

and may also have got some of it garbled because he used an Amhara boy of seventeen as his full-time interpreter.

For example, he mentions (p. 34) that although the Jabartis (Moslems in Christian areas) like the Christian Amhara, drink liquor, like other Moslems they also chew the stimulant *ch'at*. My Southeast Ethiopian student, Kebebew Ashagrie, informs me that the Jabartis never take *both* stimulants because the two don't mix. In the Northwest most Moslem Gallas drink liquor, but in the Southeast (around Harar, where the Amhara predominance is only recent) they chew *ch'at* exclusively, presumably frightened by the local Amhara proverb, "If you give a Galla liquor he'll get drunk on a sip." Also, there is some doubt whether, as the author claims, coffee was originally a Moslem food recently taken over by the Amhara. The Amhara have used coffee for generations, and it is to be noted that, like Europeans, they use the bean while the Moslems brew coffee from the leaves. If Dr. Simoons had studied a traditionally Moslem area — even for a short period — his information on matters such as these would have been more accurate and his central theme more convincing.

Donald C. ROWAT  
Carleton University  
Ottawa

\*

\*

\*

*Readings in Anthropology: Reading in Physical Anthropology, Linguistics, and Archaeology.* Morton H. FRIED. (Volume I). New York, Thomas Y. Crowell Co., 1959. XI, 482 pp., glossary, 2 tables, \$3.00 (Paperbound).

*Readings in Anthropology: Readings in Cultural Anthropology.* Morton H. FRIED. (Volume II). New York, Thomas Y. Crowell Co., 1959. IX, 598 pp., appendix, 5 figures, glossary, 3 tables, \$3.25 (Paperbound).

In these two paper bound volumes Professor Morton Fried of Columbia University has assembled 73 articles of great value covering all the main fields of anthropology. The first impression that the reader gets is one of harmonious balance between the different interests of our discipline. In Volume I after three introductory papers by Kroeber, Sturvant and White on the scope and aims of anthropology, the 125 page section of physical anthropology contains contributions on human evolution, (Le Gros Clark, Bartholemew, Oakley), human genetics and race (Dobzhansky, Coon, Shapiro and others) and a study by Washburn on the new physical anthropology. About 100 pages are devoted to the study of language, including both descriptive and historical linguistics (Sapir, Greenberg, Swadesh) and a discussion of the Whorfian hypotheses by Hoiyer and Hockett. Archaeology is well represented with 15 papers, about 200 pages, on theory and methods (Phillips, Hawkes, Libby), paleolithic archaeology (Dart, Childe, Roberts), neolithic archaeology (Braidwood, Kenyon) and the rise of civilizations (Childe, Willey, Steward).

Volume II, devoted to cultural anthropology, is particularly rich. An introductory section on the nature of culture and its study (Tylor, Wissler, Forde and others) is followed by two papers (Steward and Wittfogel) on the ecological approach to culture and studies on economic anthropology (Oliver, White, Herskovits, Polanyi). With 10 papers (Sahlins, Linton, Murdock, Kroeber, Kirchhoff, Hoebel and others) social and political organization receives excellent treatment. Studies of more complex cultures are also given a good representation (Redfield, Steward, Arensberg and others). The last sections deal with ideology, art and music, and culture and personality. In the concluding article Sturtevant considers anthropology as a career. At the end of each volume a glossary and a correlation of the contents with other representative texts is to be found.

The selected papers, considered individually, assure the excellence of this anthology. Their meaningful sequence and Professor Fried's brilliant introductions give unity to the books and further enhance their didactic value. It is to be hoped that these readings will be widely used as standard texts.

Asen BALIKCI

\*

\*

\*

*The Story of a Tlingit Community: A Problem in the Relationship between Archaeological, Ethnological and Historical Methods.* Frederica DE LACUNA. Washington, D.C.: Smithsonian Institution, Bureau of American Ethnology, Bulletin 172, 1960, x, 254 pp., 11 plates, 18 text figures, \$2.00 (cloth).

In spite of the increasing attention that has been paid by anthropologists to the peoples of northwest America, both past and present, relatively little of it has been centered on the populations of the southeastern sub-area. It is somewhat paradoxical that the cultures of the northwest coast, so well studied by anthropologists of an earlier generation, have received only limited attention in recent years. The work of Philip Drucker, Viola Garfield and Frederica de Laguna has long been associated with the area and now we have this excellent study of the northern Tlingit, combining the archaeological, ethnological and historical methods, by the last-named author.

The book begins with a discussion of the relationship between Tlingit archaeology and ethnology in which the author describes how she came to see that it would be profitable to explore the relationship between the two kinds of data. She also goes into some detail concerning the conduct of the field work showing how a team of archaeologists and ethnologists can work successfully together. In a section on Tlingit concepts of history and geography we see that the individual Indian's sense of history and geography is affected by the dominance of the sib which controls the social, political and ceremonial aspects of his life. Tlingit histories are concerned with the origin of lineages or sibs and the movements of their members. Geography is thought of in