

le *windigo* de certaines tribus indiennes du N.-O. du Canada. Il termine par la revue de types de personnalités psychopathologiques: transsexuels, transvestis et fous sacrés.

La bibliographie très abondante qui complète le texte nous paraît être exhaustive.

Considérant la brièveté relative de certains paragraphes et le fait que des chapitres importants ne sont que mentionnés, par exemple, le suicide, on en vient à souhaiter que le Dr Ellenberger reprenne l'ensemble de sa matière et le publie en un volume qui soit plus accessible et plus complet qu'un article d'encyclopédie.

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Changing Japan. EDWARD NORBECK. Case Studies in Cultural Anthropology. New York, Holt, Rinehart and Winston, 1965. 82 pp., 1 map, 2 plates.

In this addition to the Case Studies series, Norbeck chose to focus on two households, one in an urban and the other in a rural setting, in order to bring out contrasts in the culturally heterogeneous and rapidly changing society of modern Japan. The accounts are not actual case histories, but are "composite, and in this sense fictional", as the author found it appropriate to disguise the characters for fear of offending his literate subjects.

The book consists of three parts. In the first (23 pages), is found a background description contrasting tradition and change. In such a condensed form, it is quite unavoidable that the account of pre-modern (pre-1868) social structure and values should refer only to the highly normative pattern. This base-line image is followed by the description of the circumstances and extent of modernization during the last century.

The second part (pp. 24-56) describes one extended family from Takashima, the rural-fishing community in southwestern Japan well-known from his previous monograph (*Takashima, A Japanese Fishing Community*, 1954). The account in this book is brought up-to-date as the results of the author's visits in 1959 and 1964, thus making this small book one of the most up-to-date anthropological observations of Japanese rural life. By presenting a brief life-history and the daily and annual cycle of activities for each member of the household (consisting of a 44-year old head of the household, his wife, parents, a teen-aged son and daughter and a five-year old son), Norbeck manages to cover a large sphere of life situations, from fishing practices and food preparation through child-rearing techniques to leisure time activities. The three-generation household also makes it possible to show changing practices and beliefs.

The last part (pp. 57-59) takes the reader through the experiences of a bright and highly-motivated younger brother of the head of the rural household. It sees him in his years as a poverty-stricken student at Kyoto University,

commuting from Osaka where he lived with his aunt who worked as a live-in housekeeper at a dormitory for workers of a small factory (the famous paternalistic practice of Japanese industry); his broader participation in the urban living after securing a white-collar job with one of the leading manufacturers of electrical appliances; and the establishment of a small urban household following a modern compromise of arranged marriage with a relative of his supervisor who saw in him many of the traits valued in Japanese industry today. His wife's upbringing as a daughter of a well-connected family with a long tradition in commerce is given to provide a glimpse of a different sector of Japanese life.

As a coherent account of related families, there are a few unfortunate inconsistencies. For example, Aunt Shizu, who played an important role in the life of the urban brother (p. 58 ff.) cannot be the rural brother's sister (p. 55), especially if he is 44 (p. 27) and his sisters are all younger than he (p. 31) while she was already 46 when she moved to Osaka (p. 55). Similarly, the younger brother could not have lived in Tokyo for three years when his daughter is 3 years old (p. 57), as we are told that he was transferred to that city when the baby was "nearly two years old" (p. 78).

The author may have gone a little too far in attempting to avoid giving offense to any Japanese who might read his book, for the individuals depicted are all remarkably well-disposed and most of them quite virtuous. However, the many practices, attitudes and values so skilfully incorporated in the accounts are those which may be encountered very frequently in Japan today, if they are not the very representative. It was not the intention of the author to portray a representative, over-all average, and perhaps for this reason no interpretation or generalization is attempted, for he says (p. 23): "My aims are more modest. I hope to tell something about the present by showing both the old and the new, which in fact constitute the present." The book serves the stated purpose very well, and one hopes that the author will present us with a full-length account of his observations on the changing Japan.

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The Dynamics of Stylistic Change in Arikara Ceramics. JAMES DEETZ. Illinois Studies in Anthropology 4. Urbana, University of Illinois Press. 1965. 111 pages; 27 figures, 3 maps. \$2.50.

This is a tightly written, problem-oriented, innovating study. It takes as its focus an archaeological situation in which social change is known to have been occurring and examines the ceramics to see if the change is reflected in them. The archaeological situation utilized in the study is that of an 18th century Arikara village, the Talking Crow site, on the Missouri River in South Dakota, which was excavated by the Missouri Basin Project of salvage archaeology in 1957 and 1958.