trend of the Parsis." There are references and an index.

Sir Homi Mody, K.B.E., in a foreword says: "A scientific study, such as Mr. Desai has made, stands in a category of its own and reflects great credit on the author." Professor Jehangir J. Asana writes in the introduction that "This unpretentious thought-provoking book is perhaps the first serious scientifically envisaged endeavour" to collect data to expose and explain "most of our difficulties and problems."

As for Mr. Desai, he says in his preface that his efforts will have been rewarded if his book "acts as an eye-opener to the Parsi community or as a fillip to any other community similarly circumstanced."

To these comments we may add that *A Community at the Cross-road* will interest those in this country who care for what is written about eugenics, or for the future of Parsi ways of life and thought. I. W.

Hoebel, E. Adamson. *Man in the Primitive World: An Introduction to Anthropology.* McGraw-Hill Series in Sociology and Anthropology. New York and London, 1949. McGraw-Hill. Pp. xii + 543. Price 30s.

LIKE others in the McGraw-Hill series in Sociology and Anthropology, this book is a superb example of the printer's and publisher's arts, marked by large clear script, wide margins, strong battens and obedient pages. It is an introduction to anthropology "for the student, fellow worker in other sciences, and the lay reader who desires an orientation in the science of anthropology." It has the hall-mark of the well-planned textbook—definitions and technical terms are in italics, each topic discussed in a chapter is announced in heavy type, detailed references are given, there is an extensive bibliography, an adequate index, and a very full glossary (from G—String to God, High). The only complaint I have about the layout is that the photographs are dull, being of models (and artefacts) in various museums.

The matter is divided into four main parts: on Ancient Man and Prehistoric Culture, Race and Culture, Primitive Society (the largest) and Society and Culture. Hoebel's main interest is in the archæological record of man's history in its general cultural implications. His discussion of race (and race relations) is sane: concluding that there is a possibility of innate psychological and physiological differences between racial groups; that such differences have never been unequivocally established; and that such differences as are indicated have little bearing on behaviour. One interesting (minor) suggestion he makes, concerning anthropologists' possible contributions to harmonious race relations (and clarity of thought), is that they should change such terms as, for example, "blood relationship" and "consanguine" to "genetic relationship" and "genetic group.' Surprisingly, there is no reference to Shapiro's study of changes in anatomical proportions among Japanese immigrants in Hawaii.

The part devoted to primitive society is subdivided into several series of chapters on subsistence and crafts, property, status and social rôle, etc. As the book covers such a wide field, it is to be expected that the various chapters are not of equal quality. The realm of the supernatural, for example, defined as "the complex of man's interrelations with imagined powers that he believes transcend the mechanical laws of nature," is rather meagrely treated. Kinship, on the other hand, receives lengthy and detailed consideration.

Probably the best section is that on social control. As we would expect from Professor Hoebel, the discussion of law is most acute. (It may be noted that most of the references here are not to other anthropologists' pronouncements on the subject but to the writings of some notable jurists.) The *sine qua non* of law is the legitimate use of physical coercion. Legitimate coercion has to be generally acceptable to society, and its use is delegated to some officially privileged party (in primitive society sometimes to one person—"In any primitive society the so-called 'private prosecutor' in a private injury is implicitly a public official, *pro*

tempore, pro eo sole delicto"). Hence the three elements distinguishing law from other rules are force, official authority and regularity. The working definition Hoebel gives is " a law is a social noun, the infraction of which is sanctioned in threat or in fact, by the application of physical force by a party possessing the socially recognized privilege of so acting."

Hoebel distinguishes culture (" learned behaviour ") from society (the group carrying a culture) and accepts MacIver's distinction of association from institution. The distinctions are not carried to any far theoretical lengths. He warns the student not to accept uncritically the work of the configurationist school, and is enthusiastic about Kardiner's experiments on the culture of Alor. After the chapter on culture and personality, one is somewhat surprised to meet those hoary and forever juxtaposed twins, Invention and Diffusion. Diffusion is linked theoretically with acculturation : the short discussion of the matter seems remote compared with the concrete problems dealt with by anthropologists under the heading of " culture contact."

The book is a lucid and comprehensive introduction to a vast field and well fulfills its purpose. The question that occupies one after reading it does not so much concern Professor Hoebel's admirable exposition of this field for the undergraduate, but rather the other person who will use the book, viz. the teacher. Is anthropology any longer a subject, in the ordinary academic sense of the term, suitable for providing a course for undergraduates ? In his introduction Hoebel distinguishes the several disciplines that are still lumped together (by University Courts ?) as " The Science of Man " or " Anthropology "—Cultural Anthropology, Physical Anthropology and Prehistoric Archæology, and their subdivisions. In my opinion the three are distinct in method, aim, and the sort of facts they deal with, and an interest in one does not predicate an interest in any of the others. Neither in the ordinary one-year nor in an honours course can all three be taught with the thoroughness each deserves. Should not the now tenuous bonds which once linked them be officially severed —as has already been done unofficially ? To do so would at least save many unsophisticated students some worry, and save the teacher from selling his soul every time an undergraduate approaches him with the problem—" I may be stupid, Sir, but I can't see any connection between the Piltdown skull and the Aranda kinship system."

J. LITTLEJOHN.

Leighton, Alexander H. and **Dorothea C.** (with assistance of Catherine Opler). *Gregorio, the Hand-Trembler : a Psychobiological Study of a Navaho Indian.* Pap. Peabody Mus., 40, 1. Cambridge, Mass., 1949. Pp. xiv + 177. Price $2.50.

THIS work is the first of an intended series of reports relating to what Dr. Clyde Kluckhohn calls in his foreword the Ramah Project. The project has developed into a continuous study of the small Navaho community of Ramah, New Mexico, using the technique of multiple observation by several persons trained in different disciplines. This first study is the work of two trained psychiatrists, and consequently although we are assured by the authors that " the needs of both the personality study and the community have been kept in mind " it is not surprising to find that the focus of attention is upon the subject, Gregorio, with Ramah culture only as an integrated and suggestive background.

Much is made of the method of systematizing the field data collected. The work is divided into two parts : I, the Formulation, and II, The Organization of Field Notes. Part I consists in effect of a précis of the data of Part II, which includes the verbatim material from all sources, listed under the section headings Life-story, Subsistence, Survival, Social Relationships, Constitutional Nature, Opinions and Attitudes, Religion. In order to preserve exactly the basic dichotomy of the book it might have been well to include the " Explanation " and " Summary " at the head of each section as