effectiveness and courage of the natives as they work toward a common goal and to show the failure of alien institutions to meet the needs of that population.

Despite the richness of the characterization in the work and the inherent drama in the events it chronicles, *Yawar Fiesta*is a difficult novel for a reader who is not already familiar with the Andes. It requires an understanding of the intricacies of the Peruvian class system, conveyed in style of speech and terms of address, to follow the conflict between the various groups. Most of the events are recounted in dialogue, in a style of speech Arguedas created to include regionalisms and syntactic errors that a monolingual Spanish speaker might expect to hear from a Quechua speaker. As he explains in his introductory essay (pp. xiii-xxi), it is a speech style with great connotative value in Peruvian Spanish. Unfortunately, this kind of dialogue poses enormous challenges to the translator. Ms. Barraclough chose to offer a literal translation of the dialogue, resulting in an ungrammatical and distracting speech. The Puquians end up sounding less like members of an underclass than like Yoda: "'My eye first he'll take out! Like thieving sparrowhawk my eye first he'll eat!'" (p. 8). It would have been more effective for the translator to be less faithful to the original and create a language that would make sense in English.

The decision to offer a literal translation results in the use of uncommon and formal words that sound unnatural and lead to a stiffness of style that is not appropriate to the spirit of the novel. For example, *gamonal* is consistently translated as "landowning exploiter." This phrase is plausible when it is used by a university student, spouting revolutionary phrases as he sits beneath a photograph of Mariategui (p. 73); it is absurd when offered as a neutral description of social status: "'The Priest is inside there, the Mayor, all the landowning exploiters, and Don Julian Aranguena'" (p. 50).

The same problem is seen in the lumbering translation of the ethnographic essay that follows the novel. Anthropologists will be dismayed to see that native terms for social divisions and political offices have all been translated into English, with minimal explanatory notes.

I had hoped that this edition would make Arguedas' fine novel available for classroom use as a fictional supplement to an ethnography that considers highland class interactions. Unfortunately, the translation is so unsuccessful as to be nearly incomprehensible to me, and I could not imagine using it with students new to Andean studies. It is to be hoped that future offerings of Indianist novels in this series will be more successfully translated, as there is a real need for such works to be available.

The Production of Inequality: Gender and Exchange Among the Kewa
Lisette Josephides
New York: Tavistock, 1985. x + 242 pp. Maps, charts, glossary, bibliography, name and subject indexes.

Reviewer: Paula Brown Glick
State University of New York

The top "in" words this year are inequality and production; exchange and gender are demoted to subtitle status. Power is rising, transaction steady, reciprocity declin-

ing, sexual antagonism must be refined. Discussion of key terms and their interconnections, causal and co-varying, is weighted with references to recent analysis in the New Guinea highlands, as Josephides reports her fieldwork among the Kewa of the Southern Highlands of Papua New Guinea.

The book's earlier incarnation as a doctoral thesis under the direction of Andrew Strathern is stated at the start. The author also takes up interpretations of Godelier, Modjeska, Feil, Meggitt, Lederman, Le Roy, Sillitoe, M. Strathern, and theoretical positions of Marx, Mauss, Gregory, Ortner and Whitehead, Rosaldo, and some few others. Kewa data are introduced to support or contrast with these other descriptions and interpretations, especially of the Mendi, Enga and Melpa of the highlands.

The main argument is both clear and acceptable. Male dominance of the exchange system, control of land, female labour and resources, patriliny, and patrilocality, result in women having the status of "peripheral sojourners" in their fathers' and their husbands' clan and settlement. Women are equally subordinate. However, men are unequally dominant. While Kewa men do not accumulate wealth or control large exchange networks, there is a male status hierarchy.

I found the criteria for big men and power inconsistent, perhaps because Josephides does not carefully distinguish precontact, recent, and contemporary roles. Traditionally warriors and effective orators were important. Big men were the leaders of cults which were introduced from other communities, celebrated with pig kills, and then discarded for new cults. The founders of settlements are big men who mobilize their relatives and adherents to organize pig kills. A big man may hire labour to prepare a large garden area, paying the workers with pork. He adds to his capacity to produce food and pigs, and thus his exchange potential. When Josephides did her field study money, gained from cash crops and migrant labour, had become necessary for status and exchange. She found that a wise and effective mediator is respected. The elected councilors and magistrates are big men because of their power to influence people and resolve disputes. If power is the measure of status, these are different powers which need not reside in the same person. We may begin to look for differentials among these leaders.

The ethnographic information is not entirely satisfactory. The involvement of former cults, traditional dancers, and contemporary Christian sects in pig feasts is unexplained. It would appear that the peacemaking and ritual functions of pig kills have gone while the activities continue, but this is unfortunately not examined. The role of women as links between their natal and husbands' groups, and the jurisdiction they have in allocating pork among their relatives at pig kills could be more closely examined.

The Production of Inequality seems under-edited: its readability, judgmental phrasing, inconsistency of tense, and the way that paragraphs run on with connectives (yet, but, although, while, etc.) could all be improved. Despite these criticisms I feel that the book, with its stunning aphorisms, is a valuable contribution. It brings together current thinking and provides an excellent and distinctive case study of the Kewa pig feast complex, the relationship between production by women and transactions of men, and the big man system. Anthropology of the New Guinea highlands has stimulated the most penetrating analyses of the complexities of hierarchy without accumulation. Josephides's work will surely be appreciated and dissected by the next wave of writers on inequality and production.