

BOOK REVIEWS

ROGER SANJEK (ed.), *Fieldnotes: The Makings of Anthropology*, Ithaca and London: Cornell University Press 1990. xviii, 429 pp., Bibliographies, Index, Photographs. \$42.50/\$12.95.

JOHN L. WENGLE, *Ethnographers in the Field: The Psychology of Research*, Tuscaloosa and London: University of Alabama Press 1988. xxii, 197 pp., References, Index. No price given.

It is said that when two anthropologists who have worked on the same society meet they make every effort to avoid speaking to each other in the language of their field research area. The reason seems to be that linguistic competence offers an uncomfortable 'objective' index of how well one knows the given society. There lurks a paranoid fear that each grammatical error, every lapse or misuse of vocabulary, will be taken as an incriminating sign of limited understanding, of inadequate fieldwork, in short, of a botched job.

Similar things could be said about fieldnotes. How many of us would happily make ours readily available, filled as they are with evidence of embarrassing culture shock, puerile understandings, lack of rigour, all recorded in disgracefully unpolished, boring prose? Fieldnotes, every bit as much as linguistic ability, are an 'objective' indicator of competence, with the one advantage that they can be stored under lock and key at home, or even 'lost'. Little wonder then that fieldnotes have for so long been one of the more mysterious areas of anthropological practice. Students are rarely shown them, much less instructed on how to keep them, but are instead expected simply to 'get on with it' when their turn comes to go to the field.

Roger Sanjek's *Fieldnotes*, with contributions from more than a dozen American anthropologists, is designed to remedy this situation, and it is fittingly dedicated to 'the next generation of ethnographers'. This accurately recognizes who this volume's most interested readership will be. Post-fieldwork anthropologists will have derived most of the volume's insights from experience, but students and others preparing to enter the field will find in it plenty of reassuring observations. For example, Jean Jackson's survey of seventy anthropologists (mostly from the East Coast of the USA) exposes the considerable variation in what people consider fieldnotes to be. Some included only descriptive notes taken in the field, while others extended the term to cover recordings, transcriptions, photographs and virtually anything else of informative value deriving from the fieldwork experience. This then raises a contrast with memories. If one recalls something months after returning and writes an additional page into a field notebook while seated at a desk in Oxford say, does this qualify as a fieldnote? Are headnotes fieldnotes? One respondent to the survey simply replied, 'I am a fieldnote.'

Fieldnotes can profitably be viewed according to theories of orality and literacy. They are written down and thus fixed, although they constitute an unusual sort of text since author and audience are generally one and the same person. One consequence is that fieldnotes are only fully intelligible to the individuals who write them. Lutkehaus's account of her use of Camilla Wedgwood's fieldnotes, in preparation for her visit to Manam Island thirty-five years after Wedgwood's, clearly shows up the difficulties, though she also had some unexpected advantages as she was slotted into the local society as Wedgwood's categorical granddaughter.

While fieldnotes are fixed, headnotes can change as a function of memory, fieldsite revisits and intellectual maturation. One of the problems, then, is that order may be achieved in the form of a definitive analysis of a society only to be contradicted by the 'facts' recorded in one's fieldnotes. As Lederman observes, fieldnotes are dangerous because they threaten to contradict one's confident ethnography.

There was some disagreement among contributors as to how 'raw' the data of fieldnotes actually are. Plath views them as very raw indeed and of a completely different order from the 'write-up' (i.e. the resultant ethnography). Clifford, by contrast, maintains that the very ideas of 'raw data' and 'fieldnotes' are just constructions, albeit central to anthropological practice since Malinowski. They create the all-important spatial dichotomy between here and there, data and theory, upon which modern ethnography is predicated. He contends that everything anthropologists write in the field is in fact already structured—partially 'cooked'—on account of the training and theoretical questions with which anthropologists enter the field. Fieldnotes thus already possess many of the traits of finished ethnography.

Ottenberg describes how his supervisor, Melville Herskovits, commanded him to send back his typed fieldnotes every few months and how he resented this intrusion and often felt anxious about the resultant criticisms (which he later learned were written by Herskovits's wife). Throughout graduate school he was reduced to feeling that fieldnotes were part of his intellectual childhood, an anthropological infancy with the Herskovitses as parents, one in which he was made to feel dependent emotionally and psychologically for approval.

This theme of fieldwork as rite of passage is the primary topic of Wengle's *Ethnographers in the Field*. For this book he interviewed in depth a handful of American anthropologists to elicit their experiences during fieldwork. To this he adds one chapter analysing Malinowski through information provided in his diary and one chapter considering the pseudonymous German-Canadian anthropologist Manda Cesara on the basis of her published personal account of fieldwork in *Reflections of a Woman Anthropologist*. Wengle's unexceptional contention is that fieldwork is a rite of passage personally, as well as professionally. Fieldworkers' experiences of loneliness and isolation are in all cases 'identity-dystonic', meaning, as far as I can see, that they are plunged into alien situations where they cannot simply be themselves. He is particularly interested in his informants' fantasies, as

well as in the practices in which they engaged in order to preserve their sense of self (including, in one case, the use of a vibrator powered by a transformer).

One American woman researching in a northern European fishing village took the trouble of bathing every morning in a plastic tub in front of the fire: 'atypical by local standards. But still, I did, every day, because it's American to do that.' This may seem ludicrously extreme, but Wengle coherently argues that such familiar practices as dressing for holidays or for certain meals, storing certain foods, reading novels, and eagerly meeting up with compatriots even though they are not of the type with whom one would normally keep company, are all examples of identity maintenance in the face of fieldwork.

His enquiries into his informants' dream and fantasy worlds provide unusual materials, even if the general theme of these has to do, unsurprisingly, with family and loved ones 'back home'. The question arises if all of the time and effort directed at identity defence affect the collection of data and the eventual writing of ethnography. Here the author shies away from any rigorous attempt to draw correlations or conclusions. In the case of Malinowski he briefly hazards the opinion (in a footnote) that *Sex and Repression in Savage Society* 'cries out to be read as (auto)psychobiography'.

Like *Fieldnotes, Ethnographers in the Field* will appeal most to students contemplating, or better still, doing fieldwork. It will help them prepare for what fieldwork holds in store emotionally. I found the psychological terminology hard to swallow, but the book does have the virtue of being brief and, in the middle chapters, devoted in the main to original narratives. This brevity distinguishes it from *Fieldnotes* which, swollen by five separate contributions from its editor, is about 150 pages too long.

CHARLES STEWART

WENDY JAMES, *The Listening Ebony: Moral Knowledge, Religion, and Power among the Uduk of Sudan*, Oxford: Clarendon Press 1988. xvii, 391 pp., Glossary, Select Bibliography, Index, Maps, Illustrations, Figures. £40.00.

This book, the promised account of Uduk religion, ritual and healing, signposted in Wendy James's earlier account of the Uduk in *'Kwanim Pa: The Making of the Uduk People* (Oxford, 1979), will surely take its place alongside *Nuer Religion and Divinity and Experience* as a classic of African religious ethnography. It is characterized by meticulous ethnographic detail, a sensitivity to historical context and a deep respect for the subjects of the study. James is scrupulous in recording and acknowledging the circumstances and limitations of her contacts with the Uduk, seeking to avoid generalizing from conversations with particular individuals and the temptation to present her own interpretations as universal truths. The

effect of many different, contextualized accounts is to present a picture of Uduk society, behaviour and belief as a dynamic force. There is a recognizable structure that acts upon, but is also constantly remodelled by, individuals within that society.

An 'Introductory Essay' outlines some key features of Uduk ethnography and gives a brief historical and geographical sketch of their territory. The methods of analysis and presentation stem in part from the nature of the material. Uduk ethnography simply will not yield a structural-functional account of a people with a coherent, discrete cosmos. There is no 'seamless whole' that can be taken as a working model of 'culture' (p. 3). Competing sources of power provide the framework for an analysis of Uduk moral and religious systems. This necessitates looking, as the Uduk themselves do, at the peoples and events outside their immediate language group and territorial area. Peoples who do not quite so obviously occupy an area of competing and shifting political and intellectual claims nevertheless form part of a wider system, and James's account provides an analytical model that does justice to this wider context and to the role of individual agents: 'not only do the small language communities receive ideas from powerful neighbouring or encompassing civilizations, but the people themselves appropriate and modify, and they respond intellectually, emotionally, and politically to some extent within the terms of reference offered them' (p. 3).

The Uduk present an assorted jumble of Islamic, Christian, Nilotic and more local ritual practices and conceptual systems. These various religious groupings do not, however, give rise, either historically or in the present, to firm or absolute divisions within Uduk society. They can rather be viewed as a palimpsest on which an underlying and more unified 'moral knowledge' can be discerned. The term 'moral knowledge' refers to implicit certainties about human experience, from which the Uduk's response to imported religion stems (p. 4). It should not be thought of as 'a rigid and enduring system of encoded prescriptions for behaviour. It indicates rather the store of reference points from which a people, as individuals or as a collectivity, judge their own predicament, their own condition, themselves as persons' (pp. 145-6).

The book is structured in three main sections. Part one, 'The Archive of a Hunting People', describes the Uduk understanding of themselves as a forest people, the source of much of their language, imagery and conceptual world. In a postscript to this part, James looks at recent philosophical debates about the role of the person and at the distinction between morality and religion in the light of the Uduk material. Part two, 'The Claims of High Theology', details the interaction between Nilotic prophets, members of the Protestant fundamentalist Sudan Interior Mission (SIM) and the Uduk. In the postscript to this section, Uduk encounters with and reactions to Islam are discussed briefly.

A fascinating and sensitive account of the problems faced by members of SIM in translating the Bible into Uduk highlights the distinctive role of their particular brand of Christian theology. Considerable emphasis was placed on 'work with paper', i.e. literacy and education for reading the Bible, and on verbal statements of belief, confession and repentance. It would probably be hard to find a people

in the Sudan for whom this approach could have been less familiar, for Uduk cults, many of which cross linguistic boundaries, are 'celebrated through symbolic action, movement, and music, rather than defining themselves in the explicit instructions and formulae of the word' (p. 219). The language consciously chosen by the Bible translators, who worked with Uduk converts on the vernacular terms to be used, is strongly dualistic, stressing notions of purity and impurity, good and evil, world and spirit, alien to Uduk thought. The missionary notion of God emphasized God's separation from humankind, and SIM theology stressed the separation of believers from non-believers, both in this life and in the world to come. Uduk traditional belief, in contrast, makes no distinction between the source of life and the life force in individuals and in the world at large. Rather than dividing the dead into those who dwell in eternal bliss and those in eternal darkness, Uduk see the next world (unlike the present one) as 'an earthly place close to home where all would be joined together again' (p. 229).

The expulsion from the Sudan of Western missionaries in 1964 led, after a period of stagnation, to a series of Christian revivals, prompted to some extent by a belief that Christ's second coming was imminent, but also by an accommodation to Uduk indigenous ideas and customs under the guidance of an Uduk pastor. James also records that the story of a dead and resurrected Christ holds considerable power for the Uduk, and finds echoes in the life of Leina, a prophet from the neighbouring Meban, who is also a focus of ritual action.

The third section of the book, 'The Ebony Speaks', describes the spread of the 'ebony order' among the Uduk and its place in divination and healing. The success of the movement is linked to its appeal to 'the wild', which resonates with older Uduk understandings of the natural world and human order. Aloysius Pieris has correlated the success of a 'metacosmic' religion, which moves away from its point of origin, with the degree to which it is able to accommodate the older 'cosmic' systems it meets (see *An Asian Theology of Liberation*, Edinburgh, 1988). Although the ebony order would not fit into Pieris's 'metacosmic' (world religion) category, his thesis is equally valid in this case of religious acculturation. The ebony order has obviously resonated strongly with Uduk 'cosmic' consciousness, enabling a new synthesis to become established.

An epilogue points to the role of women as guardians and repositories of the older 'moral knowledge'. They are marginal to the various religions and cults, which seek primarily to recruit young men, and through their kinship networks link representatives of the different religions. It is through women, therefore, that the largely implicit Uduk moral community exists and is held together, perpetuating their existence as a small people surrounded by more powerful neighbours.

FIONA BOWIE

JOHANNES FABIAN, *Power and Performance: Ethnographic Explorations through Proverbial Wisdom and Theatre in Shaba, Zaïre* (New Directions in Anthropological Writing; gen. eds. George E. Marcus and James Clifford), Madison and London: University of Wisconsin Press 1990. xix, 291 pp., Bibliography, Index, Maps, Figures. £15.95.

Johannes Fabian's new book is both an attempt to portray ethnography in a reflexive and non-interpretative manner and a treatise on the theoretical and methodological implications of such an endeavour. The work deals with a contemporary Zairean theatre group, Le Troupe Théâtrale Mufwankolo, based in Lubumbashi. In following this popular drama group through the creative vagaries of conceptualizing and performing a work of dramatic art, by means of various meetings and rehearsals, culminating in a filming and televised broadcast of the play in a local village, the author hopes to demonstrate as closely as possible the ethnographical antithesis to 'traditional' value-laden anthropology.

After preliminary ruminations upon the proper course that the 'New Ethnography' should take (more on that below), Professor Fabian begins his chronicle with a consideration of a proverb-like expression, *le pouvoir se mange entier*, that he had encountered during an earlier stay in the same geographical vicinity whilst engaged upon another fieldwork project. Not only is this sententious phrase rendered solely in the former colonial language, but it is found to have no direct translation in the various local indigenous languages and a shifting and amorphous meaning for those asked to explain its import and bearing upon the peculiar nature of 'power'. The phrase, then, becomes the subject of the theatrical group's next recorded performance.

In certain ways the subject of 'power' and 'power relations' infuse the pages of this book, albeit as interpretatively supplied by the reader. Hierarchy and negotiation are demonstrated in the way in which the play is gradually pieced together and shaped under the active participation of the group's senior and junior members. The 'content' of the filmed dramatization takes place in a 'traditional' village under 'traditional' headmanship. In fact, the performance is 'about' chiefly authority and responsibility.

Also, there is always the metonymic reminder that the nationally broadcast version of the play will be interpreted by the viewing audience in such a way that its subject-matter will be scrutinized against the prevailing system of power in the country. In true Solomonic fashion the actors have to exercise utmost discretion under trying circumstances in choosing dramatic material to present before a politically astute audience, as well as in determining the eventual outcome of its plot. This subject of power, although prominently displayed in the title of the book, is in my view only a subtheme of it.

The book is really about how to approach the subject of cultural knowledge and the epistemological foundations of such an approach. In Fabian's opinion, a diffuse view of the 'core of cultural tradition' is permitted through the mediation of knowledge by actual performances, an acting out, as it were, rather than a

discursive commentary on social life. Fabian also takes pains to avoid the theoretical pitfall of interpreting these 'displays' of 'cultural tradition', providing instead step-by-step verbal transcriptions of the events leading up to the final televised version of the play. The series of meetings and rehearsals that culminate in the last enactment are felt, correctly, to be every bit as legitimate and important as cultural performances and/or demonstrations of cultural praxis, as the final statement.

If the reader is inclined to look for an application of performance theory (if I may take the liberty of labelling it in so grandiose a fashion), or a discussion of the aspects of verbal poetics inherent in such modes of creative and artistic behaviour, he or she will not find it. Rather, the author would feel (I think due to an extreme reading of such studies) that these considerations are but empirically based and, as a consequence of harbouring theoretical biases, politically naïve.

To some extent this is true, but the honourable quest for hermeneutic 'purity' must be set against what I feel is an inadequate attempt to marry an overt discussion of the role and method of ethnographic enquiry and presentation with an actual ethnographic context and record. Perhaps this is, in fact, the challenge for the 'New Ethnography' and its proponents (whose arguments are in most cases completely justifiable). In this the author is, therefore, constrained to present an anaemic 'noninterpretation' of a potentially exciting subject for study and analytic scrutiny.

GREGORY VAN ALSTYNE

DAVID N. GELLNER, *Monk, Householder, and Tantric Priest: Newar Buddhism and its Hierarchy of Ritual* (Cambridge Studies in Social Anthropology 84), Cambridge etc.: Cambridge University Press 1992. xxiv, 428 pp., Bibliographies, Index, Plates, Figures, Tables. £50.00/\$79.95.

Everywhere in South Asia religion is a complicated matter, but nowhere more so than in the Kathmandu Valley of Nepal, where Buddhism and Hinduism are thoroughly intertwined. For many Nepalis, as well as their observers, it has often been impossible to decide whether they are really Buddhists, Hindus or both, though there has been a definite tendency to label a large proportion of the people as Hindu and to identify their religion as just another variant of Hinduism. One of David Gellner's principal aims in this monograph is to clarify the situation and to show that 'Newar Buddhism'—'the traditional Mahāyāna and Vajrayāna Buddhism practised by the Newars' (p. 5), who make up the ethnic group most closely identified with the Kathmandu Valley—stands somewhere between Hinduism and Theravada Buddhism as practised in Sri Lanka and Southeast Asia, but also differs from both of them.

Gellner carried out fieldwork in Lalitpur, the most Buddhist city in the Kathmandu Valley, and concentrated on religion, especially on the rituals that are the heart of highly ritualistic Newar Buddhism. Gellner's material on ritual is particularly impressive, both in its detail and in his grasp of the overall logic, which owes much to his enviable ability to make good use of indigenous texts. Except for some jarringly convoluted sentences (which could have been corrected by better copy-editing), the book is clearly written and organized, even if the sections on ritual may prove to be heavy going for non-specialists. Whether Gellner is always accurate in his reading of Buddhist material I cannot properly judge, but he is rarely mistaken about Hinduism, and he is particularly right to stress, in his subtle discussion of the relationship between the two religions in Nepal, that whereas Hinduism can easily accommodate Buddhism as a lower form of itself, the reverse is not true.

The leading subjects of Gellner's study are the Vajrācāryas and Śākya, the Newar Buddhists, who are pre-eminently monks, though they are also married householders; Vajrācāryas also act as priests. Contrary to much received wisdom, the distinction between monks and householders does not define that between Buddhists and Hindus. Within the Newar caste system, as explained in chapter 2, Vajrācāryas and Śākya together constitute a high-ranking Buddhist caste positioned alongside the Hindu Brahmans and Śreṣṭhas; the other, lower castes include Maharjans and the rest of the ordinary Newars, who are not unequivocally identified as Buddhist or Hindu. Chapter 3 discusses the relationship between Buddhism and Hinduism, and chapter 4 examines the basic notions of Newar Buddhism, including the distinction between the Three Ways: the Disciples' Way (Śrāvākayāna), the Great Way (Mahāyāna) and the Diamond Way (Vajrayāna)—the last (and highest) being an esoteric path within the Great Way. Chapter 5, which looks at the basic rituals of Newar Buddhism, contains an exemplarily clear analysis of the fundamental rituals, themselves made up of a patterned series of elementary ritual actions, out of which more complex rituals are constructed. This analysis, suitably adapted, could usefully serve as a model for comparable analysis of Hinduism's basic rituals as well.

The bulk of Gellner's monograph comprises a detailed description and analysis of the monastic ideal in the Disciples' Way (chapter 6), the Buddhist householder and the *guthis* (socio-religious associations) in the Great Way (chapters 7 and 8), and the priesthood and the Tantric deities' cult in the Diamond Way (chapters 9 and 10). A level-headed discussion of the place of Tantra in Newar Buddhism, and its contemporary decline, follows in chapter 11; and there is a short concluding chapter 12.

Gellner's claim that Newar Buddhism is characterized by variant—higher and lower, esoteric and exoteric—interpretations of the same ritual is well-supported by his evidence. It deserves close attention from other scholars of South Asian religion, who have sometimes underplayed the diversity of indigenous interpretations that exists even when there is no overt stress on esotericism, which there is in the Newar case owing to its Tantric component. I am less happy, however, with

Gellner's predilection for typological classification, which sits uneasily alongside his emphasis on interpretative variation. Indeed, Gellner appears to have perpetrated in a new way the error so pervasive in earlier literature on Hinduism and Buddhism, for he has converted a fluid indigenous classification of Ways into an analytical typology that is imposed upon the data, much like others have imposed hard and fast distinctions between the 'great' and 'little traditions' (or cognate concepts). Gellner claims that his categorical division between Ways is 'emic'—unlike, say, Spiro's categories in his study of Burmese Buddhism (pp. 4-5)—and that the hierarchy of the Three Ways provides an integrated framework for Newar Buddhism. I find this unconvincing, however, for Gellner's categories, and the framework fashioned from them, have a fixity that they lack in indigenous discourse. Thus, for instance, we are told that the distinction between the Three Ways is reflected in the classification of deities (p. 113), but this grossly simplifies earlier and more complex analysis of the pantheon (pp. 73-83), and later we learn that many deities actually cross the divide between the Great and Diamond Ways, partly because they are subject to different levels of interpretation (pp. 253-7). Hence Gellner's own evidence shows that deities cannot be systematically and hierarchically assigned to the Three Ways without serious distortion. Or, to cite another example, although Tantric initiation and worship plainly belong to the Diamond Way, Gellner never explains how worship organized by *guthis* belongs to the Great Way, except in the broad sense that the latter encourages worship of all gods (p. 114), and the allocation of *guthis* to the Great Way seems to be determined by the typological scheme, rather than by the facts themselves. Gellner also makes considerable use of a Weberian analytical distinction between soteriology and social or instrumental worldly religion; although this is often helpful, I do not see how he can conclude that the analytical distinction 'may indeed be universally valid' (p. 337), except in the sense that ideal types, if defined loosely enough, can always be made to do some work.

There is, therefore, a tension in this monograph between the emphasis on interpretative variation and the dependence on typological classification, a tension that seems to prevent Gellner from seeing that although interpretation is consistently made with reference to the Three Ways, these referents are themselves kept fluid through the very act of interpretation. Nevertheless, for the quality of its ethnography and its ambitious attempt to make sense of an extremely complex religious field, Gellner's book deserves to be recognized as a major contribution to scholarship.

C. J. FULLER

LINDSEY HARLAN, *Religion and Rajput Women: The Ethic of Protection in Contemporary Narratives*, Berkeley, Los Angeles and London: University of California Press 1992. xiv, 260 pp., Bibliography, Index, Figures, Glossary. \$35.00.

Before 1818, the year in which the heads of Rajasthan's princely states signed treaties with the British, a Rajput warrior guardian was a soldier and/or ruler who defended his realm and conquered new territory. Conquest and even death on the battlefield were his principal goals. The role of the warrior, however, conflicted with the woman's domestic role, since, as a *pativratā* guardian (i.e. one who has taken a vow of devotion to her husband), a woman was responsible for his preservation and protection. The incongruity between a man's caste duty to protect his community and a woman's gender duty to protect her husband is reflected in the religious narratives of Rajput women. Drawing on her recent fieldwork among Rajputs, Lindsey Harlan examines the inherent tension in the relationship by exploring three types of women's narratives, related respectively to *kuldevīs* (clan/family goddesses), *satīmātās* (women who have immolated themselves on their husbands' funeral pyres) and heroines. In addition to her analysis of these stories, she also discusses Rajput devotional practices in order to assess current indigenous constructions of caste and gender.

In her introduction and chapter 1, Harlan is concerned primarily with the manner in which Rajputs articulate their shared sense of identity. She states that they are keenly aware of being distinct, as being persons with royal blood. The worship of *kuldevīs* and the veneration of family *satīmātās* both reinforce and express this sense of distinctiveness. Although a number of Indianists have analysed the Rajput *kul* as a kinship unit, in-depth study of *kuldevī* worship has been largely neglected. Similarly, there has been little scholarly treatment of contemporary *satīmātā* veneration. By investigating these devotional practices, which are not merely emblematic of kinship, but also symbolize Rajput collective identity, Harlan provides an important contribution to the ethnographic literature on north India and to the understanding of Rajput religious behaviour today.

Chapters 2 and 3 look at *kuldevī* myths. The author comments that, although the *kuldevī* has only one task (to provide protection), she operates in two separate arenas: on the battlefield and in the home. In her martial form, the goddess is a consumer of husbands whom she sacrifices as warrior-protégés for the sake of the clan's preservation. This contrasts with her marital form. In the image of a *pativratā*, she is a dutiful wife, a husband-protector, and guards the family against sickness, poverty and infertility. Although these representations are contradictory, Harlan persuasively argues that they are also viewed as symmetrical and complementary. Thus, positive conceptions emerge regarding the goddess's protective functions. Moreover, Harlan not only illustrates how the problem of incongruity is resolved spatially by the myths (women usually stress the domestic role of the *kuldevī*), she also demonstrates that the goddess remains a powerful source of inspiration to women, a model of the *pativratā* ideal.

Chapters 4 and 5 explore the way in which the tension between caste and gender is represented in *satīmātā* stories. It is suggested that these narratives differ essentially from the above variety only in one respect: they articulate the ethic of protection temporally rather than spatially. (On the other hand, Harlan states that, because women often contextualize *kuldevī* and *satīmātā* stories by referring to stories of Rajput heroines, the latter operate simultaneously in both spatial and temporal dimensions. Tales of heroines are discussed in chapters 6 and 7.) Regarding *satīmātā* stories, Harlan comments that the *satī* scenario creates a temporal solution to the problem of dissonance by condensing time. While the warrior's death on the battlefield suggests failure on the part of the wife to provide domestic protection, this is negated by means of a further sacrifice, that of the wife on behalf of the husband. Thus, 'the dying woman who has outlived her husband becomes a *sahagāminī*, one who "goes" at the same time. She is understood, retroactively, to have protected her husband throughout his life and death, both of which she has shared' (p. 224). Because *satīmātā* stories explicate the ethic of protection, Harlan shows that they continue, albeit obliquely, to inform and to sanction women's domestic behaviour. For although self-immolation is prohibited today, in these stories (as in the narratives of *kuldevīs* and heroines) 'women find paradigms that help them construct personal interpretations of *pativratā* duty' (p. 51).

The book does have one problem in that it fails to analyse the relationship between knowledge and power. Although all Rajput women are familiar with stories of *kuldevīs*, *satīmātās* and heroines, as well as with the rules that govern their religious customs, only noble and aristocratic women possess in-depth knowledge of these traditions. It seems that this is partly why high-caste Rajput families continue to exert influence in the community. Moreover, because *choṭā bhāī* (ordinary) Rajput women do not possess specialist knowledge and tend to have only a superficial understanding of these traditions, their families appear to be excluded from the local prestige system. This may also account for the fact that they remain socially inferior. It is unfortunate that Harlan does not address the issue of power. Nevertheless, *Religion and Rajput Women* is an important book and will be welcomed both by anthropologists and South Asianists.

GRAHAM DWYER

GANANATH OBEYSEKERE, *The Work of Culture: Symbolic Transformations in Psychoanalysis and Anthropology*, Chicago and London: University of Chicago Press 1990. xxv, 354 pp., Bibliography, Indexes. £39.95/£14.25//\$57.50/\$20.75.

Gananath Obeyesekere is well known for his extensive researches into the ethnography of Sri Lanka and South Asian symbolic systems. The present volume

comprises the Lewis Henry Morgan Lectures given at the University of Rochester in 1982. Here Obeyesekere weaves his earlier findings into a theory of the production of culture. Starting from an ontological approach to culture, he unfolds his argument along two critical lines. One pertains to basic anthropological assumptions that exclude the individual (or the 'spider at work', the subject creating networks of cultural meaning) from the vision of the anthropologist (p. 285), while the other implies a critical review of the metapsychology of Sigmund Freud. As the title *The Work of Culture* suggests, Obeyesekere builds on Freud's rules of the dreamwork in his own hermeneutical attempt to extract the rules of interpretation of cultural forms.

According to Obeyesekere, the 'dethroning' of consciousness through Freud's discovery of unconscious processes deconstructs the radical hiatus between psyche and culture in the conventional anthropological distinction between 'private' and 'public' forms of life. (A detailed discussion of this point, especially concerning the position taken by Leach, had already been included in his earlier essay *Medusa's Hair* (Chicago, 1981).) Concerning the notion of the unconscious, however, Obeyesekere examines Freud's two models—the first and second topographies—in relation to their applicability to the study of non-European societies. Thus he rejects the second topography—the model of id, ego and super-ego—as being too constrained by contemporary Judaeo-Protestant values. Instead, he considers the earlier tripartite model of conscious, pre-conscious and unconscious to be a relevant analytical tool for the study of other cultures. He also argues that societies in South Asia have themselves dethroned consciousness in favour of realities dominated by unconscious thought (trance, possession etc.), and that Buddhism and Hinduism also contain knowledge of unconscious motivation, without having formulated theories about it (pp. 52, 253).

Apart from the usual objections to psychoanalysis as a 'Western science'—a fact which, according to Obeyesekere, holds good for all anthropological theories (p. 219)—he considers the adoption of the pathological model of psychoanalysis by cultural anthropologists (Kardiner, Whiting, Spiro, etc.) to be a major drawback in its application. (A detailed discussion of this subject in the original lectures was excluded from the present book but will appear in the Spiro Festschrift being edited by Jordan and Schwartz.) For Obeyesekere, cultural forms are not merely epiphenomena of defence and projection but the results of processes of symbolic transformation.

Another problem arises from Freud's notion of religion as illusion, in which Obeyesekere does not find any concern for the creative potential being part of both the dreamwork and the work of culture (pp. 18ff.). Borrowing the concepts of 'progression' and 'regression' from the French philosopher Paul Ricoeur, he identifies a dialectic in the formation of symbols pertaining to processes of distancing from or moving closer to archaic or psychogenetic materials. In this context he introduces the notion of 'symbolic remove', operative in the dreamwork as well as in the work of culture, as one of his key concepts (pp. 51ff.); closely

related are the analytically distinct terms of 'personal' and 'cultural' symbols (cf. *Medusa's Hair*).

In the first of the four lectures into which the book is divided, Obeyesekere unfolds his argument in relation to the meaning of ritual on the level of individual action on the one hand and of collective representations on the other. Beginning with a confrontation between two types of ecstasies that he described at length in *Medusa's Hair*, he presents the reader with a distinction between symptom and symbol on the basis of his concept of symbolic remove to archaic motivation: while the symptom is over-determined by motivation, the symbol is over-determined by meaning. He shows how the actions of certain ascetics are initially triggered by idiosyncratic conflicts that lead, in the course of ritual action, to the solution of these conflicts by creating a new cultural reality. In collective representations, on the other hand, one is confronted with another variety of performances not bound to individual motivations and life histories. Here, Obeyesekere presents two types of ritual performed in Sri Lanka: the serious drama *Killing and Resurrection*, in which the goddess Pattini tears off her left breast and throws fire on the city of Madurai in order to revenge her dead husband; and a new and vulgar drama called *Bambura*, in which allusions to genitals, copulation and castration abound (cf. his *The Cult of the Goddess Pattini* (Chicago, 1984)).

The serious drama, or dromenon as he calls it, has not been performed since the late 1950s and has instead been replaced by the vulgar or cathartic ritual. The themes of the dromenon, embodying cultural, religious and philosophical values, do not seem to be related on a manifest level to those of the cathartic ritual. But, Obeyesekere argues, there are several sets of symbols that cluster around latent themes widespread in the culture concerning fears of impotence and castration. Thus he identifies an unconscious equation of breast and penis expressed in the *lex talionis* reaction of Pattini to the death of her husband. While according to Obeyesekere both rituals contain similar motives (in one domain, at least), they move in different directions: 'if a dromenon is engaged in a progressive movement away from the sources of infantile conflict and anxiety, the cathartic ritual moves in a regressive direction' (p. 28).

In the second and third lectures, Obeyesekere examines South Asian mythologies under the same aspect of hidden deep motivational themes and their cultural treatment. He revives the discussion buried long ago relating to Oedipal conflicts and postulates a complex existing in multiple forms exhibiting family resemblances—a term he borrows from Wittgenstein in order, simultaneously, to criticize his highly relativistic position. Even Wittgenstein could not, says Obeyesekere, avoid admitting a common ground for all humanity, however 'muddy' the bottom may be. Still, the concept of the Oedipal complex is, like other concepts of the social sciences, a fictive one, according to the author. Comparing the symbolism of the paradigmatic Hindu Oedipal myth of Ganesha with Buddhist Sri Lankan mythology of the kings, he finds a striking difference between the models of filicide and parricide they contain. Both are related respectively to differences in Hindu and Buddhist family models, authority

structures and—in the latter case—historical dynamics producing patterns of interdependence between kings and monks.

The final lecture assesses the relevance of Freud's metapsychology for anthropology. While stripping it of certain drawbacks, Obeyesekere regards it as a crossroads where three intersubjectivities meet: first, the relation between the anthropologist and his or her informants; secondly, the dependence of the ethnographic production on this intersubjective relationship; and thirdly, the production of anthropological theories in the context of academic debate. Included in this section is a discussion of the validity of 'psychoethnography' through case histories and myth associations.

Obeyesekere's argument is far more complex than can be shown here. In a way, his perspective implies a critique of his own society as well as of certain aspects of anthropological tradition. Regarding the latter, he finds particularly lacking the dimension relating to human suffering, impermanence and death, or the experience he calls the 'dark night of the soul' (p. 11). His work is an attempt to integrate this dimension of the basic human experience with current debates in anthropology. In his own concluding remarks he expresses clearly the difficulty of reconciling these domains: 'Freudianism *per se* is no solution. The trouble with the Freudian analysis of culture is precisely its inability to see man within the context of a cultural tradition and encompassed by the institutions of a society in which he is placed. The whole thrust of this work has been to partially redress the balance by introducing the idea of the work of culture, that discontinuous movement from the ideational representatives of deep motivations to their transformations into culturally constituted symbolic forms' (p. 289).

HELENE BASU

HASTINGS DONNAN, *Marriage among Muslims: Preference and Choice in Northern Pakistan*, Delhi: Hindustan Publishing Corporation 1988. xiv, 209 pp., Glossary, Bibliography, Index. No price given.

Hastings Donnan's new book effectively serves as a case-study of the application of Islam and as a reminder that alternative theological agendas and cultural adaptations exist in specific cultural and historical locales. In the context of the village of Choaya in the north-western Punjab is found the complex interchange between a Muslim socio-religious order governed by the Hanafi school of Islamic jurisprudence and the expression of Dhund culture and social organization. Donnan neglects to identify some particular cultural elements as fundamentally Islamic, so some previous knowledge of Islam is required. However, if we keep in mind the synthesis and negotiation necessary to the expression of Islam in any given context we may disregard this identification and consider it peripheral. Thus the irony in the rather grandiose title *Marriage among Muslims* becomes apparent,

and increasingly so when we consider Donnan's thesis that the Dhund consider the most salient difference between themselves and others to be their marriage system.

Revelation about this system is suspended as Donnan contextualizes his study within a composite sketch of village life including religious, linguistic, historic and economic aspects of Dhund culture. In chapter 3 he traces the complementary life histories of male and female based on the dichotomy of female as liability and male as asset. Female liability is identified in both social and economic terms. With the centrality of protecting a woman's virginity in order to ensure marriageability and maintain family honour, a woman is considered a social liability to her family, and in turn an economic liability because the seclusion necessary for her social protection curtails her wage-earning potential. What Donnan has established by the end of this chapter is that marriage preferences and choices for males and females are necessarily different, particularly since they tend to be specified by the families of the individuals concerned.

In chapter 4, Donnan proceeds to identify other criteria that the Dhund consider with regard to marriage preference and choice. Although he admits such a scheme to be problematic, Donnan attempts to organize factors relating to marriage choice into a hierarchy of determination. He subsequently undermines this attempt through documenting two family histories that illustrate how these preferences, based on aspects of religion, culture, kinship and geography, can have varying relevance in terms of actual marriage choice.

What Donnan establishes through this exhaustive survey is the inadequacy of focusing on rules or preferences to understand marriage choice, and how the same confluence of factors considered favourable in one context are wholly insufficient in another. Here he is able to justify his rejection of the rule-bound analysis of marriage and marriage preferences, which he sees as having concealed the complexity that underlies marriage choice. What is alternatively more suggestive, states Donnan, is to look at why particular preferences are advantageous in each situation, and to look beyond their immediate transactional value to the broader social, economic and political concerns that such negotiations and alliances fulfil.

CAMILLA GIBB

ROBERT BOROFKY, *Making History: Pukapukan and Anthropological Constructions of Knowledge*, Cambridge etc.: Cambridge University Press 1990 [1987]. xxii, 167pp., Bibliography, Index, Maps, Figures, Drawings, Photographs. £9.95/\$12.95.

The inhabitants of the Polynesian atoll of Pukapuka deserve our sympathy. They have been hosts to many and various anthropologists and foreign observers during this century, to the point where their knowledge of their own history has been brought into question. The problem that inspired this ethnography concerns a

particular form of traditional social organization, known as the *akatawa*, which the island's Council of Important People decided to revive in 1976. Unfortunately, 'data collected by various Westerners visiting the island over a period of several decades suggest that the *akatawa* probably never existed before 1976 and certainly never occurred at the time claimed by some knowledgeable Pukapukans' (pp. 1-2). This discrepancy challenges the validity of both accounts of the past in a way that threatens their use in the determination of the future. Whereas without a historical precedent the Pukapukans might have found changing their socio-political organization in this way problematic, their use of traditional knowledge authenticated the new system. On the other hand, the suggestion that generations of academics might have missed such a significant feature of atoll life could seriously undermine their claim to the accuracy and thoroughness that form the basis of academic integrity.

Apart from this direct confrontation, though, much more profound questions arise concerning the nature of knowledge and its appropriation and usage. Borofsky asks what it is about the nature of historical knowledge that can lead to such different versions of a history. He approaches the problem by questioning 'how different people construct different versions of the atoll's past' (p. 2). Essentially, this means showing how Pukapukan knowledge acquisition differs from that of Western academic anthropologists. Thus Borofsky wishes the reader to perceive 'how Pukapukans, in the process of learning and validating their traditions, continually change them. And we see how anthropologists, in the process of writing about these traditions for Western audiences, overstructure them, how they emphasise uniformity at the expense of diversity, stasis at the expense of change' (p. 2).

As Borofsky does well to point out, many social scientists have already emphasized diversity in the organization of cultural knowledge, nor is he the first to explain that contextual considerations shape the way we present knowledge to others. However, in writing what is essentially a comparative ethnography of Pukapukan knowledge acquisition, Borofsky brings these issues to life, exploring the ways in which knowledge is shaped by the process of learning. This gives us a different slant on what is now a firmly established body of literature about the authentication and revival of traditions. The contrast Borofsky draws between Pukapukan and anthropological ways of knowing and learning highlights academic arguments over the non-negotiability of textual historical accounts, an idea at the heart of the post-modern movement. Borofsky's is not a dogmatic work and does not deal in power politics. It shows, in the best possible anthropological sense, how there are at least two sides to every story and many equally valid versions of every event. In a Pukapukan sense, knowledge acquisition does not often take the form of formalized teaching and learning, but is likely to be a more subtle blend of indirect copying by observing other people's practices and picking up information during discussions about the way things are done. Memories may be confirmed or adjusted in conversation, so that a consensus account of history can develop that can include various people's recollections and interpretations. This

contrasts strikingly with the formalized learning of anthropologists, which stresses individual written, and therefore much less negotiable, versions of times and events.

Making History provides a lively account of how, in preserving past traditions by resurrecting them, Pukapukans thereby altered them. In doing so, it places the previous ethnographic accounts of Pukapukan social organization firmly in a particular time and place. It also adds to a growing body of literature that questions the uses of knowledge and the role of anthropologists and historians in non-literate societies.

S. A. ABRAM

GEORGES CONDOMINAS, *From Lawa to Mon, From Saa' to Thai: Historical and Anthropological Aspects of Southeast Asian Social Spaces*, Canberra: Department of Anthropology, Australian National University 1990. vi, 114 pp., Glossary, References, Maps, Plates. Aus. \$15.00.

This short book, edited by Gehan Wijeyewardene, brings together two articles by Georges Condominas, a French specialist in Southeast Asian anthropology and history, originally published in French in 1974 and 1976. The first article, 'Notes on Lawa History Concerning a Place Named Lua' (*Lāwa*) in Karen Country', is mainly concerned to point out the importance of a hitherto little-known site for the further understanding of state formation in the history of the northern Thai and proposes further study of the site and its area. The second deals with the evolution of Thai political systems in historical perspective and proposes a typology for them, consisting of local chiefdoms with an emerging class formation, political systems that are now conveniently labelled early states, and the Thai and Khmer empires. What Condominas calls the 'social space' under consideration is northern Thailand, Laos and Vietnam and the influence exerted over the area by Mon kingdoms and the Khmer empire. The time dimension is less clear: on the one hand, Condominas refers to documents and social events from the thirteenth to the sixteenth centuries, and on the other to ethnographic evidence from the twentieth century as well as to local mythology. He states his indebtedness to Braudel and his concept of the *longue durée* without explaining it further in respect of the area under consideration.

The epigraphic, historical, linguistic, archaeological and ethnographic material Condominas draws on in this second paper is rich. He describes effectively the internal composition of the various levels of socio-political integration and state formation, as well as the internal structures of these formations, the relations of rulers and ruled, and particularly the social structures, internal divisions and social conditions of the latter. However, the weak point in the essay is his rather

ambitious theoretical framework, which draws on a wide range of theories and combines them in order to come to terms with the different social formations at the margins of the established and centralized states of the Mon and the Khmer. This blending of a number of different anthropological theories can be justified because of the differences in state formations, but the evidence given for the postulated shift from feudalism to the Asiatic mode of production is unconvincing. Condominas's notion of the latter is anyway spurious and misleading, and not only because of its identification with the concept of 'hydraulic society'. His idea of feudalism, though less vague than Leach's, is also far from convincing. Here, Condominas refers to Bloch, Duby, LeGoff and others for his evidence, but the resemblances seem weak or too generalized. His special point of reference with regard to the relations between rulers and ruled in feudalism is the position of the peasantry within the socio-economic formation of emerging or formed states and systems of social bondage, from which he argues for a strong resemblance between the mass of the peasantry and European 'free peasants' in the Middle Ages and in later periods of feudal society. However, this concept is misleading in two ways. First, the idea of the 'free peasant' concerns a rather special relationship in European feudal history, where villeinage was far more common. Secondly, Condominas seems to be underestimating such traditional social ties as bonds of kinship, village life, religion and social obedience that are particular to the areas under investigation and that—on a comparative level—are characteristic of Asian societies in general. His references to feudalism and to the Asiatic mode of production are thus neither particularly convincing nor useful.

Despite the weaknesses of its theoretical framework, this account of socio-political formations and of relations between the different peoples in the areas under discussion is certainly interesting, at least to one who is a student of state formation but not a Thai specialist.

KLAUS HESSE

GENE WELTFISH, *The Lost Universe: Pawnee Life and Culture*, Lincoln and London: University of Nebraska Press 1990 [1977, 1965]. xx, 479 pp., Bibliography, Index, Figures. £12.30.

This book is a republication of a study that first appeared in 1965 and has been reprinted several times since. It is based primarily on fieldwork in Oklahoma carried out in the 1930s and more recently, but also draws on Alice Fletcher's 'The Hako: A Pawnee Ceremony' (1904) and a manuscript 'Ceremonies of the Pawnee' by James R. Murie, which was first published only in 1981 (see review of 1989 edition below). It complements, in certain ways, Alexander Lesser's *Pawnee Ghost Dance Hand Game* (1933).

The lost universe of the title is that of the Pawnee prior to their removal to Oklahoma in the 1870s. The concluding chapter is titled 'The Universe Regained: Ideas and Forecast'. The universe regained is that of Post-Industrial Man, and the chapter contains some rather eccentric comments on automation and the need for standardized apartments modelled on a modernized version of the Pawnee earth lodge. The main text is a mixture of ethnographic description and narration of experiences, both actual and typical, of Pawnee life based on informants' memories. In the course of 65, often very brief, chapters, the book covers such topics as planting and harvesting, human sacrifice, the buffalo hunt, camping routines, skirmishes with the Sioux, domestic life, ceremonialism, sorcery, and the manufacture of various tools.

There is indeed a great deal of original information here, and some readers have obviously enjoyed its narrative approach, but its aim of relating this narrative to problems of New York urban existence in the early 1960s has produced results that inevitably have dated. The mixture of descriptive ethnography, historical reconstruction, and semi-factual narrative places obstacles in the way of readers looking only for ethnographic and historical fact or scholarly interpretation, while the ethnographic passages may be felt to be an interruption by readers who only want to enjoy the story. Readers who can combine both interests will undoubtedly be best satisfied.

R. H. BARNES

JAMES R. MURIE, *Ceremonies of the Pawnee* (ed. Douglas R. Parks and Raymond D. Demallie) (Studies in the Anthropology of North American Indians), Lincoln and London: University of Nebraska Press 1989. xiv, 497 pp., Appendixes, Bibliography, Index, Figures, Photographs. £41.40/£17.95.

James Murie, who lived from 1862 to 1921, was the son of a full-blooded Pawnee mother and a Scot who was captain of Pawnee scouts. He received four years of schooling at the Hampton Institute in Virginia. Later he assisted Alice Fletcher, George A. Dorsey and Clark Wissler. He collaborated with Dorsey in publications of Pawnee and Arikara mythology and acted as an independent researcher. Parks writes that 'most of what is known today about nineteenth-century Pawnee ethnography is attributable to Murie either directly or indirectly, since in addition to his own writings he worked with virtually every anthropologist who visited the tribe in Pawnee, Oklahoma' (p. vii). Although he served as an informant, he also provided access to older Pawnee, for whom he interpreted. His influence extended to Gene Weltfish (see review above) and Alexander Lesser, who worked with the Pawnee after his death but who used his manuscripts in their own work.

Although only one publication appeared under his name alone during his lifetime, he left behind a large unpublished record, including the manuscript of

'Ceremonies of the Pawnee', which he wrote after 1912 in collaboration with Clark Wissler for the Bureau of American Ethnology, completing it just before his death. For reasons which are not known, plans to publish it then came to nothing. In 1929, John R. Swanton arranged for Gene Weltfish to check Murie's linguistic transcriptions with Pawnee informants, which she did in 1930 and 1931. She revised the manuscript for publication, phonetically retranscribing the Pawnee, but again for unknown reasons the project was abandoned. Parks has retranscribed Weltfish's phonetic versions into phonemic ones and revised the translations. In addition to editing the manuscript, he has added an overview of Pawnee social organization and religion, indexes, an expanded bibliography and a biography of Murie. The book is divided into two parts. The first describes the ceremonial bundles, songs and procedures of the Skiri band. A substantial account of the ceremony of human sacrifice to the morning star is included. The second section provides similar information for the South bands.

Ceremonies of the Pawnee was first published in 1981 in two parts as one of the Smithsonian Contributions to Anthropology. Despite this late publication date, the monograph retains the solid scholarly feel of the earlier classic reports and bulletins of the Bureau of American Ethnology, with which in conception it is contemporary.

R. H. BARNES

DAVID H. PRICE, *Atlas of World Cultures: A Geographical Guide to Ethnographic Literature*, Newbury Park etc.: Sage Publications 1989. 156 pp., Bibliography, Index, Maps. £35.00.

This work consists of a short introduction, 41 maps, a bibliography and a 'culture index' that lists the ethnonyms of 3500 'cultural groups' worldwide. One can use the atlas in two ways: one can turn to a map and find an indication of the 'cultural groups' that live in that part of the world, or armed with the name of a 'cultural group' one can look it up in the index and find out where it lives. After both processes, one can then look up a relevant bibliographic entry and discover more about the group in question.

An enterprise such as this is inevitably fraught with difficulties—several of which Price mentions in his introduction—and the book is a tribute to Price's diligence and tenaciousness. Unfortunately, it is little else. The maps are drawn in outline only and the numbers that identify the 'culture groups' are scattered across a near featureless landscape (coastlines and major—though unnamed—rivers are shown). Price acknowledges that the maps 'are intended to assist in the navigation of libraries rather than the navigation of South American rivers or African coastlines' (p. 11), but without even national boundaries or latitude/

longitude indicators even navigating a conventional atlas would be difficult. The index of groups contains only one name for each, and while this is often the one by which they are commonly known in the literature it is of no help in difficult cases. (Yolgnu/Murngin was one I tried but neither are listed.) Finally, the bibliography (some 1237 references) while large, is also eccentric. The latest reference I could find was dated 1986, which is admirable, but there are many, many more from the 1930s and 1940s than are acceptable. Moreover, several of the entries are not the ones one would expect; surely there must be a better work on 'Gujaratis' than Majumdar's *Races and Cultures of India* (1961). According to the list of references, the most important works on the Maasai are a 1905 publication by Alfred Hollis and a 1930 article by L. S. B. Leakey.

It would be pointless for me to discuss either the enormous difficulties involved in trying to discern which are the world's 'cultures' that are to be mapped (Price does this to some extent in his introduction, but his solution—that he follows the authors of the works cited in the bibliography in defining the group in question—is a dissimulation), or to point out the numerous resulting errors, inconsistencies and biases. Two examples should suffice. First, some of the bibliographic reference numbers given after a culture group's name are wrong, so that, for example, the sole reference given for that well-known group in the ethnographic record, the inhabitants of the Isle of Man, turns out to be a 1964 article on Icelandic kinship terminology. Secondly, the bizarre assortment of language groups, tribes, ethnic groups and nationalities reflects neither the available literature nor the local situations, so that, for example, while the Gujaratis, Mizos and Marathis are each accorded a place among the cultures of the Indian subcontinent, no other group defined by state boundary is (Majumdar is again the cited authority on both the Mizos and the Marathis).

The *Atlas* is presumably aimed at libraries and, going by title alone, many librarians may well be tempted to buy it. There are, however, better ways of spending £35.

MARCUS BANKS

ERNEST BRANDEWIE, *When Giants Walked the Earth: The Life and Times of Wilhelm Schmidt SVD* (Studia Instituti Anthropos Vol. 44), Fribourg: Fribourg University Press 1990. 357 pp., Bibliography, Index. Sw.Fr.58.00.

Wilhelm Schmidt (1868–1954) was one of the outstanding figures in German anthropology. This biography is, therefore, most welcome, especially since most articles on Schmidt, as well as the only other full biography, by Fritz Bornemann, are in German.

The book is divided into four parts, three of which provide a chronological narrative of Schmidt's life. Apart from his research and related activities (for example, his involvement in the Anthropos Institute, various journals and the Lateran ethnographic museum), we learn, for example, of his role as the field chaplain of the last Austrian emperor (1916–18), about his pastoral work, about his close relationship with Pius XI, and about his political writings. Schmidt's antisemitism, placed within the historical context of nineteenth- and early twentieth-century Vienna, is extensively discussed, and Brandewie concludes that it was, apart from feeding on 'common prejudices', mainly 'political' rather than 'racial' (p. 242). The book ends with the story of the amazing intrigues directed against Schmidt during the last months of his life, intrigues orchestrated by his former pupils who by that time had taken over the Anthropos Institute and journal. Why this 'sordid affair' (p. 325) happened, Brandewie does not attempt to explain. The narrative is interrupted by a systematic consideration of Schmidt's *The Origin of the Idea of God*, especially of Schmidt's definition of culture, his view of anthropology as a historical discipline, his theory of culture circles, and his theory of primitive revelation and monotheism. Brandewie underlines the role of apologetics as a motivating force behind Schmidt's research and the importance of Thomism for his thinking.

It is a pity that Brandewie contents himself with only one aspect of Schmidt's view of religion. As important as primitive revelation and monotheism are, through his culture circles Schmidt 'proved' that they are only the starting-point of a larger developmental scheme of 'degeneration' of religion (the 'second revelation' being the chance to put things right). With this theory Schmidt refuted ideas of progressive evolution and criticized secularism and materialism as well as conditions and politics based on these mistaken *Weltanschauungen*. From this perspective it would be possible to relate Schmidt's academic work to his views on the issues of the times (his 'non-anthropological' and 'popular' writings) and his pastoral activities.

Brandewie succeeds best at giving us 'a "feel" for Schmidt as a person' (p. 5), for example his single-mindedness and perseverance in pursuing ideas and plans, a characteristic that made him such a successful organizer and gave unity to his work throughout his life, though it at times exasperated his colleagues and religious superiors. While we learn a lot about Schmidt's work, it seems that Brandewie, perhaps inevitably in a biography, chose to focus on certain issues while leaving others unexplored. One thinks of Schmidt's relation to wider intellectual and theological traditions (deism, the concept of natural religion, the history of the comparative study of religion etc.), the foundations of his analytical terminology and epistemology, and the reception of his theories in theology. In short, there is still much to learn about Schmidt.

STEFAN DIETRICH

PUBLICATIONS RECEIVED

ABU-LUGHOD, LILA, *Writing Women's Worlds: Bedouin Stories*, Berkeley etc.: University of California Press 1993. xxiii, 266 pp., Bibliography, Illustrations. \$30.00.

ADLER, KATHLEEN, and MARCIA POINTON (eds.), *The Body Imaged: The Human Form and Visual Culture since the Renaissance*, Cambridge: Cambridge University Press 1993. xvii, 214 pp., Bibliography, Index, Illustrations. £45.00/\$14.95/\$69.95/\$19.95.

AHMED, AKBAR S., *Living Islam: From Samarkand to Stornoway*, London: BBC Books 1993. 224 pp., References, Index, Glossary, Plates. £16.99.

ATLAN, SCOTT, *Cognitive Foundations of Natural History: Towards an Anthropology of Science*, Cambridge: Cambridge University Press 1993 [1990]. xii, 360 pp., References, Index. £16.95/\$22.95.

BARNES, RUTH, and JOANNE B. EICHER, *Dress and Gender: Making and Meaning* (Cross-Cultural Perspectives on Women Vol. 2; gen. eds. Shirley Ardener and Jackie Waldren), Providence and Oxford: Berg 1993 [1992]. viii, 293 pp., Index, References, Tables, Figures, Plates. £12.95.

BASSETT, STEVEN (ed.), *Death in Towns: Urban Responses to the Dying and the Dead, 100-1600*, Leicester etc.: Leicester University Press 1992. vi, 258 pp., Figures, Plates, Tables, Index. £49.50.

BEACH, HUGH, *A Year in Lapland: Guest of the Reindeer Herders*, Washington and London: Smithsonian Institution Press 1993. xi, 227 pp., Plates, Drawings. \$24.95.

BERLINER, PAUL F., *The Soul of Mbira: Music Traditions of the Shona People of Zimbabwe*, Chicago and London: University of Chicago Press 1993 [1981; 1978]. xx, 312 pp., Bibliography, Discography, Filmography, Index, Figures, Tables, Musical Examples, Plates. £11.95/\$14.95.

BOISSEVAIN, JEREMY (ed.), *Revitalizing European Rituals* (EASA Series), London and New York 1992. ix, 204 pp., References, Indexes, Photographs. £35.00.

Borec [Revija za Zgodovino, Literaturo in Anthropologijo], Vol. XLIV, nos. 1-2 (1992); Vol. XLV, nos. 1-4 (1993).

BOWEN, JOHN R., *Muslims through Discourse: Religion and Ritual in Gayo Society*, Princeton: Princeton University Press 1993. xii, 258 pp., Glossary, Bibliography, Index, Diagrams, Maps, Tables, Photographs. £33.00/£13.95/\$49.50/\$19.95.

BOYARIN, JONATHAN (ed.), *The Ethnography of Reading*, Berkeley, Los Angeles and Oxford: University of California Press 1993. viii, 285 pp., Index, References, Illustrations. \$35.00/\$14.00.

BOYER, PASCAL, *Cognitive Aspects of Religious Symbolism*, Cambridge: Cambridge University Press 1993. ix, 246 pp., Indexes, References. No price given.

BREAKWELL, GLYNIS M., and DAVID V. CANTER (eds.), *Empirical Approaches to Social Representations* (Oxford Science Publications), Oxford: Clarendon Press 1993. xiv, 344 pp., References, Index, Tables, Figures. £50.00.

BROTHERSTONE, GORDON, *Book of the Fourth World: Reading the Native Americas through their Literature*, Cambridge: Cambridge University Press 1992. xiv, 478 pp., Index, Bibliography, Glossary, Colour Plates, Figures, Maps, Tables. £40.00/\$39.95.

CALHOUN, CRAIG, EDWARD LIPUMA and MOISHE POSTONE (eds.), *Bourdieu: Critical Perspectives*, Cambridge and Oxford: Polity Press 1993. vi, 288 pp., Indexes, Bibliography. £45.00/£12.95.

Cambridge Anthropology, Vol. XVI, nos. 1 and 2 (1992/1993).

CARTMILL, MATT, *A View to Death in the Morning: Hunting and Nature through History*, Cambridge, MA, and London: Harvard University Press 1993. xiii, 331 pp., Bibliography, Index, Illustrations. £23.95.

CHAPMAN, MALCOLM (ed.), *Social and Biological Aspects of Ethnicity* (Biosocial Society Series 4; ser. ed. G. A. Harrison), Oxford: Clarendon Press 1993. 133 pp., References, Index, Map, Tables, Figures, Photographs. £27.50.

COHEN, ABNER, *Masquerade Politics: Explorations in the Structure of Urban Cultural Movements*, Oxford and Providence: Berg 1993. x, 166 pp., Bibliography, Index. £22.50.

COHEN, ANTHONY P., and KATSUYOSHI FUKUI, *Humanising the City? Social Contexts of Urban Life at the Turn of the Millennium*, Edinburgh: Edinburgh University Press 1993. xii, 228 pp., Bibliography, Index, Figures, Tables. £29.50.

COOTE, JEREMY, and ANTHONY SHELTON (eds.), *Anthropology, Art, and Aesthetics* (Oxford Studies in the Anthropology of Cultural Forms; gen. eds. Howard Morphy and Fred Myers), Oxford: Clarendon Press 1992. xiii, 281 pp., Index, References, Maps, Figures, Plates. £45.00.

CREMO, MICHAEL A., and RICHARD L. THOMPSON, *Forbidden Archaeology: The Hidden History of the Human Race*, San Diego: Bhaktivedanta Institute 1993. xxxviii, 914 pp., Bibliography, Index, Tables, Figures. \$39.95.

Critique of Anthropology, Vol. XIII, nos. 1, 2 and 3 (1993).

DEL VALLE, TERESA (ed.), *Gendered Anthropology* (EASA Series), London and New York: Routledge 1993. x, 227 pp., Indexes, References, Figures, Photographs. £35.00/£11.99.

DESJARLAIS, ROBERT R., *Body and Emotion: The Aesthetics of Illness and Healing in the Nepal Himalayas* (Series in Contemporary Ethnography; gen. eds. Dan Rose and Paul Stoller), Philadelphia: University of Pennsylvania Press 1993. xiii, 300 pp., Glossary, References, Index, Figures, Tables, Photographs. £37.95/£14.95.

DILLEY, ROY (ed.), *Contesting Markets: Analyses of Ideology, Discourse and Practice*, Edinburgh: Edinburgh University Press 1992. x, 302 pp., References, Index, Figures. £45.00.

EARLE, TIMOTHY (ed.), *Chiefdoms: Power, Economy, and Ideology* (School of American Research Advanced Seminar Series; gen. ed. Douglas W. Schwartz), Cambridge etc.: Cambridge University Press 1991. xii, 341 pp., References, Index, Figures, Tables. £16.95.

EDER, KLAUS, *The New Politics of Class: Social Movements and Cultural Dynamics in Advanced Societies* (Theory, Culture & Society; ed. Mike Featherstone), London, Newbury Park and New Delhi: Sage 1993. x, 223 pp., References, Index. £12.95.

EGUCHI, PAUL K., and VICTOR AZARYA (eds.), *Unity and Diversity of a People: The Search for Fulbe Identity* (Senri Ethnological Studies no. 35 gen. ed. Tadao Umesao), Osaka: National Museum of Ethnology 1993. iii, 232 pp., Bibliography, Tables, Maps, Figures. No price given.

ELLEN, ROY, *The Cultural Relations of Classification: An Analysis of Nuaulu Animal Categories from Central Seram* (Cambridge Studies in Social and Cultural Anthropology 91), Cambridge: Cambridge University Press 1993. xxi, 315 pp., References, Indexes, Plates, Figures, Tables. £35.00.

EVANS, GRANT (ed.), *Asia's Cultural Mosaic: An Anthropological Introduction*, New York etc.: Prentice Hall 1993. xi, 436 pp., Index, Glossary, Bibliography, Figures, Photographs, Tables. £14.95.

FEIERMAN, STEVEN, *Peasant Intellectuals: Anthropology and History in Tanzania*, Madison: University of Wisconsin Press 1990. xii, 340 pp., Maps, Bibliography, Index. £38.95/£15.95.

FURST, ELISABETH L. et al. (eds.), *Palatable Worlds: Sociocultural Food Studies*, Oslo: Solum Forlag 1991. 206 pp., Bibliographies, Figures, Tables. £19.95.

GARAU, AUGUSTO, *Color Harmonies* (transl. Nicola Bruno; foreword by Rudolf Arnheim), Chicago and London: University of Chicago Press 1993 [1984]. xv, 76 pp., Bibliography, Figures, Plates. £31.95/£12.75//\$45.95/\$18.25.

GELL, ALFRED, *The Anthropology of Time: Cultural Constructions of Temporal Maps and Images* (Explorations in Anthropology: A University College London Series; ser. eds. Barbara Bender, John Gledhill and Bruce Kapferer), Oxford and Providence: Berg 1992. ix, 328 pp., References, Index, Figures, Tables. £12.95.

GIBLIN, JAMES L., *The Politics of Environmental Control in Northeastern Tanzania, 1840-1940* (University of Pennsylvania Press Ethnohistory Series), Philadelphia: University of Pennsylvania Press 1992. xiv, 209 pp., Index, Sources, Figures, Maps, Photographs. £21.00.

GILLISON, GILLIAN, *Between Culture and Fantasy: A New Guinea Highland Mythology*, Chicago and London: University of Chicago Press 1993. xxi, 392 pp., Bibliography, Index, Glossary, Figures, Photographs. £17.95/\$60.00/\$22.50.

GOLD, ANN GRODZINS, *A Carnival of Parting: The Tales of King Bharthari and King Gopi Chand as Sung and Told by Madhu Natisar Nath of Ghatiyali, Rajasthan*, Berkeley etc.: University of California Press 1992. xx, 368 pp., References, Index, Photographs, Figures. \$45.00/\$17.00.

GOLDMAN, LAURENCE, *The Culture of Coincidence: Accident and Absolute Liability in Huli* (Oxford Studies in Social and Cultural Anthropology) Oxford: Clarendon Press 1993. xv, 443 pp., Index, References, Appendix, Figures, Tables. £45.00.

GOODY, JACK, *The Culture of Flowers*, Cambridge etc.: Cambridge University Press 1993. xvii, 462 pp., References, Index, Figures, Plates, Tables. £40.00/£13.95.

GRAY, JOHN, *African Music: A Bibliographical Guide to the Traditional, Popular, Art, and Liturgical Musics of Sub-Saharan Africa* (African Bibliographic Series No. 14), New York etc.: Greenwood Press 1991. xii, 499 pp., Indexes, Discography, Bibliography. £49.50.

GRÜB, ANDREAS, *The Lotuho of the Southern Sudan: An Ethnological Monograph* (Studien zur Kulturkunde Vol. 102), Stuttgart: Franz Steiner 1992. 194 pp., Bibliography, Index, Tables, Maps, Diagrams. DM64.

GRUZINSKI, SERGE, *The Conquest of Mexico: The Incorporation of Indian Societies into the Western World, 16th-18th Centuries* (transl. Eileen Corrigan), Cambridge: Polity Press 1993 [1988]. viii, 336 pp., Glossary, Sources, Bibliography, Index, Maps, Plates. £45.00/£14.95.

GULLESTAD, MARIANNE, *The Art of Social Relations: Essays on Culture, Social Action and Everyday Life in Modern Norway*, Oslo: Scandinavian University Press 1992. xi, 251 pp., References. £22.50.

HARDIN, KRIS L., *The Aesthetics of Action: Continuity and Change in a West African Town* (Smithsonian Series in Ethnographic Enquiry; ser. eds. William L. Merrill and Ivan Karp), Washington and London: Smithsonian Institution Press 1993. xi, 314 pp., References, Figures, Tables, Maps, Plates. \$47.00.

HARRISON, SIMON, *The Mask at War: Violence, Ritual and the Self in Melanesia*, Manchester and New York: Manchester University Press 1993. ix, 164 pp., Bibliography, Index, Figures, Photographs. £35.00.

HEESTERMAN, J. C., *The Broken World of Sacrifice: An Essay in Ancient Indian Ritual*, Chicago and London: University of Chicago Press 1993. x, 296 pp., Index. £19.95/\$60.00/\$24.95.

HENDRY, JOY, *Wrapping Culture: Politeness, Presentation, and Power in Japan and other Societies* (Oxford Studies in the Anthropology of Cultural Forms; gen. eds. Howard Morphy and Fred Myers), Oxford: Clarendon Press 1993. xv, 180 pp., Bibliography, Index, Figures, Plates. £30.00.

HORTON, ROBIN, *Patterns of Thought in Africa and the West: Essays on Magic, Religion and Science*, Cambridge etc.: Cambridge University Press 1993. xi, 446 pp., Bibliography, Index. £40.00/\$59.95.

192 Publications Received

HUNTER, ERNEST, *Aboriginal Health and History: Power and Prejudice in Remote Australia*, Cambridge etc.: Cambridge University Press 1993. xvi, 318 pp., References, Index, Figures, Tables. £37.50/\$59.95.

IVES, JOHN W., *A Theory of Northern Athapaskan Prehistory* (Investigations in American Archaeology; ser. ed. Paul Minnis), Boulder and San Francisco: Westview Press / Calgary: University of Calgary Press 1990. xx, 403 pp., References Cited, Index, Figures, Tables. \$34.95.

JEROME, DOROTHY, *Good Company: An Anthropological Study of Old People in Groups*, Edinburgh: Edinburgh University Press 1992. xiii, 210 pp., Bibliography, Figures, Tables. £35.00.

Journal for the Anthropological Study of Human Movement, Vol. VII, nos. 1 and 2 (1992).

JULLERAT, BERNARD (ed.), *Shooting the Sun: Ritual and Meaning in West Sepik* (Smithsonian Series in Ethnographic Enquiry; ser. eds. William L. Merrill and Ivan Karp), Washington and London: Smithsonian Institution Press 1992. x, 310 pp., Glossary, References, Index, Tables, Figures, Maps, Plates. \$35.00.

KAHN, JOEL S., *Constituting the Minangkabau: Peasants, Culture and Modernity in Colonial Indonesia* (Explorations in Anthropology: A University College London Series; ser. eds. Barbara Bender, John Gledhill and Bruce Kapferer), Providence and Oxford: Berg 1993. xi, 314 pp., Bibliography, Index, Maps, Tables. £35.00.

KAUFMAN, SHARON R., *The Healer's Tale: Transforming Medicine and Culture*, Madison: University of Wisconsin Press 1993. x, 354 pp., Photographs, Index. £22.00.

KEELING, RICHARD, *Cry for Luck: Sacred Song and Speech among the Yoruk, Hupa and Karok Indians of Northwestern California*, Berkeley etc.: University of California Press 1992. xii, 325 pp., References, Index, Musical Examples. \$40.00.

KING, VICTOR T., *The Peoples of Borneo* (The Peoples of South East Asia and the Pacific; gen. eds. Peter Bellwood and Ian Glover), Oxford and Cambridge, MA: Blackwell 1993. xii, 339 pp., Index, References, Plates, Figures, Maps, Tables. £35.00.

KINOSHITA, YASUHIRO, and CHRISTIE W. KIEFER, *Refuge of the Honored: Social Organization in a Japanese Community*, Berkeley etc.: University of California Press 1992. x, 220 pp., Bibliography, Index, Tables, Figures. £30.00.

KNAUFT, BRUCE M., *South Coast New Guinea Cultures: History, Comparison and Dialectic* (Cambridge Studies in Social and Cultural Anthropology 89), Cambridge: Cambridge University Press 1993. xii, 298 pp., References, Index, Figures, Tables. £35.00/£13.95/\$49.95/\$16.95.

LAUNAY, ROBERT, *Beyond the Stream: Islam and Society in a West African Town* (Comparative Studies on Muslim Societies; gen. ed. Barbara D. Metcalf), Berkeley etc.: University of California Press 1992. xvii, 258 pp., Bibliography, Index, Glossary, Figures. \$38.00.

LEVINE, SARAH, in collaboration with Clara Sunderland Correa, *Dolor y Alegría: Women and Social Change in Urban Mexico* (Life Course Studies; gen. eds. David L. Featherman and David I. Kertzer), Madison: University of Wisconsin Press 1993. xi, 239 pp., Bibliography, Index, Photographs. £30.00/£10.50.

LIENHARDT, PETER, *Disorientations: A Society in Flux—Kuwait in the 1950s* (ed. Ahmed Al-Shahi), Reading: Ithaca Press 1993. 108 pp. £18.95.

LOMNITZ-ADLER, CLAUDIO, *Exits from the Labyrinth: Culture and Ideology in the Mexican National Space*, Berkeley etc.: University of California Press 1992. x, 386 pp., References, Index. \$45.00.

LUBAR, STEVEN, and W. DAVID KINGERY, *History from Things: Essays on Material Culture*, Washington and London: Smithsonian Institution Press 1993. xvii, 300 pp., References, Figures, Tables, Photographs. £38.25/\$58.75.

L'Uomo, Vol. IV, nos. 1 and 2 (1991).

LYONS JOHNSON, PATRICIA, *Balancing Acts: Women and the Process of Social Change* (Women in Cross-Cultural Perspective; ser. ed. Sue-Ellen Jacobs), Boulder etc.: Westview Press 1992. x, 177 pp., References. £19.50.

MACDONALD, SHARON (ed.), *Inside European Identities: Ethnography in Western Europe* (Berg Ethnic Identity Series; gen. eds. Shirley Ardener, Tamara Dragadze and Jonathan Webber), Providence and Oxford: Berg 1993. viii, 247 pp., Index, References. £30.00.

MACGAFFEY, WYATT, and MICHAEL D. HARRIS, *Astonishment and Power*, Washington and London: Smithsonian Institution Press for the National Museum of African Art 1993. 160 pp., Bibliography, Photographs. No price given.

MACH, ZDZISLAW, *Symbols, Conflict and Identity: Essays in Political Anthropology* (SUNY Series in Anthropological Studies of Contemporary Issues; ed. Jack Rollwagen), New York: State University of New York Press 1993. xii, 297 pp., Bibliography, Index. \$17.95.

MAHER, VANESSA (ed.), *The Anthropology of Breast-Feeding: Natural Law or Social Construct* (Berg Cross-Cultural Perspectives on Women; gen. eds. Shirley Ardener and Helen Callaway), Oxford and Providence: Berg 1992. x, 180 pp., Index. £30.00/£8.95.

MANUEL, PETER, *Cassette Culture: Popular Music and Technology in North India* (Chicago Studies in Ethnomusicology; gen. eds. Philip Bohlman and Bruno Nettl), Chicago and London: University of Chicago Press 1993. xix, 302 pp., Bibliography, Index, Glossary, Illustrations. £41.50/£17.50//\$59.75/\$25.25.

MARCUS, GEORGE E. (ed.), *Rereading Cultural Anthropology*, Durham, NC, and London: Duke University Press 1992. xiv, 403 pp., Index, References, Figures. £42.75/£12.95.

MARKOWITZ, FRAN, *A Community in Spite of Itself: Society Jewish Émigrés in New York* (Smithsonian Series in Ethnographic Enquiry; ser. eds. William L. Merrill and Ivan Karp), Washington and London: Smithsonian Institution Press 1993. xvi, 317 pp., Index, Bibliography. \$49.00/\$19.95.

MILLER, BARBARA DIANE, *Sex and Gender Hierarchies* (Publications of the Society for Psychological Anthropology 4; eds. Robert A. Paul and Richard A. Shweder), Cambridge: Cambridge University Press 1993. xix, 401 pp., References, Index, Figures. £40.00/£14.95//\$64.95/\$19.95.

MITTERAUER, MICHAEL, *A History of Youth* (transl. Graeme Dunphy) (Family, Sexuality and Social Relations in Past Times; gen. eds. Peter Laslett and Michael Anderson), Oxford and Cambridge, MA: Blackwell 1992 [1986]. ix, 256 pp., Index. £13.99.

MORRIS, BRIAN, *Western Conceptions of the Individual*, New York and Oxford: Berg 1991. ix, 505 pp., References, Index. No price given.

MUNN, NANCY D., *The Fame of Gawa: A Symbolic Study of Value Transformation in a Massim (Papua New Guinea) Society* (The Lewis Henry Morgan Lectures 1986), Durham, NC, and London: Duke University Press 1992 [1986]. xviii, 381 pp., References, Index, Plates, Figures. £14.50.

NAPIER, JOHN, *Hands* (revd. Russell H. Tuttle), Princeton: Princeton University Press 1993 [1980]. xii, 180 pp., Suggested Reading and References, Index, Figures, Photographs. No price given.

NESS, SALLY ANN, *Body, Movement, and Culture: Kinaesthetic and Visual Symbolism in a Philippine Community* (Series in Contemporary Ethnography; gen. eds. Dan Rose and Paul Stoller), Philadelphia: University of Pennsylvania Press 1992. xiii, 292 pp., References, Index, Maps Figures, Photographs. £37.95/£15.00.

194 *Publications Received*

O'HANLON, MICHAEL, *Paradise: Portraying the New Guinea Highlands*, London: British Museum Press 1993. 96 pp., Bibliography, Index, Map, Figures, Photographs, Colour Plates. £10.95.

PÁLSSON, GÍSLI (ed.), *Beyond Boundaries: Understanding, Translation and Anthropological Discourse* (Explorations in Anthropology: A University College London Series; ser. eds. Barbara Bender, John Gledhill and Bruce Kapferer), Oxford and Providence: Berg 1993. xii, 260 pp., References, Index, Illustrations, Figures. £35.00.

PANDYA, VISHVAJIT, *Above the Forest: A Study of Andamanese Ethnoanemology, Cosmology, and the Power of Ritual*, Oxford etc.: Oxford University Press 1993. xxxi, 319 pp., Glossary, Bibliography, Index, Maps, Figures, Plates. £14.95.

QUIGLEY, DECLAN, *The Interpretation of Caste* (Oxford Studies in Social and Cultural Anthropology), Oxford: Clarendon Press 1993. ix, 184 pp., Bibliography, Index, Figures, Tables. £30.00.

RAMPHELE, MAMPHELA, *A Bed Called Home: Life in the Migrant Labour Hostels of Cape Town*, Edinburgh: Edinburgh University Press in association with the International African Institute: 1993. viii, 152 pp., Bibliography, Index, Figures, Tables, Photographs. £12.95.

RAPPORT, NIGEL, *Diverse World Views in an English Village*, Edinburgh: Edinburgh University Press 1993. xii, 212 pp., Bibliography, Indexes, Maps, Figures, Tables. £30.00.

RIMOLDI, MAX, and ELEANOR RIMOLDI, *Hahalis and the Labour of Love: A Social Movement on Buka Island* (Explorations in Anthropology: A University College London Series; ser. eds. Barbara Bender, John Gledhill and Bruce Kapferer), Oxford and Providence: Berg 1992. xiv, 312 pp., Bibliography, Index, Map. No price given.

ROBERTSON, CAROL E., *Musical Repercussions of 1492: Encounters in Text and Performance*, Washington and London: Smithsonian Institution Press 1992. 486 pp., References, Index, Figures, Musical Examples. \$62.00.

ROSEMAN, MARINA, *Healing Sounds from the Malaysian Rainforest: Temiar Music and Medicine* (Comparative Studies of Health Systems and Medical Care; gen. ed. John M. Janzen), Berkeley etc.: University of California Press 1993 [1991]. xvii, 233 pp., Bibliography, Index, Maps, Figures, Tables, Plates. \$14.00.

SAMUEL, GEOFFREY, *Civilized Shamans: Buddhism in Tibetan Societies*, Washington and London: Smithsonian Institution Press 1993. x, 725 pp., References, Index, Tables, Maps. £51.50/EUR\$79.25.

SCHOFFELEERS, J. MATTHEW, *River of Blood: The Genesis of a Martyr Cult in Southern Malawi, c. AD 1600*, Madison and London: University of Wisconsin Press 1992. xiii, 325 pp., Index, Sources, Maps, Charts, Photographs. \$50.00/\$24.95.

SINGER, MILTON, *Semiotics of Cities, Selves, and Cultures: Explorations in Semiotic Anthropology* (Approaches to Semiotics 102), Berlin and New York: Mouton de Gruyter 1991. xiii, 380 pp., References, Index, Figures. DM188.00.

STEVENS, STANLEY F., *Claiming the High Ground: Sherpas, Subsistence and Environmental Change in the Highest Himalayas*, Berkeley etc.: University of California Press 1993. xx, 537 pp., Bibliography, Index, Maps, Figures, Tables. \$55.00.

STREET, BRIAN V., *Cross Cultural Approaches to Literacy* (Cambridge Studies in Oral Literature and Culture; eds. Peter Burke and Ruth Finnegan), Cambridge: Cambridge University Press 1993. xii, 321 pp., References, Index, Figures. £35.00/£13.95.

STROMBERG, PETER G., *Language and Self-Transformation: A Study of the Christian Conversion Narrative* (Publications of the Society for Psychological Anthropology 5; eds. Robert A. Paul and Richard A. Shweder), Cambridge: Cambridge University Press 1993. xvi, 148 pp., Bibliography, Index. £30.00/\$49.95.

STUART-MACADAM, PATRICIA, and SUSAN KENT (eds.), *Diet, Demography, and Disease: Changing Perspectives on Anemia* (Foundations of Human Behaviour; ser. ed. Sarah Blaffer Hrdy), New York: Aldine de Gruyter 1992. viii, 285 pp., References, Index, Tables, Figures. DM128.00.

SWAIN, TONY, *A Place for Strangers: Towards a History of Australian Aboriginal Being*, Cambridge etc.: Cambridge University Press 1993. xi, 303 pp., Index, Maps. £35.00/\$59.95.

SWAISLAND, CECILLIE, *Servants and Gentlewomen to the Golden Land: The Emigration of Single Women from Britain to Southern Africa, 1820-1939* (Cross-Cultural Perspectives on Women; gen. eds. Shirley Ardener and Jackie Waldren), Oxford and Providence: Berg 1993. xii, 186 pp., Bibliography, Index, Illustrations. £25.00/£10.95.

THORNTON, ROBERT J., and PETER SKALNIK (eds.), *The Early Writings of Bronislaw Malinowski* (transl. Ludwik Krzyzanowski), Cambridge: Cambridge University Press 1993. xv, 324 pp., References, Index. £35.00/\$59.95.

TREUBA, HENRY T., LILLY CHENG and KENJII IMA, *Myth or Reality: Adaptive Strategies of Asian Americans in California*, Washington, DC, and London: Falmer Press 1993. xii, 193 pp., References, Index, Tables, Maps. £12.95.

TRIX, FRANCES, *Spiritual Discourse: Learning with an Islamic Master* (Conduct and Communication Series; gen. eds. Dell Hymes, Gillian Sankoff and Henry Glassie), Philadelphia: University of Pennsylvania Press 1993. x, 189 pp., Bibliography, Index. £23.70/£12.95.

TURINO, THOMAS, *Moving away from Silence: Music of the Peruvian Altiplano and the Experience of Urban Migration* (Chicago Studies in Ethnomusicology; gen. eds. Philip V. Bohlman and Bruno Nettl), Chicago and London: University of Chicago Press 1993. xii, 324 pp., Index, Annotated Discography, Bibliography, Glossary, Maps, Figures, Plates, Musical Examples. £39.95/£16.75/\$57.50/\$24.25.

VANSINA, JAN, *Habitat, Economy, and Society in the Central African Rainforest* (Berg Occasional Papers in Anthropology No. 1), Providence and Oxford: Berg 1992. 16 pp., References. No price given.

WARREN, KAY B. (ed.), *The Violence Within: Cultural and Political Opposition in Divided Nations*, Boulder etc.: Westview Press 1993. ix, 262 pp., Index, Bibliographies. £35.95/£13.50.

WHITTEN, DOROTHEA S., and NORMAN E. WHITTEN, JR., *Imagery & Creativity: Ethnoaesthetics and Art Worlds in the Americas*, Tucson and London: University of Arizona Press 1993. 377 pp., References Cited, Figures, Colour Plates. \$45.00.

WOLFE, ALAN, *The Human Difference: Animals, Computers, and the Necessity of Social Science*, Berkeley, Los Angeles and London: University of California Press 1993. xvii, 243 pp., Index, Bibliography. \$30.00.

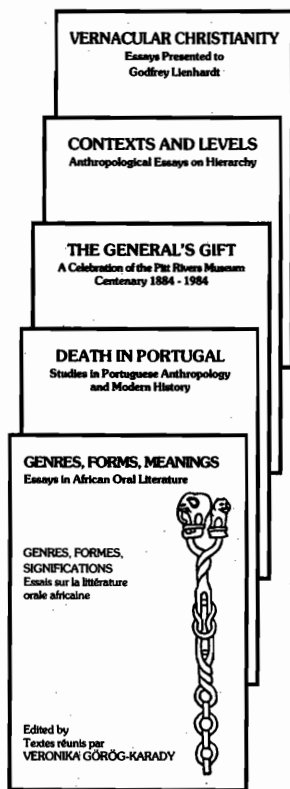
YOUNG, VIRGINIA HEYER, *Becoming West Indian: Culture, Self, and Nation in St Vincent* (Smithsonian Series in Ethnographic Enquiry; ser. eds. William L. Merrill and Ivan Karp), Washington and London: Smithsonian Institution Press 1993. x, 229 pp., Works Cited, Index, Maps, Tables. \$49.00.

ZENAMI, NONGENILE MASITHATHU, *The World and the Word: Tales and Observations from the Xhosa Oral Tradition* (ed. Harold Scheub), Madison and London: University of Wisconsin Press 1992. xii, 499 pp., Map, Photograph. £5.95.

ZONABEND, FRANÇOISE, *The Nuclear Peninsula* (transl. J. A. Underwood), Cambridge: Cambridge University Press 1993 [1989]. xii, 138 pp., Index, Illustrations. £19.95/\$39.95.

JASO

OCCASIONAL PAPERS SERIES



No. 1 GENRES, FORMS, MEANINGS: Essays in African Oral Literature. (1982). (1 870047 00 1). *Out of print.*

No. 2 DEATH IN PORTUGAL: Studies in Portuguese Anthropology and Modern History. (1983). (1 870047 05 2). *Out of print.*

No. 3 THE GENERAL'S GIFT: A Celebration of the Pitt Rivers Museum Centenary, 1884-1984. (1984). (1 870047 10 9). *Out of print.*

No. 4 CONTEXTS AND LEVELS: Anthropological Essays on Hierarchy. Edited by R.H. Barnes, Daniel de Coppet and R.J. Parkin. (1985). vii + 209pp. Price £12.95 or \$30.00. (1 870047 15 X).

No. 5 INTERPRETING JAPANESE SOCIETY: Anthropological Approaches. (1986). (1 870047 20 6). *Out of print.*

No. 6 MARITIME SOUTHEAST ASIAN STUDIES IN THE UNITED KINGDOM: A Survey of Their Post-War Development and Current Resources. Compiled by Peter Carey. (1986). vii + 115pp. Price £8.50 or \$17.00. (1 870047 25 7)

No. 7 VERNACULAR CHRISTIANITY: Essays in the Social Anthropology of Religion Presented to Godfrey Lienhardt. Edited by Wendy James and Douglas H. Johnson. (1988). xiv + 196pp. Price £12.50 or \$25.00. (1 870047 30 3)

No. 8 AN OLD STATE IN NEW SETTINGS: Studies in the Social Anthropology of China in Memory of Maurice Freedman. Edited by Hugh D.R. Baker and Stephan Feuchtwang. (1991). xiii + 286pp. Price £14.95 or \$30.00 (paperback), (1 870047 35 4), £25.95 or \$50.00 (hardback), (1 870047 40 0).

AVAILABLE FROM THE EDITORS, JASO, 51 BANBURY ROAD,
OXFORD OX2 6PE, ENGLAND. Tel. 0865-274682
ALL PRICES INCLUDE POSTAGE. PREPAYMENT REQUESTED.
