

preneur is supplying a good or service which is needed and is not otherwise available at a cheaper price. Restrictive immigration policies and discriminatory economic privileges for "natives" may be good politics but they may also be bad economics.

In discussing capital and economic growth, the authors take the widely accepted position that it is more correct to say "that capital is created in the process of development than that development is a function of capital accumulation" (p. 127). They are at pains to insist that the developed West, after all, was at one time capital-poor and "under-developed," and that it was not mainly nor merely uneven capital accumulation which has made for the uneven development of the modern world. The point cannot be gainsaid. But for the under-developed countries the world is not as it was when Western industrial society first took shape. The colonies were important, probably even crucial, for the rise of modern Western society; but where are the colonies for the new generation of nations? Even more than was true for the Western nations in their development, the under-developed countries of today may have to pay part of the price of economic growth in the currency of their own flesh.

In Part II, which is every bit as enlightening and stimulating as Part I and in some ways just as relevant for the anthropologist, Bauer and Yamey give freer rein to their own views, particularly with reference to the role of government in affecting the amount of freedom of economic activity. To them, "the widening of alternatives open to individuals . . . is central to the process and purpose of economic development" (p. 162), and any government activity considered by them to be in restraint of such freedom is in their view bad economics. However, it is not always easy to tell—and Bauer and Yamey might agree—what constitutes the widening of economic alternatives, or to determine just what governmental activity or absence of activity will assist in the widening of such alternatives. Often enough, widening one individual's (or group's) alternatives may be tantamount to narrowing another's. Two quotations from the book may illustrate the difficulty. We are told that an individual landowner's right to retain large tracts of productive land in idleness is inviolable, if this be his choice—" . . . even if owners are mistaken about the most effective economic use of their resources, the resulting loss falls primarily on themselves since, in view of their lower incomes, they will have smaller claims on society's resources. Failure to produce output is essentially a second order effect from the point of view of the economy as a whole" (p. 56). But in contrast to this, we are also told at another point that government should encourage the replacement of communal by individual land tenure "to ensure that sufficient is produced to support the community at its prevailing standard of living and, *a fortiori*, to raise it" (p. 174). There may be a contradiction in these two positions; anthropologists familiar with, say, the Andean highlands will perceive what it is.

But these reservations are minor. In this book familiar concepts are enlivened by the tempered contentiousness of two of economics' most provocative scholars. It is true that no one who has read Bauer and Yamey before will fail to discern that they speak at times for themselves rather than for a majority of economists. But this is a handbook, and the authors show restraint and a capacity to subordinate their personal views to the handbook's objectives. This is required reading for anthropologists interested in economic development.

*An Introduction to Social Anthropology. (Volume Two.)* RALPH PIDDINGTON. New York: The Macmillan Company, 1957. xvi, pp. 443-819, appendices, 14 figures, \$4.75.

Reviewed by E. ADAMSON HOEBEL, *University of Minnesota*

Volume One of *An Introduction to Social Anthropology*, published in 1950, was de-

voted to forms and principles of social organization. Volume Two is devoted to ecology and economy ("Place-Work-Folk"), material culture in its functional setting ("People and Things"), methods of fieldwork, culture and personality, and culture contact.

In the treatment of ecology, Piddington eschews both geographical determinism and cultural independence for a sound demonstration of geographic and cultural interdependence. Major emphasis, documented with charts reproduced from the works of Firth, Malinowski, and Nadel, is placed on the seasonal rhythm of work and ritual in harmony with climate and the cycles of fauna and flora. Material culture in its functional setting is exemplified through Malinowski's treatment of the Trobriand yam storehouse and Buck's analysis of the Fijian house and the evolution of Maori clothing.

The two chapters on methods of fieldwork will be found very useful, especially as a convenient reference for student use. Alternative facets of a variety of fieldwork techniques are dispassionately examined with good coverage. An especially apposite diadactic device is the inclusion of a section from River's description of Toda childbirth set against a similar piece by Raum on the Chagga to show the limitations of River's level of observation and reporting when compared to a good, modern example.

Where the first volume was tinged with Malinowskian intemperance and constricted in point of view, the present volume is devoid of polemics, as may be well exemplified by Piddington's concluding remarks to the chapter on personality and culture. "Broadly it might be said that the Americans have made all the mistakes because they have done all the work. . . . In general, American investigators have tried to do too much too quickly. British anthropologists, on the other hand, have tended to brush aside much of the work which has been done as unreliable or pretentious. But they have largely ignored this vital field of advance in social science. What is needed is a recognition of the importance of the task, combined with a determination to do it thoroughly" (p. 645). Regrettably, however, Piddington's presentation of personality and culture will not be found satisfactory by those who are abreast of developments in the field. The Kluckhohns (including the Mowrer and D. Leighton collaborations) are appreciatively mentioned; Kardiner's and Linton's theoretical concept of basic personality structure is presented, although not treated in detail, while 30 of the 47 pages given to personality and culture are devoted to an exacting criticism of Benedict's *Patterns of Culture* and Mead's *Sex and Temperament in Three Primitive Societies*. In this reviewer's judgment, the author's critique is valid throughout. However, in view of the much more refined studies (including those of Benedict and Mead) subsequently done in this area—studies that are not so much as mentioned in the book—the exercise has something of the quality of beating a pair of dead horses.

Culture contact and applied anthropology are clearly of great interest to the author. He writes with an intimate feel for the nuances of the problems to be dealt with, and at considerable length (150 pages). The need of native populations to obtain money to acquire desired European goods is emphasized as a major motivation affecting indigenous economies. Missionary activities, it is argued, are less disruptive as initiatory forces in social disorganization than are economic and governmental. Two good case studies on contact and change are summarized from the work of Hutt and Brown on Hehe and Hogbin on Malaita. Set forth here are basic principles for enlightened administration of programs that will stimulate "emergent development" rather than strive to force technical change or Westernization.

In the appendix the reader will find a real gem from the author's own fieldwork among the Australian Karadjeri. Called, "The Rationalizations of Yuari," it is the documentation of the clever logical sophistries of an aboriginal "Philadelphia lawyer" who can twist his tribal kinship proscriptions and mythology to suit his own predilec-

tions. It is unlikely that the literature affords a more beautiful revelation of the interplay of norms and successful individual deviance.

*The Developmental Cycle in Domestic Groups.* JACK GOODY (Ed.) (Cambridge Papers in Social Anthropology, No. 1) New York: Cambridge University Press, 1958. vii, 145 pp., figures. \$4.00.

Reviewed by WILLIAM DAVENPORT, *Yale University*

This is the first volume of a new series devoted exclusively to theory in social anthropology, with further volumes promised at yearly intervals. The editorial board informs us that each volume will consist of papers dealing with a single broad topic, emanating from seminars in which the editors and contributors have participated. Each of these symposia will be introduced by a paper in which the theoretical issues are explicitly presented and discussed.

As the title suggests, the theoretical concern of this volume is a further development of the ideas presented by Meyer Fortes in his well-known article, "Time and Social Structure: An Ashanti Case Study" (1949). These are clearly presented by him in the Introduction, and in brief they are: in all human societies the domestic group goes through a regular developmental cycle, wherein it expands by the processes of procreation, disperses by fission as the offspring marry, and is finally replaced in the social structure by one of its offspring families of procreation. The "domestic group" is of primary concern here, for regardless of what form it may take, it is within its context that human reproduction and the continuity of the "social capital," i.e. culture, is maintained. Variations in composition of domestic groups in relatively homogeneous societies are therefore not to be interpreted as alternative family types or residence patterns, but are indicative of the various economic, affective, and jural relations acting on different phases of this inevitable cycle. In view of the socialization functions of the domestic group, the maturation of the individual becomes important, and Fortes constructs a four-phase cycle for this. To illustrate it, he considers initiation, puberty, and nuptial ceremonies as expressions of the changing structural relationships along the phases of the individual's life cycle.

Each of the papers following the Introduction develops some aspect of this general orientation. J. D. Freeman ("The Family System of the Iban of Borneo") traces the development cycle of the Iban apartment group (*bilek*), with emphasis upon the dispersal and replacement phases. Derrick J. Stenning ("Household Viability among the Pastoral Fulani") follows suit, but stresses the maturational cycle of the individual and the effect some ecological relationships in the pastoral economy have on Wodaabe polygynous households. Jack Goody ("The Fission of Domestic Groups among the Lo-Dagaba"), senior editor of this volume, compares the LoDagaba with the nearby Lo-Willi and demonstrates that differences in their farming groups are related to differences in their respective systems of property rights and transmission. Each of these three authors amply documents his analysis with tables of quantitative data.

The final contribution by E. R. Leach ("Concerning Trobriand Clans and the Kinship Category 'Tabu' ") is an intriguing reanalysis and outspoken criticism of Malinowski's interpretation of Trobriand kinship. It deserves special mention for its clarity and originality, and it will be of considerable interest to those concerned with componential analyses of kinship systems, although it is sure to provoke some lively controversy.

Of additional interest in this collection are Freeman's more complete presentation of the "principle of utrolateral filiation" than he has previously given, Stenning's concept of "viability," and Goody's not-always-clear differentiation between "fission" and "cleavage" within kin groups.