

With these considerations in mind, Goodenough then draws upon the ethnographic material presented in the volume and discerns five types of transactions relating to parenthood (pp. 408-9).

In sum, the first monograph of this new series lives up to its advance billing; data oriented papers on topics of concern to Oceanian Anthropology. Specialists in other areas may profit by reading these essays as well.

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Ngawbe: Tradition and Change among the Western Guaymi of Panama. Philip D. Young. Chicago: University of Illinois Press, 1971. xiv-256 pp. \$9.50

"This study is intended mainly as a description of much that is traditional in Guaymi society, especially in the realm of social and economic organization." (p. 1) The author, interested in studying social organizational features that served to bind together a highly dispersed population, tries to show the interrelation of economic and social organization and change in a historical and ethnographic perspective.

The Ngawbe 'traditional' culture with a strong man-land relation became and is becoming influenced in time and space by the surrounding societies and the economical pressures by the process of modernization. The cash-based economy is becoming increasingly important and has an impact on the social relations but also on the expectations, previously rooted firmly and exclusively in the subsistent agriculture economy.

The function of community, the kinship patterns and the land (chapter V) is logically and anthropologically combined with the findings by the author on 'social organization of production and consumption' (VI) which makes clearer the 'notion of the ties that bind' (VII).

The longing for identity and integration of the Guaymi people, partly illustrated by the author in chapter VIII, into a new nativism through their own revival of the cultural and religious values and tribe ideologies can be seen functionally as the author has done. However it can be further evaluated, from the structural point of view, as the result of alienation through the process of modernization which is partly bringing in new structures, while the values of the people continue to go in a different direction. This study can be of value to the reader who wishes to draw first conclusions towards this structural direction.

Frank P. VANDERHOFF, s.j.

The Church and Revolution: from the French Revolution of 1789 to the Paris Riots of 1968; from Cuba to South Africa; from Vietnam to Latin America. François Houtart and André Rousseau. (translated by Violet Neville) Maryknoll, N.Y., Orbis Books, 1971. xi - 371 pp. \$3.95

The authors' concern in undertaking this study has been expressed in the following statement taken from the preface: "Why is it that Christianity, a proclamation of man's total liberation, historically finds itself in opposition to the movements which attempt to give concrete expression to this liberation and always identifies itself with the forces of oppression." (p. ix)

The book incorporates an overview of seven revolutionary settings: The French Revolution, the French Worker Movement in the Nineteenth Century, the Cuban Revolution, the War in Vietnam, the Revolutionary Movement in Latin America, the Revolutionary Movements in South Africa, and the events of May 1968 in France.

Notwithstanding the fact that there is a great amount of material and data collected in these seven chapters, there is a tendency to use vague statements and at times incorrect information. The statements attributed to church groups in regard to these events are used too generally.

The first chapter deals with a sociological approach to Revolution. It must be regretted that the authors, who complain about the lack of a profound sociological study on revolution, have not made use of the excellent study on this subject done by W. F. Wertheim, (*Evolutie en Revolutie; de golfslaf der emancipatie*, Amsterdam, 1970).

The last chapter confronts sociologically the position of the Church with regards to revolution and considers the reaction of the institutional Church to the changes in society. The subject is challenged but needs further development as the authors themselves admit. As a first introduction this is a good and worthwhile book.

Frank P. VANDERHOFF, s.j.

Cognitive Anthropology. Readings edited by Stephen A. Tyler. New York: Holt, Rinehart and Winston, Inc. 1969. xiii - 521 pp.

Le champs de l'Anthropologie cognitive — aussi appelé *ethnoscience*, *sémantique ethnographique* ou *analyse formelle* — prend de plus en plus d'importance en Anthropologie et un volume qui réunit les études les plus remarquées dans ce domaine est certainement très bienvenue. Ce recueil comprend vingt-cinq articles dont seulement quatre n'avaient pas été publiés ailleurs.

En plus de l'introduction Stephen A. Tyler a préparé pour cette anthologie un article intitulé "Context and Variation in Koya Kinship Terminology". Mary B. Black et John J. Gumperz fournissent aussi des articles originaux à cette édition ("Eliciting Folk Taxonomies in Ojibwa" et "Communication in Multilingual societies").

Le choix des articles reproduits donne une idée excellente de la qualité du travail qui s'accomplit en Anthropologie cognitive. Il est inutile de rappeler les contributions remarquables de Lounsbury, Goodenough, Conklin, Frake, Wallace, Romney et D'Andrade, Hymes et elles sont bien représentées dans ce recueil. Si l'on pourrait peut-être souhaiter voir d'autres articles, on ne peut