

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 Sénoufo. 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 Sénoufos. 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.

J.T.

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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.

Gururumba is a phratry name for a group of indigenes of the Eastern Highlands District of the Territory of New Guinea. The field work was conducted during the period 1959-1960. Newman's monograph is more than simply an introduction to these people. Its deceptive simplicity masks the fact that this is an excellent statement of one man's resolution of the problem most basic to any ethnographic undertaking, how does one come to 'do' an ethnography. Field work is shown to be a dramatic exercise in unveiling one's own ignorance. Undergraduates with unbounded assurance that field work is some sort of prolonged vacation in exotic-land will do well to read between the lines for there are countless anguished moments of epistemological inquiry imbedded in Newman's prose. The reader is effortlessly led from the beginning of the job to its temporal conclusion, only realizing as he closes the book that he too has been led gently to 'know' the Gururumba as the author knows them. Newman is undoubtedly a sensitive ethnographer, but more important to the reader is his ability to communicate this in an articulate manner and in this he has been quite successful.

In his analysis of the named units of the social structure, Newman commences with the largest group claiming a common identity, the people "of one leaf" of the Upper Asaro Valley, and progresses down the oppositional scale to the individual actors. A Gururumba is shown to be a member of a tribe (dual named units of political alliance), a phratry (a territorially based unit), a sib (the putative patrilineal descent group), a lineage (the maximal unit in which descent is traced), a clan (in which membership is determinable by both descent and residence), and a ward (those individuals affiliated with a single men's house). Each societal unit is seen to have quite distinct functions.

Newman's presentation of the composition of societal units and the delineation of the social mechanisms whereby they are integrated into functioning elements represents the sort of analysis necessary to deal the death blow to vague notions of 'flexibility' and 'structural looseness' expressed by other authors over similar material. But how much of the rigor achieved is an artifact of the structure of the monograph series will always be a nagging question. Certainly the information on the Gururumba does fill a gap in the ethnographic coverage of Highland New Guinea but, as Newman himself notes in reference to his abbreviated list of kin terms, it "is not, in itself, very informative". (p. 25)

Having identified the individual in his formal network of kin and residence ties, Newman then proceeds to a thoughtful analysis of segments of individual behaviour (roles). The opposition and complementarity of giving and taking in economic exchange, of men and women in the flute cult and other activities, and of man and his environment, are some of the organizational themes to which the fabric of Gururumba society is attached. He has integrated all of these varying topics through consideration of the connections between ritual and social structure, and man and the supernatural. By progressively narrowing the scope of inquiry he has produced a remarkably clear picture of the significance of individual behavioral variation.

In conclusion, the following typographical errors should be noted; *illiances* for *alliances* (p. 66), *take* for *takes* (p. 69), *palmiforlia* for *palmifolia* (p. 77), and *FaFlBrSon* for *FaElBrSo* (p. 24). It also appears to me that there might be an additional error in the listing of the kinship denotata. After the kin term *arunE* (p. 24), Newman lists MoSiDaDa. If the children of an *arunE* are *noho* (e.g. SiSo, SiDa), then MoSiDaDa would be *noho*. Perhaps Newman intends this listing to be MoSiSoDa rather than MoSiDaDa. But if this is so then he has not listed the kin terms for the children of either the MoSiDa or the FaBrDa and we can only assume that the proper term is *noho*. Obviously, the kinship terminological system of the Gururumba is more complex than this short list depicts.

Aside from some of my possibly misplaced criticisms, this monograph on the Gururumba should be a 'must' for all undergraduates and it won't hurt graduate students to study it as well.

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Frameworks for Dating Fossil Man. Kenneth P. OAKLEY. Chicago, Aldine Publishing Company, 1964. x-355 pp., illus. \$8.75.

In an earlier review in this journal (*Anthropologica*, vol. VI, no. 2, 1964, pp. 253-255) I deplored the lack of a reliable and comprehensive textbook on Old World prehistory for use in advanced undergraduate courses. Oakley's book does not satisfy the need completely in this respect, nor did the author have this aim in mind, but it does go part of the way,

Oakley's intention originally, he tells us, had been to write a much longer book, but ill health and the persuasion of his superiors at the British Museum (Natural History) caused him to publish it as it stood in 1963.

The title may be somewhat deceptive, for it deals with prehistoric cultures of the Palaeolithic and Mesolithic periods as well as with fossil skeletal materials. Oakley is primarily a Pleistocene geologist with a particular interest in stratigraphy and in methods of dating hominid remains. He has himself been responsible for developing new means of establishing the ages of archaeological materials, especially the fluorine process which he used so successfully in the Piltdown case. The first half of his book is therefore devoted to descriptions of the principal ways of establishing absolute (or, as he now prefers to call it, chronometric) and relative dates. This part consists of 16 brief chapters on glacial and post-glacial chronology, river terraces, faunal correlations, palynology, varves, sea and land level changes and descriptions