

century on, has deep and frequently significant roots in the works of thinkers who, while they would not today be regarded strictly as anthropologists, nevertheless expressed ideas and provided data of an anthropological kind over a long span of pre-nineteenth century history.

Readings in Early Anthropology is organized into a series of chapters beginning with an initial one on anthropology up to the end of the fourteenth century, followed by subsequent chapters on the fifteenth and sixteenth century (taken together), the seventeenth and eighteenth. Slotkin devotes chapter five to a discussion of the problem of man's nature as seen by eighteenth century thinkers; chapter six takes up the matter of theories of degradation versus progress in the work of the same century; and chapter eight is devoted to a consideration of the institutionalists and the Scottish school during the eighteenth century. There follow detailed footnotes organized according to the pages to which they refer, and an analytical index.

Within each of the various chapters, up to and including chapter four, Slotkin organizes his material according to the various branches of anthropology : social, linguistic, physical, archaeological, etc. Within each of these headings, he takes up the work of individual thinkers and the treatment is to cite, at length, the verbatim writings of the various thinkers to exemplify the point of view which they represented. In the later chapters on man's nature, degradation versus progress, and the institutionalists and the Scottish school, all pertaining to the eighteenth century, the treatment is by men and here, again, the procedure is to quote, frequently at some length, from their original works to indicate their point of view. The various writers cited in the latter three chapters are grouped according to schools of thought about the particular problem with which they dealt.

This book should be useful to all professional anthropologists as a reference work and may be used selectively or in whole for graduate courses on the history of anthropology. The Wenner-Gren Foundation is to be congratulated for originally bringing out this book as Number 40 in the Viking Fund Publications in Anthropology under the editorship of Sol Tax.

CHARLES S. BRANT
The University of Alberta

*

*

*

The Sherpas of Nepal: Buddhist Highlanders. CHRISTOPH VON FÜRER-HAIMENDORF. London, John Murray, 1964. xix-298 pp., 1 appendix, Bibliography, Index., 55 illustrations, 2 maps.

A book by Prof. Haimendorf is always a pleasure to receive. The present work continues and expands the ethnography of the Sherpas, Tibetans of Nepal, promised by previous articles dating as much as ten years back. It is the most extensive anthropological account of Sherpa economy, social organization, and values available to scholars concerned with the Himalayan region. Though a

complete description of the economy is promised by the author for the future, the succinct first chapter on *Environment and Economy* brings sharply to the fore the significance of trade and the recent introduction of the potato as they have influenced Sherpa life.

The framework of the book is evident in succeeding chapters, each emphasizing the importance of "the individual as a free moral agent, responsible for his actions and capable of moulding his fate in the next life." (288). Chapter Two, *An Open Society*, introduces this value in action with a brief sketch of traditional Sherpa origins, settlement in Khumbu, and incorporation of immigrants from Tibet Nepal unto the present. The interplay of locality and kinship ties is introduced, to be elaborated in Chapter 3, *The Pattern of Family Life*, and Chapter 4, *Village Organization*. These three chapters encompass the traditional ethnographic accounts of marriage, liaison, divorce, widowhood, parent-child relationships, illegitimacy, property rights and inheritance and political life. Throughout runs the theme of tolerance, respect for the individual, personal responsibility.

Almost half the book is concerned with aspects of religious life. For students of Tibet and Tibetan culture this will appear natural and necessary. Chapter 5 & 6, *Monastic Institutions and Priesthood*, and *The Practice of Religion* present the picture of monastic growth in Khumbu, the monastic community and connection of monks to secular families, monastic organization, village clergy, ritual activities and the religious economy. In Chapter 7, *The Control of Invisible Forces*, the ceremonials relating to local spirits or malignant powers are described, and the relationship of monks and "spirit-media" (oracles & soothsayers) is established. The final chapter, *Values and Moral Concepts*, attempts a summing-up of the Sherpa world-view. Religious and secular activities are woven together to bring out the texture of life in Khumbu :

The free and joyous employment of resources, material in the one and spiritual in the other case, for the benefit of others, characterizes the ideal attitude to fellow human beings, and it is this model attitude which accounts for so many aspects of Sherpa social behavior. (p. 281)

It is evident in the reading of this book that the author, like so many who have worked with Tibetans, has a profound rapport and admiration for the Sherpa. To one not yet touched by "Tibetan magic", the view of Khumbu may seem uncritical, almost idyllic. As one of those "touched", I feel Prof. Haimendorf has caught the essence of Sherpa and, to some extent, Tibetan life. By frequently comparing the interaction and values of the Sherpa to the Hinduized Nepalese, the contrasting outlines of Tibetanese are sharpened.

There are some minor criticisms to be made. On p. 35, a distinction is made between two classes, the "*khamedeu*" and "*khadeu*", translated respectively as "mouth-bad" and "mouth-good". These are poor equivalents for the Tibetan literal equivalents (respectively: "mouth/part-not" and "mouth/part-is", and the difference may have more implications in terms of kinship distinctions than the

author indicates.) Distinction and relations between Khumbu and Sola Sherpa are dismissed (p. 20) though Darjeeling Sherpa, in 1954, indicated to the reviewer that such was significant. Similarly, lack of familiarity with Tibetan political organization (prior to 1950) forces the author to reconstruct Sherpa political organization without the clarification such data could bring to the functions of *gembu* and *pembu* (pp. 117-120) in the past.

One might list further desires, such as more data on the economics of monasteries per-se, interconnections of monks and laity with Tibet, an extensive vocabulary (Sherpa is as yet unrecorded for linguistic study). Most importantly, however, Haimendorf's book enables us to add a valuable element to our understanding of the variations in Tibetan culture, hitherto only "scrappily" portrayed. As with other books the author has written, it is a readable contribution to our knowledge, filled with superb photographs.

ROBERT J. MILLER
University of Wisconsin

*

*

*

Thai Peasant Personality: The Patterning of Interpersonal Behavior in the Village of Bang Chan. HERBERT P. PHILLIPS. Berkeley and Los Angeles, University of California Press, 1965. xii-231 pp. \$6.00.

This book is a commendable study of selected aspects of the psychological life of the people of Bang Chan, a Thai village in the great Meenam Valley of the heartland of Siam. The author, Herbert P. Phillips, devoted twenty-two months to field research in Bang Chan, which had previously been the subject of extensive ethnographic research by Lauriston Sharp and associates. Phillips' stated objectives were both descriptive and methodological. He aimed to arrive at a basic description of the dominant personality traits of the adult members of Bang Chan on the one hand, and to test an approach to certain problems involved in cross-cultural personality research on the other. Phillips obtained two kinds of data: observational materials of overt behavior of the villagers in social interaction, plus the subjective responses of a sample of 111 persons to a "projective technique", the Sentence Completion Test. Phillips discusses fully the theoretical and methodological framework of his study, and he explains in detail his methods of fieldwork.

Most interesting is Chapter II, entitled "Naturalistic Observation of Thai Personality", which involved "sketching a naturalistic portrayal of the villagers' dominant personality traits on the basis of their overt behavior, and the patterning of these traits in their interpersonal contacts." This approach, as Phillips recognizes, could not be expected to provide information about how the villagers subjectively perceive their own behavior and feelings. A picture emerges of an individualistic, pragmatic, affable, self-concerned, gentle, fun-loving, non-aggressive people, who place great value on equanimity, politeness (the "social cosmetic"), and humor, and who interact cautiously within a loosely-structured social setting which has been strongly affected by the tenets of Hinayana Buddhism. Phillips