

## BOOK REVIEWS

MARY MAXWELL, *Human Evolution: A Philosophical Anthropology*, London: Croom Helm 1984. iii, 364pp., Appendixes, Bibliography, Index. £9.95.

This synthesis, which makes little claim to originality, is explicitly inspired by E.O. Wilson and puts its emphasis on evolution rather than philosophizing. Perhaps this is just as well, in view of the suggestion (p.337) that

The humanist philosophy which arose centuries ago, through ordinary observation of the human being [sic!] is still very valid and the new science merely corroborates it.

Instead of philosophy, the author presents, at a level somewhat less demanding than in *Scientific American*, a mass of information bearing on the evolution of life, brains, mind, society, etc. Starting with the Big Bang and the Oxygen Revolution, she moves briskly across the biological disciplines, for instance, into split-brain research, child development (Piaget gets 3½ pages), primate social structures, Washoe, hominid fossils, and the spread of cultigens. All but the best informed will learn something: the reviewer was particularly intrigued by the summary of Klima and Bellugi on wit and poetry expressed in the sign language of the deaf.

However, to a social anthropologist, what is most striking about this book is the poverty and insignificance of the reference to his own discipline. *Man the Hunter* appears, and a few names are dropped, but essentially the 'philosophy' proposed is that implicit in the common sense of our own culture. This leads not only to error ('in human society the filling of different jobs is usually controlled by the economic factors of supply and demand' - p.138), but also to a shirking of the serious objections to socio-biology. It is easy to argue that *if* a gene promotes a type of behaviour with kin-selection advantages, then both gene and behaviour will spread; but given the facility with which human behaviour changes with cultural history, it is far harder to show that genes are involved in the behaviour in the first place, in anything more than a merely permissive sense. Sahlin's *Use and Abuse of Biology* (1977) is simply ignored. Finally, no sense whatever is conveyed of the positive contribution social anthropology could make to a realistic, world-historically aware, philosophical anthropology. So long as social anthropologists avoid the larger canvas, the popular demand for syntheses will no doubt continue to be met by writers lacking the relevant background: but in any case, a true philosophical anthropology, of necessity reflexive, might perhaps

be forced to recognise that serious attempts to examine our society's presuppositions from a comparative perspective (e.g. Dumont's *On Value*, 1982) could never really be popular.

The usefulness of the bibliography (solely English-language) would have been increased if the footnote numerals had not been omitted from the text.

N.J. ALLEN

MARTHA C. KNACK and OMER C. STEWART, *As Long as the River Shall Run: An Ethnohistory of Pyramid Lake Indian Reservation*, Berkeley etc.: University of California Press 1984. xvii, 405pp., Plates, Figures, Index, Maps. £26.25.

Pyramid Lake lies near the California border in northwest Nevada and is fed via the Truckee River by Lake Tahoe, which straddles that border. Like other Great Basin lakes, it lacks any outlet, but is subject to extensive evaporation by desert sun and westerly winds, made good every few years by abnormal rains. Until white men came to Nevada, Pyramid Lake was the centre of the hunting and fishing territories of Northern Paiute bands. Fur trappers appeared in the Basin in the 1820s. In 1833 a group of trappers led by Joseph Rediford Walker, finding themselves surrounded by curious Paiutes, rejected peaceable overtures and, fearing a trap, attacked and killed thirty-nine of them. By the 1840s, the Humbolt River in northern Nevada had become a favoured trail for immigrants to California, bringing them closer and closer to Pyramid Lake. The lake was first sighted in 1844 by John C. Frémont, later to be the first, but unsuccessful, Republican presidential candidate (the second was Lincoln). Within twenty years (in 1864) Nevada became a state in the Union. In 1846 the famous Donner expedition tried to cross into California via the Truckee River too late in the season and was trapped for the winter in the mountains. Their cannibalism horrified the Paiute and branded whites in their eyes as consumers of men and land. The discovery of placer gold in California in 1848 brought on the gold rush. In the 1850s gold and silver strikes in Nevada made it a centre for mining, and soon whites outnumbered Indians. Their pressures and activities transformed Paiute ways of life, depriving them of land and resources while pushing them into marginal occupations.

Knack and Stewart describe carefully and strikingly the racism, violence and exploitation to which the Paiute were subjected in the latter half of the nineteenth century. Efforts to found the reservation began in 1859, but its legal status remained uncertain until 1924. The authors continue through to the present their narrative of illegal white encroachment on reservation land, malfeasance by

Bureau of Indian Affairs officials, Nevada legislative manoeuvring to control fishing and water rights, and trickery by Nevada senators to see that Paiute legal rights were not defended. Federal irrigation projects diverted massive amounts of water from the Truckee River, leading to the disappearance of Lake Winnemucca and drastic lowering and increased salinization of Pyramid Lake. By the 1960s fears over the fate of the lake led to multi-sided litigation pitting powerful agricultural interests against the Paiutes and involving the States of California and Nevada. In 1969 Governors Ronald Reagan of California and Paul Laxalt of Nevada met for an hour on a yacht in the middle of Lake Tahoe to resolve the disputes. They proposed that the lake be drained to a level that could be supported by its reduced inflow and that recreational investment be allowed to proceed on the basis of the new shoreline.

This developer's dream was a conservationist's nightmare, for the lake surface would have to be dropped another 152 vertical feet to reach this balance point. The now sparkling lake would become a salt pond in the middle of an ugly barren flat, totally uninhabitable by fish life and thoroughly unattractive to tourists and the recreation-seeking public. This single action would totally destroy for all time any economic potential Pyramid Lake held out to the Paiutes.

Fortunately, both state legislatures were as shocked as were the Paiutes, and the project never took place.

In 1983 the United States Supreme Court overturned a Court of Appeals finding in favour of the Northern Paiutes in a major case involving water rights and also turned down another appeal on their behalf. These decisions capped

The 125-year history of Paiute dealings with Anglo-Americans [which] showed a pattern of weak federal protection of tribal resources and toleration of the loss of land to white farmers, pasturage to trespassing cattle, fish from the lake, and massive amounts of water from the Truckee River, taken by an arm of the Government itself. Indian agents were unable to defend against such encroachments, senators aided and encouraged it, and the Bureau of Indian Affairs blocked tribal self-protection by ignoring petitions and manipulating attorney's contracts.

Stewart served from 1975 as expert witness for the Paiutes in the lawsuit. This book is based on the documentation he collected for this purpose. Knack wrote the book with consultation and verification by Stewart. The result is openly partisan, but considering the record it contains, the Paiutes are due for some favourable partisanship. Besides providing a lucidly written, if depressing account of the course of Paiute dispossession, it also offers a

vivid introduction to an aspect of western American history. The writing is clear and fluent, and the illustrations, documentary notes and index are satisfactory. The printing, paper quality and binding are also pleasing.

R.H. BARNES

WILLIAM BRIGHT, *American Indian Linguistics and Literature*, Berlin etc.: Mouton 1984. xi, 159pp., Maps. No price given.

This book does not provide the comprehensive guide to American Indian linguistics and literature that its title suggests. Instead it reproduces a series of Bright's papers, grouped into two parts, one on American Indian linguistics and the other on American Indian oral literatures. For the most part, they are clearly written, enjoyable and informative to read. Even anthropologists uninterested in linguistics may benefit from Bright's 'Boasian' discussion of diffusionist versus genetic interpretations of language grouping in the first chapter. The next two chapters, on sibilants and naturalness in aboriginal California and on Hispanisms, have a more specialized appeal. The three reviews of place-name dictionaries brought together in the fourth chapter make cogent points about the deficiencies which result when the authors ignore work which has been done on American Indian linguistics.

Most of the second section is devoted to demonstrating the utility of combining the approaches of Dell Hymes and Dennis Tedlock to translating American Indian literature, although the first and last chapters in the section are more general. Tedlock has developed a method of conveying paralinguistic features, pauses, shouts, whispers, chants and tone, while Hymes identifies verses and lines by attention to structural features such as 'sentence-initial particles': 'and', 'so', 'but' and so on. In three chapters, Bright applies both techniques to a cycle of Karok Coyote stories and finds that they complement each other and in fact correspond ninety per cent of the time in locating the basic narrative units. His method of presenting the stories does seem to bring the reader closer to the oral performance and to make them more enjoyable. Chapter five discusses the reasons why the phrase 'oral literature' should not be deemed an oxymoron. The last chapter, on 'the virtues of illiteracy', argues that rather than being limited to formulaic repetitions, as Goody has it, some oral traditions, such as those of ancient India, place emphasis on exact repetition of oral compositions that in some cases require days and nights to recite in full. Bright thinks that we have lost much beside immediacy through literacy:

Non-literate peoples have retained powers of *memory* of a magnitude hard for us who are 'civilized' to comprehend, and...the holding of knowledge in such memorized form may often imply a *deeper* form of knowledge than that held by us who only have 'book-learning'.

Bright concludes with an amusing anecdote in which his cat urinates on John Cage's *Silence*, the point of which readers will have to discover for themselves.

My main complaint about this book is that, especially in the second section, there is too much unnecessary repetition. For example, an entire paragraph in chapter eight repeats verbatim a sentence from the main text and a long footnote of chapter five. Potential readers should also be alerted to the fact that the linguistic material is heavily concentrated on California.

R.H. BARNES

BRIAN V. STREET, *Literacy in Theory and Practice*, Cambridge: Cambridge University Press 1984. xi, 231pp., Bibliography, Index. £19.50/£5.95.

This latest book in the *Cambridge Studies in Oral and Literate Culture* series moves away from the more specific concerns of its earlier works and provides a well-documented account of recent scholarship in the growing field of literacy studies. Brian Street is to be commended for taking on such a task, not least because he draws together diverse theoretical perspectives from the disciplines of social anthropology, linguistics, psychology, history and pedagogy, applying them not only to the analysis of traditional literacies in the case of Iran, but also to modern and radically different literacy campaigns such as those of the United Kingdom and Nicaragua, to mention only two.

Street's argument is that both the research and practice of literacy have tended to assume characteristics of either an 'autonomous' model or an 'ideological' one. The former treats literacy as a neutral skill which has a direct influence on cognitive development and hence indirectly on economic growth. This approach is, he suggests, implicit in the majority of literacy campaigns. The latter is concerned more with the social practice of literacy and its relation to ideology and social structure. It recognises the existence of specific literacies rather than a universal literacy which is isolable and deterministic. Having established the principal features of both models, Street spends the remainder of the book examining ways in which diverse authors and literary

practices assume characteristics of either model. Goody, perhaps understandably, is singled out as the arch-villain of the autonomous model in anthropological studies of literacy; he, in turn, exerted a major influence on 'unwary anthropologists' of the ilk of Clammer (p.6). Amongst development psychologists, the author criticises the work of Hillyard and Olson, and of Greenfield, for the way in which they have isolated literacy as an independent variable, identifying it as a direct cause of cognitive development in the Piagetian sense. He contrasts these 'autonomous' approaches with those of anthropologists such as Finnegan and Parry who stress the relation between oral and literate modes of communication rather than the polarization of orality and literacy. Similar approximations to the ideological model are found, he suggests, in the work of Clanchy and Graff, historians who have charted the development of the social conditions for literacy in medieval England and nineteenth-century Canada.

However, one of the problems with this either/or approach is that it tends to oversimplify an extremely complex area of study. It also assumes that the academic concerns of diverse disciplines are comparable. For better or worse, development psychologists are engaged in quite different kinds of research from social anthropologists, and the degree to which they can be compared in terms of theoretical models is inevitably limited by the intellectual problems they pose.

The first part of the book is an exposition of these models, which Street puts forward in an analysis of major published work on literacy. Why he has chosen to ignore Ong, one of the most influential current writers on the subject, is not immediately apparent; neither does MacLuhan, Ong's intellectual godfather, merit a mention. The second part of the book describes different kinds of literacy practices found in village Iran and is based on the author's own field work there during the 1970s. The third and final part, entitled 'Literacy in Practice', is devoted to an analysis of literacy campaigns. It is only here, however, that we come across a discussion of one of the main third-world theorists on literacy, Paulo Freire. Some might also question the exclusion of the theoretical (and practical) work of the Summer Institute of Linguistics in the field of literacy. Educational linguists such as Pike and Gudschinsky have made a substantial though much criticised contribution to the corpus of literacy theory, while their missionary work with American Indians offers ample material for an analysis of literacy in practice. However, these are the kinds of omissions inevitable in a study of this scope. The importance of the book is that it introduces a fresh anthropological perspective on development and education work. It also presents a challenge to those anthropologists who continue to work comfortably within the notion of pre-literate and literate societies. It ends with a plea for the dissemination of the ideological model amongst literacy practitioners and for a radical reshaping of the classic distinction between theory and practice.

LINDA KING

GILBERT H. HERDT (ed.), *Ritualized Homosexuality in Melanesia*, Berkeley etc.: University of California Press 1984. xix, 361pp., Bibliography, Index, Maps. £20.70.

In *Naven*, Bateson writes that 'when we study a culture, we find at once that the same structural assumptions are present in large numbers of its details'. Anyone who has wrestled successfully with the myriad social facts which comprise an ethnographer's data will concede readily that Bateson's remark makes a good deal of sense. One corollary of the remark (methodologically speaking) is that social anthropologists cannot afford to ignore such aspects of people's lives as sexual activities in their studies. *Ritualized Homosexuality in Melanesia* demonstrates admirably the force of this point.

This collection of essays by nine distinguished contributors - Van Baal, Schwimmer, Michael K. Allen, K.E. Read, Serpenti, Spørum, and Lindenbaum, as well as the editor - consists of a preface by the editor, and nine chapters, each of which addresses ritualized homosexuality or '(RH)' and some of its associated institutions in different but related forms of life in Melanesia. Herdt's introduction to the study of '(RH)' in Melanesia sets the tone for the essays which follow by devoting most of it 'to clarifying both what we do and do not know about it' (p.5). The bibliography is extensive and will doubtless prove useful to workers on this and related topics in other parts of the world. The index is serviceable, and the maps are clear and helpful. The book has been produced excellently.

The editors of *JASO* (it was suggested to them by one interested subscriber) might well earmark *Ritualized Homosexuality* for review either by a Melanesianist or by a homosexualist. In the absence abroad of Dr MacClancy (who worked in Vanuatu, of course), the present writer (not a Melanesianist) was asked to review the book. In the event, and as was predictable, there is no reason why this book and the studies which comprise it should be of especial interest to social anthropologists who have sexual relations with people of their own sex; any more than women's social anthropology (so to say) should appeal especially to women, or details of Balinese sartorial conventions, for example, should appeal more to fashion designers and retailers than to social anthropologists.

From the point of view of this reviewer as a very junior social anthropologist, the book makes three points which are worth noting particularly, though much else could be mentioned, of course. The first point is the matter of analytical terms. Readers of *JASO* may well find reference to this topic tiresome, for many are well aware, surely, of the arguments which maintain that the categories of our ordinary, everyday language do not have the steadiness which scientific analysis requires. This reviewer's impression, though, is that the cogency of the arguments for such a view (which seem to him to be beyond reasonable doubt) is far from generally accepted. These studies, like the title of the book, refer to what is 'homosexual', but Herdt and the other contributors make it clear that 'in Melanesia, our Western norms do not apply; males who engage in

ritual activities are not "homosexuals," nor have they ever heard the concept "gay" (p.x).

The situation is a little paradoxical, though. The 'sexual' acts studied in this book are not performed by 'homosexuals', though the adjective *homosexual* is used. The reason for this usage is that 'as a simple modifier, *homosexual* is preferable and more accurate than any other, since these societies permit sexual penetration and insemination between people of the same sex', i.e. '(RH)'. *Bisexual* is also inaccurate to describe these people or their homoerotic acts: 'Typically, (RH) groups often forbid heterosexual contacts during the *same* period when boys are being inseminated by older males; and the younger insertees are strictly separated from females and are only allowed sexual contacts with superordinate males after initiation' (pp.7-8). So, if ordinary language is used, it can operate only after being defined in terms of social facts. This goes also for 'social inequality' and such related terms, a drawback which *symmetry* (for instance) does not have.

The second noteworthy point is, again, one which many social anthropologists, especially those versed in the Dutch literature about Southeast Asia, would most probably find incontrovertible: that what might be termed myth, ritual, religion, and social organization often constitute a whole, the unity of the aspects of which is recognised and acted upon to the benefit of an analyst's study. This point has been demonstrated time and again in work on Southeast Asia, and the essays in this book reinforce the point. It is much to be hoped that these essays prod those who maintain - in the face of all the evidence to the contrary - that such holism is indefensible into adjusting their dogmatically taken position. This adjustment will require partially that social facts be given their due weight by analysts.

Thirdly, the studies, and especially Herdt's introductory essay, demonstrate again that the notion of a 'culture area' can be useful to social anthropological enquiry. This notion, under the guise of a 'field of ethnological study' (*ethnologisch studieveld*), was articulated in detail by J.P.B. de Josselin de Jong at Leiden in 1935 (*De Maleische Archipel als Ethnologisch Studieveld*, Leiden). This field is an area with a population which appears to be sufficiently homogeneous and unique to form a separate object of ethnological study, and which at the same time apparently reveals sufficient local shades of differences to make internal comparative research worthwhile. Herdt's analysis, based upon an acceptance of the 'culture area', turns up the provocative conclusion (among many others) that the customs which constitute the 'sociocultural forms and ecological distribution' of (RH) are not shapeless or random. Rather, 'these customs belong to an ancient ritual complex manifested primarily in non-Austronesian-speaking groups of the western region of Irian Jaya and associated fringe areas, and some northeastern Melanesian island societies' (p.54). It should be borne in mind, though, in this reviewer's judgement, that comparison on this scale, in various parts of the world, is only a first step. Finally, if social anthropology is going to have something interesting to say not just about society but about humankind, then



comparison is not to be restricted to any area less than world-wide. By proceeding cautiously, moreover, and with sceptical scrutiny of the technique and tools of analysis, such comparison can demonstrably avoid the difficulties which are apparent in comparativism of the kind which Frazer employed.

From the point of view of a homosexualist, this reviewer (as he has mentioned already) finds nothing in this book which strikes him as especially interesting and important because of the fact. A general question which is raised in the book, though, perhaps bears some reflection; as Herdt puts it, 'I must end by expressing my bewilderment at an anthropology that has ignored their [the rich inter-linkages and ideas presented in the essays through comparative ethnography] theoretical importance for so many decades' (p.73). Read, in 'The *Nama* Cult Recalled', suggests that the centuries-old Western view that 'homosexual practices [are] foremost among behaviors that are contrary to nature' has both bedevilled and inhibited anthropological studies of homosexual behaviour. Most anthropologists were, and are, Western males. 'Almost certainly, Western ideology and a male bias have contributed to placing homosexual behaviors into the recesses of the anthropological closet' (p.214). It is, though, a moot point whether these circumstances have not inhibited also their studies of human sexuality in general (cf. p.216).

A point raised by Read (p.215) is 'Why...did Evans-Pritchard delay so long (almost thirty years) in reporting in the *American Anthropologist* [1970, pp. 1428-34] institutionalized male homosexuality among the Zande?' Jeremy Coote comments (personal communication to this reviewer) that much of Evans-Pritchard's material concerning many aspects of Zande life was not published until thirty or forty years after his field work. For instance, *The Azande: History and Political Institutions and Man and Woman among the Azande* were both published in the 1970s. 'It seems hardly surprising,' writes Coote, 'when this material had to wait so long to be published, that that on Zande homosexuality had to as well.'

Furthermore, in his *Introductory to Witchcraft, Oracles, and Magic* (Oxford 1937), Evans-Pritchard explains that he does not include 'more than a few introductory notes on Zande institutions other than those dealt with in this book because... [*inter alia*]... Professor and Mrs Seligman had the full use of my material in writing in their *Pagan Tribes of the Nilotic Sudan* just such a chapter as might be needful here' (p.3). Thus there is a perfectly straightforward discussion of male homosexuality among the Azande at pp. 506-7 of the Seligmans' book. Female homosexuality in Zande is discussed in *Witchcraft, Oracles, and Magic* (pp.56-7). It is therefore clear, as Coote comments, that Evans-Pritchard did not delay reporting institutionalized male homosexuality among the Azande.

Finally, a question: why should it be that the penetrated partner in sexual intercourse (oral, vaginal, and anal) appears nearly universally to be disvalued relative to the penetrator, even when the latter may be younger than, may take an inferior physical position to, and may be more 'passive' than the former; and this, when the parties may both be either male or female?

E. MILINGO, *The World Between: Christian Healing and the Struggle for Survival* (edited with an Introduction, Commentary and Epilogue by Mona Macmillan), London: C. Hurst 1984. vi, 138pp. £7.95.

Emmanuel Milingo was for fourteen years Roman Catholic Archbishop of Lusaka, Zambia, before being recalled to Rome in 1982 to 'silence the controversy which had arisen over his pastoral methods'. In 1973 he discovered that he had gifts of healing and of the casting-out of devils. He was ordered by the Secretariat for the Propagation of the Faith in Rome to stop his healing ministry in 1974, but people continued to follow him, and he felt compelled to carry on. The prophetess Alice Lenshina had some years earlier been the moving force behind an important breakaway movement from the Church in Zambia, but it was not Milingo's intention to lead a similar secession. The extracts from Milingo's booklets, which have been brought together by Mona Macmillan, provide an account in his own words of his attempts to remain within the Church without denying the validity and importance of his gifts.

The editor has interspersed the extracts with useful historical and anthropological material, which provides a background to the 'case' of Milingo, and to the problems of translation involved in the discussion of words like 'spirits' and 'devils'. In a collection of this kind, it is not surprising that a number of things remain unexplained, such as the reasons for some of the wilder accusations made against Milingo. But the work is essentially apologetic and devotional and, because of the nature of Milingo's gifts, provocative in its challenge to the established church. As such, it is an interesting ethnographic contribution to the subject of Christianity in Africa.

It is hardly surprising that an African archbishop should be concerned with healing and with the casting-out of devils, or that he should regard healing as a holistic process. But it is the living reality of the spirits, which almost leap out of the pages, which must have caused confusion and embarrassment in Rome.

The Archbishop shows a reluctant but inevitable acceptance of his gifts, and his compulsion to exercise them appears at times to be outside his control. His case is an example of the kind of controversy long argued in the Christian Church, and one which concerns the nature of prophetic authority. The gifts themselves may be available to many, but their validity as representative of the divine life in the person who uses them can only be confirmed by the Church and the community. There is a very fine line between the divine and the diabolical.

The struggle represented in these extracts belongs both to the Church and to Milingo. The Church has rejected the authenticity of the gifts, and in doing so, rejects certain aspects of African religious experience. An archbishop whose 'spirits' have refused to be exorcised by the longstanding process of conversion and priesthood cannot easily be accommodated within the Church.

Nevertheless, Milingo's descriptions of his ministry are very reminiscent of the primitive Christianity of St Mark's Gospel, which depicts the relentless pursuit of Christ by those with devils

to be cast out, and his reluctant limitation of these activities because of their demands on him. Milingo is fully aware of these parallels, and in addition draws on the devotional and scriptural evidence that points to himself as the typological rejected prophet.

Milingo's articulate theological treatise is a plea for a more African-centred Christianity, but not just for Africa. His main theme is the creation of a ministry of healing which invites a response from the spirits. He suggests that this particular kind of ministry may have relevance for the whole world in its present state of spiritual crisis.

The title of the book, *The World Between*, refers to the spirit world, but Milingo is himself very much 'in between'. He received a Catholic education not only in Zambia, but also in Dublin and Rome. He has read some anthropology. In his writing, he makes use of the African christological approach, in which typologies from an assumed African theological constellation are incorporated into the Christian paradigm: hence Christ the medicine-man, Christ the diviner and, for Milingo, Christ the 'elder'. But he is critical of Western Christianity and of the West. He says that many Africans have returned from Europe, their faith abandoned, because Europeans had turned out to be so different from the high expectations of them. He adds that for some in Europe, the query, 'What good can come out of Nazareth?' could be replaced by 'Africa?'. He stresses that 'We still have to struggle to present the needs of Africans in the church', and cites the Kenyan nun who said 'We leave Him in church on Sunday and ask our ancestral gods to accompany us for the rest of the week'. God is equated with 'European', and is, moreover, considered too remote to deal with the problems of ordinary Africans.

The extracts in the book in no way challenge the existing political order, but they do provide some criticism of the present state of the Church in Africa. He says that those now in power are themselves the products of a Christian (often Catholic) upbringing and education, and yet they have 'imprisoned' the Church and its officials, who have to flatter those in high office for survival.

Milingo can be regarded as a 'sign' that has come out of Africa, but one that remains contained within the edges of the Church. He is a reminder that the Christian Church has remained unbending in its attitude towards its loyal African converts. It seems stubbornly to refuse to learn from other experiences. Milingo refers to 'God our mother' and evokes the idea that the Church's rigid rejection of the female claim to priesthood can be paralleled with its reluctance to accept the prophetic voice of an African priest. In both cases, the challenge comes from things associated with the Church's 'darker' past - the temptresses, witches, unruly spirits and magic still hovering threateningly on her boundaries.

## OTHER NOTES AND NOTICES

ELIZABETH CARMICHAEL, STEPHEN HUGH-JONES, BRIAN MOSER and DONALD TAYLER, *The Hidden Peoples of the Amazon*, London: British Museum Publications 1985. 94pp., Bibliography, Figures, Photographs, 8 Colour Plates. £4.50.

This booklet has been produced to accompany the exhibition of the same name that is currently being staged at the Museum of Mankind. It is well produced and illustrated with numerous photographs and colour plates. The text consists of three pieces, the first, a general survey of the Amazon region of Lowland South America and its native inhabitants by Elizabeth Carmichael, which also acts as an introduction to the exhibition as a whole. The second part, by Brian Moser and Donald Tayler, is a shortened version of that section of their 1965 travel book, *The Cocaine Eaters*, that deals with their visit to the Tukanoan Indians of the Northwest Amazon. Unfortunately, the editing has not been done all that skilfully, and this version flows nothing like as smoothly as the original. In the final part, Stephen Hugh-Jones also writes on the Tukanoan peoples, focusing attention on the longhouse, a microcosm of their universe.

The Northwest Amazon receives particular emphasis in this book, and that is in keeping with the exhibition. Although there are items from all over Amazonia on display, the climax of the exhibition is a reconstruction of a Tukanoan longhouse. This has been impressively done, and the authentic atmosphere is heightened by background noises of village and jungle life. The exhibition will be open for at least another year and deserves a visit. For those who know little about Amazonia, it is worth reading the accompanying booklet in advance.

P.G. RIVIERE

OXFORD UNIVERSITY ANTHROPOLOGICAL SOCIETY

In Trinity Term 1985, the O.U.A.S. held a series of eight lectures under the title 'Art and Anthropology' in conjunction with Wolfson College, Oxford, who provided the venue and very welcome financial support. The series was organised by Jeremy Coote and Anthony Shelton as a follow-up to a series of seminars on the same theme which they had held the previous term at the Institute of Social Anthropology. All the lectures were exceptionally well attended, with a consistent average audience of 70-80 people, an undoubted success for this new departure in the Society's activities. The organisers hope to secure publication of both the lectures and the preceding term's seminars in a volume under their joint editorship.

R.J. PARKIN  
Secretary, O.U.A.S.

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- BAKER, Houston A., *Blues, Ideology, and Afro-American Literature: A Vernacular Theory*, Chicago and London: University of Chicago Press 1984. xii, 220pp., Index. £20.95.
- BURU, M.M., S.M. GHANEM and K.S. McLACHAN (eds.), *Planning and Development in Modern Libya*, London: Society for Libyan Studies/Wisbech: Middle East and North African Studies Press 1985. x, 229pp., Index, Maps, Figures. £19.00.
- Cambridge Anthropology*, Vol. IX, no.3.
- DUERR, Hans Peter, *Dreamtime: Concerning the Boundary between Wilderness and Civilization* (transl. Felicitas Goodman), Oxford: Basil Blackwell 1985. xii, 370pp., Bibliography, Index. £17.50.
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- HARRIS, Marvin, *Culture, People, Nature: An Introduction to General Anthropology*, New York etc.: Harper & Row (4th edition) 1985. xv, 521pp., Glossary, Bibliography, Index, Plates, Diagrams, Illustrations, Maps. £29.25.
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- LEVI-STRAUSS, Claude, *The View from Afar*, Oxford: Basil Blackwell 1985 [1983]. xvi, 288pp., References, Index. £19.50.
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