

This book is attractively turned out and adequately illustrated with photographs and line drawings of artifacts and archeological sites. The price is reasonable. The authors may legitimately feel that they have contributed to attainment of their objective as stated on the final page: "In a sense this book is a plea for a long-range approach to archaeology, even though its major emphasis has been on what archaeology is and what some of the techniques for doing it are."

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Sculpture Sênoufo. B. HOLAS. Abidjan, Côte d'Ivoire, Centre des Sciences Humaines, 1964, 24 pp., 46 pl.

Dans ce volume l'Auteur étudie la sculpture sur bois, à caractère sacré, des Sênoufos. En raison de la complexité du sujet l'Auteur se borne à analyser les prototypes les plus significatifs. L'étude d'une vingtaine de pages est suivie d'un "Index des termes vernaculaires", d'une "Orientation bibliographique" et d'une série de 46 planches de très belle qualité.

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Knowing the Gururumba. Philip L. NEWMAN, Holt, Rinehart and Winston, 1965. x-110, illustrations. \$1.50.

This is another of the Case Studies in Cultural Anthropology produced under the general editorship of George and Louise Spindler. In reviewing this type of monograph, then, it is always necessary to consider the audience for which it is intended. While I am in favor of the series in general I still feel that there are certain implicit dangers. Foremost among these is the fear that many undergraduates may acquire a false perspective of the task of the ethnographer and his productions. For example, I can conceive of generations of undergraduates acquiring only a superficial acquaintance with the Kapauku Papuans and no realization or appreciation of the fact that the study is backed up by two very thorough and substantial contributions. Secondly, there is a danger for the professional anthropologist as well who by proffering a short monograph in this manner delivers to his colleagues what may well be his last word on the subject. This criticism points to the fact that the professional anthropologist can utilize these compact ethnographies only in a very limited fashion, but he must do so since he has no assurance that the same topics will be more fully treated by the same author elsewhere. What I am intending is that the professional anthropologist must not let a contribution to this series become, in his own mind, a substitute for a more thorough treatment of the same topic. But then, of course, the series was not designed for this use which makes the criticism a bit awkward.