as an unbound field defined on any point—with bounded containers as alternative views of space, and they illustrate their ideas with Samoan spatial concepts.

The third section on "Space and culture" starts with Elizabeth Keating's anthropological linguistic paper on "Space and its role in social stratification in Pohnpei, Micronesia" (pp.201-13) that "ties the ethnographic use of space to verbal practices" (p.256). Christina Toren's cognitive anthropological analyses of "Space-time coordinates of subjectivity in Fiji" (pp.215-31) reveal how gender, seniority, and morality are projected onto and expressed by spatial language and by behavioural repertoires. And Anne E. Guernsey Allen's research on "The

house as social metaphor: Architecture, space, and language in Samoan culture" (pp.233-46) shows that the same terms that indicate social relations are used to describe architectural features of the Samoan house and thus highlights the "significant spatial dimensions of spatial cognition and spatial reference in language and nonverbal practice" (p.257).

The volume closes with Janet Dixon Keller's chapter on "Spatial representations of island worlds". Keller critically discusses the contributions to this volume. She "addresses the cultural and conceptual constraints on spatial relations as they are demonstrated in Oceanic systems of thought and practice" (p.6) and rightly points out that the chapters of this volume "strongly support the claim that spatial reference, spatial arrangements and spatial concepts are critical components of cultural events and artefacts" (p.257f.). The reader cannot but agree with her that "this collection of papers sets out several paradigms for future research" and that with this volume "Oceanic regional studies have been given a huge boost that should inspire continuing investigation" (p.258).

The book is well edited. There are only very few shortcomings (such as references that are not updated [for example, the reference to Pederson *et al.* 1997 on p.8] or a few typos [for example, Buhler rather than Bühler on p.155 and "it identity" rather than "its identity" on p.244])—but all this is carping.

In sum, this anthology presents a collection of excellent papers and achieves its ambitious goals. It is a must for every researcher interested in Oceanic languages and cultures, in spatial reference and spatial conceptualisation, and in the relationship between language, culture and cognition.

To end this review I would like to make a personal note: On the first pages of her concluding chapter, Keller politely acknowledges the influence of the research programme of the Cognitive Anthropology Research Group on this anthology. Eight of the 12 chapters of the volume refer to publications by members of the Cognitive Anthropology Research Group, and, moreover, the editor of this volume held a Ph.D. Fellowship with the Group from 1993 to 1995. As one of the first members of Stephen Levinson's research team, I cannot suppress a kind of pride in seeing that our research programme has not only contributed to the initiation of innovative interdisciplinary approaches to the research of spatial reference, spatial representations and conceptualisations, but that we also managed to help set up a framework for researching the relationship between language, culture and cognition within this fundamental domain.