

les beuveries rituelles et les rites funéraires nous amènent au onzième chapitre réservé à l'étude de la religion des Cubeos. C'est dans les 25 pages restantes qu'Irving Goldman nous livre ses réflexions inspirées par les pages précédentes essentiellement descriptives.

Une ombre subsiste pour nous. Car nous croyons savoir que les études générales qui ont été faites sur les Indiens de l'Amazonie Péruvienne par le Summer School of Pucallpa que l'acculturation est très rapide parmi les 30 nations d'Indiens qui peuplent ce secteur. Or, dans cet ouvrage, on n'évoque peut-être pas assez souvent ce processus de déstructuration-restructuration sous sa forme dynamique. Dans les rites funéraires il est dit que le visage du mort est recouvert par sa couverture, est-ce là le résultat d'une influence chrétienne? Les Huitoto ne pratiquent ce rite que depuis les contacts avec les Missions Catholiques. D'autre part, l'état sanitaire de cette peuplade est rapidement esquissé. Mise à part l'épidémie d'influenza de 1917, rien n'est dit sur les emprunts pathologiques que des contacts répétés avec les blancs et les métis sur les lieux de travail ne peuvent manquer de produire. La tuberculose, les maladies vénériennes etc... n'ont-elles pas provoqué les habituels ravages?...

A la question de savoir si la théorie des modèles donne une approche valable pour la compréhension de la culture l'auteur propose une démonstration portant sur 2 problèmes fondamentaux: celui de l'homéostasie sociale et de l'adaptation écologique. Il démontre en utilisant la riche documentation amoncélée au cours des 280 premières pages de l'ouvrage que le problème de l'adaptation culturelle à un milieu ne peut pas être simplement résolu par la relation descriptive d'un hypothétique modelage de la culture sur le milieu. Une étude des interactions demande une vision plus globale et dynamique des procédés. Par exemple, pourquoi l'Amazone du Nord-Ouest qui connaît le maïs et les haricots n'a pas comme les basses terres Mayas préféré ces plantes au manioc amer? Il semblerait qu'un système économique finisse par modifier les valeurs culturelles d'un milieu et le comportement de ses membres mais pour qu'il en soit ainsi il faut que la culture receveuse laisse une chance à ce système économique de prospérer. Ainsi Monsieur Irving Goldman conclut qu'une culture n'est que partie d'un plus vaste système fonctionnel en relation avec les besoins fondamentaux de l'être.

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*A Guadalcanal Society: The Kaoka Speakers.* Ian HOGBIN. Case Studies in Cultural Anthropology, New York, Holt, Rinehart and Inston, 1964. 103 pp., 1 map, 1 chart, 2 plates.

The Kaoka speakers occupy the eastern part of the northern coast of Guadalcanal Island, practice horticulture, and are divided into five "politically

autonomous villages" and five matrilineal "dispersed clans" which crosscut the villages. Hogbin uses the term "clan" in the British sense (defined in p. 102), but his subclan, composing the core of the hamlet, appears to satisfy Murdock's three criteria for compromise kin group and may be called *avancu-clan*, though the *avanculocal* residence is delayed until some years after the man's marriage and even then some measure of choice is open to him. The present volume is a welcome addition to this series of case studies, in that it brought to the easy access of the students an account of how a matrilineal society with *avancular* emphasis works. This possibility within the range of human social organization appears to be, from my experience, the hardest for North American students to comprehend.

The unilineal or compromise kin groups, however, are not directly described in this outline, since the author, probably for a good reason, chose to present social organizational data in a more operational framework. Clans are described in general terms in the introductory section to the chapter on social structure (pp. 4-5), and a section on "Kinship terms and behaviour" (pp. 10-14) lists and describes dyad relations remarkably clearly. Other than these, the information on kinship and kin groups is scattered, especially abundantly in chapter 2 (Sex and Marriage) and chapter 7 (Religion), presumably because these are the spheres of life in which kinship plays a greater role. In his attempts to construct a coherent picture of kin organization, the reader might be baffled at such reference as "the head of the subclan" (p. 84), whose function and recruitment, unlike those of the household head and village headman, are not elaborated.

The social units which receive explicit definition in the chapter on social structure are the village, the hamlet and the household. For each, composition of the group, activities connected, and symbolic associations such as religion or property ownership are described. In later chapters, however, references are often made to "communities" and "settlements", and which of the two territorial groups is meant by these terms was not always clear to this reviewer.

Socialization process and techniques are well covered in Chapter 3 (Rearing a Family) and economic and subsistence activities in Chapter 4 (Getting a Living). The latter chapter, also informative from the point of view of subclan organization and sexual division of labour, includes a section covering the trades of surplus goods with the interior of the islands as well as with neighbouring islands involving an organized overseas expedition. The political aspect of the native life is described in the next two chapters called "Conflict" and "The Headman", in which kinds of disputes, means of dissolving them at various levels of social units, and the nature and attainment of power are described. The author's clear and vivid prose helps a great deal in the description of this dynamic process.

An attempt is made to place this society in the broader background of Melanesian societies, with frequent comparative reference to the natives of Basuma, Manus, Malaita, New Guinea, Trobriand, etc. In addition, two

sections are devoted to the comparison of social structure and religion, respectively, with the hill people of Guadalcanal. The space allowed is naturally too limited for any convincing portrayal of the hill people, and one may wonder if the same space could not have been profitably utilized for a fuller exposition of the Kaoka speakers themselves.

While most of the information is based on the material obtained from the field work of 1933, the recent changes are covered in the final chapter drawn from the author's observation in 1945. It appears that there has been some change in social organization, while material aspect of life remained virtually the same. The author seems to feel that this "state of stagnation" with "the incompatibility of wants and the means of achieving them" led to the form of nativistic movement called Masinga Rule, in which the desired goal is the goods of Western manufacture delivered by the American wartime transports, to be attained by faith and ritual mainly of Puritanical inspiration. Since we are told that his material aspect came in at the later stage of the movement, which in the beginning had political objectives, the reviewer feels that the gap between the needs and their fulfilment should probably be interpreted in a much broader sense than just the material needs. The account of the movement, which is still in progress and involves the organization of people in a hitherto unprecedented scale, is nevertheless very illuminating.

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*"Hunters of the Buried Years"*. Alice B. KEHOE. School Aids & Text Book Publishing Co. Ltd, Regina — Toronto; N.D. 94 pp., 78 illustrations. \$ 2.00.

Alice Kehoe's *"Hunters of the Buried Years"*, is a most pleasurable and instructive book, devoted to the prehistoric peoples of the Prairie Provinces of Canada. The book is not long, 94 pages, many of which are taken up with photographs and drawings. Nevertheless, she has covered her topic from man's first arrival on the Plains until almost the present day most entertainingly. To do this she has five chapters, four detailing the prehistory of the Plains and one, the third, is concerned with the woodlands people. She begins with the early big game hunters, followed by the "foragers", next the "fishermen", and then those groups who abandoned their village life to hunt bison after the advent of the horse on the Northern Plains and finally a section on the historic period.

The book is intended for the interested layman rather than the professional archaeologist but even the latter might well benefit from reading it. Each of the five chapters begins with a hypothetical description of what the life of the people must have been like at the period under consideration, based upon archaeological discoveries and ethnographic parallels. These are well done,