

BOOK REVIEWS

**Odyssey: Pepsi to Apple...A Journey of Adventure, Ideas, and the future. John Sculley with John A. Byrne. Toronto: Fitzhenry & Whiteside. 1987. 450 pgs. Hardcover. Can. \$27.50.**

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In 1969 Laura Nader suggested that we begin studying 'up.' She was referring to the need for anthropologists to conduct research on upper classes in Western society instead of limiting our work to the relatively powerless peoples of the world. The argument, a sensible one, is that this is a group of people who strongly affect all of the groups that we have traditionally studied, yet it is a group that has been all but ignored by us.

Things have not changed that much in 1988. How many studies have we seen by anthropologists on major corporations? There are probably many reasons for this. For one thing these are people who are quite capable of defending themselves from unwanted scrutiny. For another, few anthropologists command the necessary methodological repertoire for a study of this kind. And, of course, there is a funding problem: try to convince a panel of senior anthropologists, the kind who cut their teeth doing remote, small scale village studies, that this too is anthropology.

There is a set of literature, however, that allows us to partly tap into the workings of the corporate world. A number of books have been written lately by corporate insiders on a wide variety of issues: Odyssey is just such a book. It was written by John Sculley. Sculley is, by any standard, what's called a 'major player' in the corporate world. Once a rising star in PepsiCo, Inc. and one of the major architects behind their phenomenal leap over Coca-Cola in the 'Cola wars', Sculley traded a chance for a possible future as PepsiCo's Chairman for an uncertain life as Apple Computer's Chief Executive Officer. Along the way he learned a lot about the difference between what he calls a second and a third wave corporation.

A second wave corporation, such as PepsiCo, places great emphasis on tradition and loyalty to the company. Decision-making takes place along a highly structured, hierarchically organized, system. A third wave company (the term comes from Alvin Toffler) is organized along flexible lines, decision-making takes place among small groups of people who are part of a complex networking system (although the buck still stops at the office of the Chief Executive Officer).

Part of Sculley's story concerns how a fast rising, third wave Apple tries to take on the second wave giant, I.B.M., for the personal computer market. There are plenty of problems along the way.

What is of most interest to anthropologists, however, is Sculley's description of life inside corporate America. We learn, for example, about how important personal relationships are. Sculley's experiences in the two companies was, to a considerable extent, shaped by his relationship to PepsiCo's Chief Executive Officer (Don Kendall) and to Apple's whiz kid Steve Jobs. Marketing decisions, research and development, and overall leadership patterns within the corporations were strongly affected by how a relatively few people were getting along with each other at a particular time. This shouldn't be surprising to anthropologists, though it may be a bit of a shock to those who think that decision-making in such organizations occurs solely along the lines of

rational business criteria (which is not to say that such criteria did not also play a major role).

Also interesting is the corporate world taking up the idea of the importance of corporate 'culture' in the way companies are being run. Suddenly everyone is talking about business culture and the ways it can be used to increase sales and productivity. Sculley even references anthropology in his search for new ways of doing things. Unfortunately he equates 'culture' with 'tradition', suggesting, for example, that "...the job of anthropology is to fix and study closed systems" (p. 318). His goal is to oppose this way of looking at the world in corporate America to the more open, 'genetic coding' of the third wave companies (another unfortunate metaphor, as he doesn't really seem to understand where these words come from and their contextualized meanings). Perhaps he can be forgiven for thinking that anthropologists deal with 'closed systems', for many anthropologists have continued to study their small-scale societies as if they were not affected by the outside world (though many, many others have come to reject this perspective).

This is not, of course, a book containing the kinds of information that many anthropologists would want in conducting research into major corporations (e.g. there is little about the negative roles corporations play and the impact they have on the lives of workers, e.g. he tosses off a major firing at Apple as a 'rational' decision made for the good of the company). It is, however, a fascinating look into the inner workings of the corporate world, full of hints about the complexity of this world and the people who work and play in it. As an emic perspective it would be harder to find a more qualified informant than John Sculley. Perhaps books such as this will have to serve until we do studies of our own. At the least they serve as an introduction into a world that affects us all; a world that deserves, as Laura Nader said nearly twenty years ago, our serious attention.

Lewis Henry Morgan and The Invention of Kinship. T.R. Trautmann. London: University of California Press, 1987.

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One of the most refreshing aspects of this book is that Trautmann does not cloak Morgan's (or his own) moments of discovery. His primary aim is to guide the reader through the Morgan Papers and the unedited and edited versions of Morgan's Systems of Consanguinity and Affinity of the Human Family<sup>1</sup>. Details about Morgan's life and the lives and work of other nineteenth century intellectuals are interwoven into this discussion. But it is primarily a "biography of a book" (p.xi of Preface). Trautmann wants to clear up small and large misconceptions about Morgan's work. He finds that the rich notebooks which Morgan has left behind provide data with which to present his arguments. He communicates his own excitement at finding these details as well as the drama of Morgan's intellectual development.

An important misconception which Trautmann strives to clear up is the notion of Morgan's "historicism". Morgan and others are viewed as theorists who worked within constraining evolutionary models. Trautmann's aim is to show that there is another principle of historicism which was very important in shaping the arrangement of ethnological data by Morgan. This historicism is one which posits the "treelike

historical process of the progressive differentiation of systems through time" (p.i of Preface). Morgan began studying the kinship systems of various groups in order to establish their relationships historically. The model for such analysis was comparative philology--the study of the historical relationships between languages. Morgan goes beyond a comparison of kinship terms--as analogous to items of vocabulary--as isolated data; he is interested in comparing the systems of kinship terms in context or as the author notes, the "semantics of kinship" (p.83). Trautmann used Morgan's methodological insights in his own work on Dravidian kinship. Therefore, he is presenting the argument that present-day scholars should appreciate the scope and elegance of Morgan's work for more than historical understanding.

It might seem as though Morgan felt that one could trace the historical development and connections between cultural groups solely through kinship data. Trautmann shows that the original version of the book included a lot of data about geography and migration, Indian naming practices, dance, architecture which were cut out by the editor.

Morgan's original conception was of a qualitative difference between "artificial" and "natural" or "classificatory" and "descriptive" systems of kinship. These terms are derived from a belief that "natural" kinship relationships exist prior to and independent of terminology. Those who recognized these relationships, such as Europeans, had kinship systems which were as "natural" as the biological relationships and which were therefore "descriptive" of the latter. Others, such as the Iroquois, had "artificial" systems, works of "art" which generalized by classifying many relationships under one term. Therefore, both types of systems are the result of human ingenuity, in one case it is scientific and in the other artistic.

One of the most interesting parts of this "biography" is the analysis of Morgan's shift of viewpoint about the "natural/artificial" distinction. An important intellectual and emotional influence on Morgan was a Presbyterian pastor and university professor and member of Morgan's literary club, Rev. Dr. Joshua Hall McIlvaine. McIlvaine made an important suggestion to Morgan. He pushed a "solution" of the difference between the two types of systems as having its basis in an Hawaiian custom. Trautmann wants to clear up the way in which Morgan's biographer, Resek, describes this incident. Resek's account presents McIlvaine's suggestion to Morgan as having been made three years before the 1867 version of Systems and as having been based on McIlvaine's reading of some ancient scholars on "a state of promiscuous intercourse". Trautmann shows that Resek overlooked some archival material which shows that McIlvaine's suggestion of 1865 was inspired by his reading of Morgan's description of the Hawaiian custom. This custom was the punalua relationship between the spouses of two brothers or of two sisters whereby they "possess each other in common" (p.163). The important point here is that McIlvaine, an important intellectual critic of Morgan's, was interested in linking up Morgan's study of the historical connection of kinship systems with the historical development of the family. Morgan takes up this suggestion in his "conjectural history of family types" (p.160); it is an evolutionary scheme which has fifteen stages ending with the monogamous family of Morgan's nineteenth century European heritage. The artificial/natural dichotomy no longer holds. The seemingly "artificial" is now also viewed as a reflection of nature.

Among the other misconceptions about Morgan's intellectual development which Trautmann clears up is his relationship to Darwin and to other thinkers such as Marx. Reading this account inspires one to pursue an education of the complex development of nineteenth century social theory.

We are reminded that Morgan learned, through practice, some of the anthropological principles which are taken for granted today. The best example is the value of field work: "As had been the case in the first year of collection, the

gathering of data by correspondence was of limited success, and personal inquiry brought Morgan the greater part of his results" (p.123). For the most part, his field trips were relatively short in duration, but he was one of the first investigators to conduct extremely fruitful unstructured interviews and to keep copious records of these in his notebooks.

At the same time that Trautmann is eager to present Morgan positively in a revised light, he is careful to trace the assumptions and motivations lying behind the corpus of kinship analysis and how these could have led to false conclusions. The most important guiding motivation underlying Morgan's comparative work was his desire to argue the case that the Amerian Indians originally came from India. Part of the project therefore required that he illustrate the similarities between the kinship systems of the various Indian groups in North America; he even gives them a group name "Ganowanian". Morgan eventually organized the kinship systems of the world into two large groups, separating out the Aryan, Semitic, and Uralian families from the Turanian, Malayan, and "Ganowanian" ones.

All of this mass of data and analysis is organized into ten chapters. The first is a short introduction to Morgan's life and work. Two important themes underlying Morgan's work are examined in chapter two: the notion of a continuum linking human and other animals according to their "scale of mind"; and the importance of the nineteenth century realization of the time depth of human history. Chapters three, four and five are a description of the work which preceded the writing of Systems: field work with the Iroquois, discovery of the methods of philology, and the gathering of evidence on other kinship systems such as the Tamil and Ojibwa ones. Chapters six and seven deal with the creation and revision of Systems. In chapters eight and nine, Trautmann branches out into more general intellectual history to look at the other "inventors" of kinship and the effect of the increased depth of "ethnological time". The last chapter is a summary and assessment of Morgan's Systems.

In his closing assessment, Trautmann cites Fortes who praises Morgan for laying the foundations for the structural theory of later anthropologists. Fortes also concurs with Radcliffe-Brown's criticism of Morgan for his historicism. Trautmann is trying to show here that it is the diachronic and not the synchronic aspect of Morgan's method which has been overlooked. He used a model of evolutionism as well as one of what Trautmann calls "genealogism". The latter inspired him to develop a method which he felt was superior to its inspiration--philology--and to use this method in historical reconstructions of links between the kinship systems of various groups. And most importantly, Trautmann feels that the structuralist beginnings in Morgan have as their source an image of and search for diachrony. It is this conclusion which best brings this account into the light of present-day debates. Therefore, a reading of this "biography" is helpful even to those who do not pursue Trautmann's use of Morgan's method in analyzing historical relationships between kinship systems.

#### Note

<sup>1</sup> Following Trautmann, I shall refer to Systems of Consanguinity and Affinity of the Human Family with the short form of Systems for the remainder of the review.

**Religion and Society in Central Africa; The Bakongo of Lower Zaire.** Wyatt MacGaffey. Chicago: University of Chicago Press, 1986. Pp. xix 295, notes, index, glossary. Paper. US \$16.95.

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The Kongo universe is divided into two parts spoken of as "this world" and "the land of the dead" and separated by a body of water. Kongo cosmology is implicit in all Kongo myths and rituals which in turn, according to author Wyatt MacGaffey, express the relationship of particular Kongo actions and institutions to their assumed cosmos. Marriage, for example, is conventionally represented as a permanent alliance between two shores separated by water. Bakongo cosmology and marital preference (patrilateral cross-cousins) are both aspects of a single conceptual scheme.

Religion and Society in Central Africa: The Bakongo of Lower Zaire skillfully illustrates how Kongo word puns, metaphors, and metonyms unify social structure and cosmology. Symbolic structures reveal themselves in ordinary events, past and present; abstract oppositions clothe themselves in new metaphors for new situations. From this perspective, MacGaffey, professor of anthropology at Haverford College, develops the hypothesis that "the constituent variables of the structure of religious action directly represent relations between persons" (p.169). His analysis presumes the simultaneity of the economic, the political, and the ideological with reference to the BaKongo distinctions of occult powers used for either legitimate or illegitimate ends and effects.

Following Leach and Turner, MacGaffey treats ritual as an aspect of all social behaviour and myth as the verbal component of ritual. The approach is decidedly sociological: ritual is regarded as prior to myth. Narratives from a variety of contexts present a structure of the model of a reciprocating universe. Opposing occult powers of the human actor - witch versus priest, for example - exhibit the pervasive tension between the values of private versus public interest, destruction versus production, the power of death versus the power of life. Sociologically these contrasts correspond to hierarchical versus egalitarian organization between which BaKongo society wavers. They correspond also both politically to the struggles of a highly politicized society in which witchcraft and magic (private power) are denounced by the central authorities, chiefs and priests (public power), and economically to the concealment of a kind of stratification in which wealth continually flowed from the young, women, and slaves toward chiefs and priests. The European missionary message, for example, was understood in terms of the Kongo religious paradigm: conversion from paganism to true religion was equated with a renunciation of the pursuit of private interest (magic, witchcraft) in favour of a renewal of the public sector.

Both in title and in content MacGaffey's book is reminiscent of both Durkheim and Levi-Strauss. From Durkheim, the author borrows the implicit holism of the simultaneity of religious and political institutions; with the aid of Meillassoux and Rey, MacGaffey goes further than Durkheim, however, to include the economy in his analysis. Just as Durkheim integrated thought and social action, MacGaffey examines how BaKongo religion makes BaKongo speculative and explanatory thought possible. In contrast to Durkheim's concern with social equilibrium, however, MacGaffey represents the normal condition of BaKongo society as one of conflict between interests and tension between values.

The influence of Levi-Strauss and his paradigm of binary opposites permeates MacGaffey's analysis. Small charts typologically diagram the BaKongo structure of

opposed religious, social, political and economic values. These are not, however, to be misunderstood as trait lists, but rather as relationships in tension.

MacGaffey's anthropological legacy is clear; but his rejection and response to certain traditional studies in the anthropology of religion is also clear. Contrary to such predecessors as Evans-Pritchard, MacGaffey does not believe that "non-objects" such as totemism, witchcraft, ancestor worship can be "theoretically defined or identifiable as things objectively present or absent in a given situation" (p.187). Nor is "process" an alternative to traditional taxonomies of religious phenomena; a point Turner has argued but which MacGaffey rejects as a "neofunctionalist study of local histories" (p.187). To counter these traditional methods, MacGaffey submits that contrasts among the religions of different African groups, grasped intuitively by the anthropologist, can be confirmed via formal, specific representations of the cosmology as it relates with equal specificity to political and economic structures. Thus, a relatively small number of relatively massive units can be identified and their distribution and evolution studied historically.

MacGaffey challenges other pervasive assumptions regarding Kongo's past based on the supposed inevitable assimilation of other civilizations into that of Europe. Instead of an idealist and historicist picture of a uniform, single assimilative process, MacGaffey focuses upon the historical continuities of Kongo religious belief and practice, as well as their sources of wealth and political control, and argues that it is only within this context that change and transformation can be understood. Thus he moves through time from the Old Kingdom as known in the 15th century to the Christian era including modern "post-Christian" examples. Although the data are admittedly fragmentary, evidence indicates that the structure of Kongo religion was the same in the 16th and 17th century as in the 20th. MacGaffey explicates structures with a density of well documented trade-contact, missionary, and ethnographic accounts dating back to the 16th century. Indeed, extensive archival research alongside his own fieldwork in Zaire (1964-66, 1970) serves to strongly support the author's diachronic assertions.

MacGaffey's employment of the concepts of metaphor and metonym to link symbolism to the social structure it presupposes, is perhaps a reflection of the interpretive trend currently present in North American anthropology. The reader's frequent encounter with the BaKongo language - although an excellent support to the author's explication - begs nevertheless for a more easily accessible dictionary of terms.

MacGaffey makes an art of retaining what he considers salvageable aspects of traditional Levi-Straussian structuralism and Durkheimian sociology, meanwhile transcending both to enter into a more holistic and historical anthropology of religion. In so doing, his work is reminiscent of the all-encompassing "world-perspectives" being taken by anthropologists such as Eric Wolf; it also reflects the anthropological preoccupation with history, both micro- and macro-, that has greatly increased in the past 20 years.

MacGaffey confines a limited cross-cultural analysis to Africa and it is unfortunate that he makes no attempt to suggest the applicability of his approach and hypotheses outside that continent. Surely religion as a political system is a phenomenon of other cultures, the analysis of which would be enriched by MacGaffey's insights. This is not to say that any and all observers of social change would not benefit from MacGaffey's reassertion of the inseparability of sociology and epistemology. The lesson is also one of warning against the dangers of ethnocentrism in "intellectualizing" religious thought and against the tendency of over-relativism by many symbolists.

**Drugs in Western Pacific Societies: Relations of Substance. ASAO Monograph No. 11, Edited by Lamont Lindstrom. University Press of America. 1987.**

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For the 'western' reader to whom the term drugs conjurs up images of parties, illnesses or moral degeneration (depending upon your generational relativity perhaps?), this book will require an alteration in assumptions. There is more there (Horatio) than meets the eye! This monograph delivers exactly what it proffers: a view of the complexities of social relations surrounding the use, meaning, cultivation, and exchange, of substances considered to be drugs; enough to "wet one's whistle", and hint at deeper significances.

This eleventh ASAO monograph is similar in format to the others of this series. Except for contributions by Marshall and Strathern, each separately authored chapter concentrates upon substances currently in use in the western pacific, in a specific ethnographic context. Thus we get an overview from the Marshalls and Truk through P.N.G. to Vanuatu. References are ensconsed at the end of the book, but a couple of these I found to be incompatible with the text, for instance Watson's citations of Dahl (p.122) and Mead (p.123). Technical perfection may be an unreasonable expectation in light of the series purpose which is to provide current, affordable publications dealing with contemporary issues. At any rate the harm is not great.

I will not describe each chapter specifically, rather highlight certain parts. The book begins with Marshall's concise but detailed description of the history and physiological effects of the various substances described within. Aside from the chapter on beer by Wormsley, alcohol is noticeably absent from this volume.

Knauft shows us how, among other things, the physiological as well as the social effects of kava and tobacco are counted upon by Gebusi hosts to stupefy their guests and diffuse potentially violent situations Carucci describes tobacco as a symbolic food, expressing relations of opposite sex and same sex exchange, male bonding, and behaviour modification. Larson too, describes the enhanced sociability young Trukese marijuana smokers claim. Iamo denies the essential role of betel to be mind-altering, claiming, as a betel user himself, its use is intended to be sociability-enhancing. Personal comportment relative to substance consumed is a recurring theme in many of the chapters. As expressions of male-female differences, Lindstrom shows how drunkenness is a gender-marker on Tanna. Carucci also deals with the perceived differences in effect and thus proscriptions for usage according to sex. The contributions of Watson's and Wormsley's chapters indicate the value of drug substances as exchange items surpassing any personal (physiological) effect. Throughout, we are confronted with the use of drugs which is not aimed at creating physiological 'deviance' (mood-alteration or pathogen disruption), rather social congruence.

Poole's treatment of the ritual usages of substances like ginger and psychoactive mushrooms provides a sense of the exotic, while analysing the extent to which drugs are used by the Bimin-Kuskusmin to create experiential situations of self dis-articulation and re-articulation. This, in the context of decade long male initiation rites, the culmination of which is an individual who is well integrated socially and personally.

M. Strathern provides a neat summation to the volume and illustrates some evocative questions relevant to all anthropologists, especially: Do our preconceptions of substance and physiological effect blur our interpretations of the relations surrounding

and intertwining drug use?

Simply by adding needed ethnographic data to a topic anthropology has not yet properly examined, this book is a useful addition to any library. It follows in the footsteps of Marshall's 1982 Through A Glass Darkly, and begins to fill the gap left where research has only focused on alcohol. However, its use reaches farther than to the ethnobotanist interested in indigenous uses of substances, the anthropologist interested in the culture region of the western pacific, or the researcher concerned with the incorporation of new drugs into old systems of meaning; likewise it involves more than the reinforcement, replication and experience of social relations, although it is all of this. The chapters in this book encourage us to view the use of drugs as neither socially, morally or functionally deviant. Concerned as we are in the 'west' with the spectre of addiction, and the medicalization of substance (i.e. tobacco) use, it is useful to consider the positive non-verbal messages of conviviality, power, reciprocity or gender construction which may be expressed in the consumption or sharing of smoke, kava, or beer. As Strathern has pointed out, perhaps we need to examine our own preconceived notions of substance action and interaction 'on the person'.

The questions this monograph raises are more numerous than those it answers. The writing is clear, the subject matter interesting. As in so many other areas of this field, however, further consideration is called for. The whistle is wet.

**The Evolution of Vertebrate Design.** Leonard B. Radinsky. Chicago: The University of Chicago Press. 1987. Pp. xi + 188, Index. Paper. U.S. \$12.95.

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All books, regardless of subject matter, must be written for a particular audience, which may or may not be specified and which may be broadly or narrowly defined. The author(s) must write with this audience in mind, and a large part of the project's success may be gauged by the ability of the author(s) to keep faith with this envisioned readership through all stages of writing. In The Evolution of Vertebrate Design, Radinsky seems to have achieved this goal admirably. The book has been written for, and from, an Introductory-level course in paleontology directed towards the non-biologist; towards those students majoring in Social Sciences and Humanities and other non-biological disciplines seeking to fulfill self-interest and/or obscure University regulations.

Radinsky's book presents issues and concepts in vertebrate macroevolution with very much the flavor of overview, and at this level of presentation it becomes more difficult to evaluate content critically. The book foregoes much of the detail and nuance of paleontological data - which fuels the controversies and careers of the discipline's practitioners - in order to give us The Big Picture. It benefits from the organization one would expect from a course outline; the first three of its eighteen chapters deal with concepts of analysis and interpretation. We are introduced to the nature of fossilized data, the evolutionary paradigms required to understand change, and the fundamental (if hypothetical) structural design parameters from which vertebrates have departed, throughout evolutionary history, to greater or lesser degrees. As its guiding light, The Evolution of Vertebrate Design adheres very closely to the 'party line' of American macroevolutionary thinking: fossil data is interpreted vis-à-vis the



comparative and functional anatomy of living forms, and vis-à-vis a hypothetical optimal design.

The remaining chapters describe vertebrate evolution from Ostracoderms to the latest mammalian radiations; but not in the form of a catalogue of the paleontological record. In the grand tradition of tried and true Darwinian problem-solving, each chapter in its turn identifies fundamental problems faced by evolving vertebrates (e.g., feeding, locomotion), and suggests optimal solutions. The existing fossil record is then referred to for exemplars of these design options. Two chapters, Nine ('Designs for Land Life') and Fifteen ('Reptile Designs for Flight') deal specifically with the vexing problem of novel adaptational shifts. Throughout the book, the writing is clear and concise, and is accompanied by several illustrations, either original or re-drawn for this book (thus avoiding an aspect of textbooks which I really hate: the direct reproduction of figures from original sources, with the resultant inclusion of extraneous and obfuscating detail).

In summary, while I liked the book (and enjoyed reading it!), one caveat requires statement. The text was derived from Radinsky's lectures, and in its reading it becomes clear that it is meant to accompany those (or similar) lectures. In 150 pages or so, The Evolution of Vertebrate Design attempts to examine 600 million years of structural-functional adaptation to sea, land and air. Obviously, the text can only present ideas, accompanied by minimal discussion. The fleshing out of the skeletons Radinsky introduces in his book must be left to the classroom.

A final comment. Leonard B. Radinsky died of cancer in 1985, not yet 50 years old. The production of Radinsky's book was left to Sharon Emerson and the Editors at Chicago University Press, with acknowledged assistance from a number of his colleagues and friends. They are to be commended for their accomplishment. Intended or not, it is fitting (I believe) that a scientist's last book gives the subject from which he no doubt drew great satisfaction back to the world at large, to the unconverted, to the innocents.

**Lithic Illustration: Drawing Flaked Stone Artifacts for Publication.** Lucile R. Addington. Chicago: The University of Chicago Press. 1986. Pp. xviii + 139. Paper. US \$14.95.

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This book, one of the Prehistoric Archaeology and Ecology series edited by Karl Butzer and Leslie Freeman, is of the 'How To' variety. The preface states that the author's intention is to impart her method of lithic artifact illustration, based on 20 years experience, to an audience composed of archaeologists and "art students and amateur artists" wishing to pursue a career in archaeological illustration. Falling somewhat loosely into the former category, I feel moderately qualified to assess the author's success in achieving this goal, i.e., the illustration of chipped stone tools in a manner both informative and manageable (vis-à-vis budgetary and publication constraints).

The text is divided into four parts, comprising ten chapters. The first part ("The Substance of Lithic Artifact Illustration") is pure mechanics. In these three chapters ("Marks and Symbols", "Customary Views and the Frameworks for Drawing Them" and

"Orientation of Artifact Types for Illustration") it becomes clear that Addington is concerned as much with the published final product as an illustration as she is with it being an illustration of archaeological data. This is a commendable point of view. It is not until Chapter 2 that the first hint of difficulty is encountered. Here (and elsewhere, e.g., Chapter 7) ideas are presented which are not discussed nor defined until some pages later. This has the unfortunate effect of leaving the uninitiated (her prospective audience, after all) with the sense of being adrift. No chapter, however, is so long as to prolong the confusion. Chapter 3 is primarily an index of common lithic tool types, with suggested orientations, views and useful symbols. With the exception of cores, the individual categories (e.g., bifaces, denticulates and notches, etc.) do not have specific figure references to the extensive compilation of sample illustrations provided. Such cross-referencing between text and figure, though found elsewhere in the book, would have been particularly useful here.

Part 2 consists of two chapters dealing with the drawing process ("The Pencil Stage of Drawing" and "Inking the Pencil Drawing"). Together they describe, step by step, the process of rendering the 3-dimensional artifact into a 2-dimensional representation. Although many helpful hints are provided (e.g., raising the room humidity to reduce the rate of ink drying within the pen reservoir), it is evident that the beginner or novice illustrator may expect to invest a significant amount of time and energy acquiring a comfortable familiarity with the tools and skills required. This may dissuade many archaeologists from becoming their own illustrator, particularly if the number of pieces to be drawn is large and/or diverse. The experienced illustrator, even with little or no experience with archaeological subjects, will not find much new information in these two chapters.

Part 3 ("The Preparation for Publication") is without doubt the most extensive, detailed and informative section of the book. Three chapters ("Layout: Composition, Specific Problems and Reduction", "Dummy Layouts of Drawings for Contract Archaeology" and "The Mechanics of Making the Finished Layout") take the reader from production to publication. The author's personal biases are evident, and indeed are explicitly stated. Tips on composition clearly appeal to the viewer's right hemisphere. For example, the heaviest-looking artifacts should occupy the bottom row; avoid putting pale, fragile or very small objects in corners of a page, and (as in this passage on page 70): "Avoid long white "rivers" running down the layout. A river is a noticeable band of white that occurs when the spaces between artifacts accidentally fall one below another, row after row. A page will appear to break apart along that white band".

The fourth part ("Varia") contains two short chapters on items best described as 'housekeeping': "Keeping a Record of Drawings and Layouts" and "The Working Relationship of Archaeologist and Illustrator". The book ends with Appendices (e.g., glossary, recommended materials), Bibliography and Index.

While reading this book, I attempted to put myself in the place of those who are intended to use it, i.e., could I take the information given and produce an illustration approximating those provided as examples? The answer is probably yes (though, given my lack of talent for drawing anything other than a straight line, I shudder to think how long it would take!). The book itself is well produced, and as with other volumes in this series, with materials aimed at keeping the price within reason. The writing style is informal, almost personable. While I am not sure that every archaeologist or illustrator should own a copy, those who find the wide range of quality in published illustrations deplorable should applaud this attempt to introduce a level of standardization in the field.

*City of the Dead: Thebes in Egypt.* Lise Manniche. Chicago: The University of Chicago Press. 1987. Pp. x + 150.

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And on the pedestal these words appear:  
"My name is Ozymandias, king of kings:  
Look on my works, ye Mighty, and despair!"  
Nothing beside remains. Round the decay  
Of that colossal wreck, boundless and bare,  
The lone and level sands stretch far away.

These lines from P.B. Shelley's poem, "Ozymandias", conjure images of the splendourous monuments which adorned ancient Egypt, constructed at the command of a long line of pharaohs. This same sense of forgotten magnificence is recalled for the reader of City of the Dead: Thebes in Egypt. Written by Dr. Lise Manniche, a noted Danish Egyptologist, the book examines

...reliefs and paintings which are less familiar to the general reader. Each representation has something to offer either from an iconographic, religious or linguistic point of view, and each little fragment is part of the jigsaw puzzle of Egyptian civilization, from which so many pieces are missing" (p.5).

Egyptian artifacts have captivated the imagination of both scholar and layperson and Manniche's easily readable text, generously accompanied by 102 black and white line drawings and photographs (many previously unpublished), will appeal to both audiences.

One successful aspect of the book is the way in which Manniche skillfully integrates episodes from the past with the present. The first chapter begins with a description of ancient and modern Thebes. Divided in two by the River Nile, Thebes was the religious centre of Egypt throughout the New Kingdom (1575-1087 BC). Today, the two towns situated on either side of the Nile, Luxor and Qurna, stand in stark opposition to each other. Luxor, which occupies the east bank, has undergone some modernization in response to the increasing number of tourists. The village of Qurna, however, has remained an isolated entity and the mortuary temples, paintings and reliefs which decorate the tomb walls are the subject of City of the Dead.

Manniche discusses the problems created by early tourists, who destroyed or expropriated Egyptian antiquities. However, by the early twentieth century, a new conservation ethic had been cultivated among educated Egyptians who realized that continued exploitation of the tombs would undermine the important tourist economy. Funding was allocated for restoration purposes and today, a selection of the choicest tombs are available for viewing by the general public while the rest remain accessible only to serious scholars. Fortunately, the numerous illustrations and photographs of art work taken from inside the tombs give the reader of City of the Dead a delightful taste of life in ancient Thebes.

The tombs and the wall-paintings which they contain offer clues into the lives of their now dead inhabitants. Yet, according to Manniche, "...they are above all tangible evidence of the funerary beliefs of the people" (p.6). She explains that for ancient Egyptians, death was a transition rather than an ending and that life in the Hereafter

was not expected to be an exact repetition of earthly life. Food and drink placed in the tomb were for the dead person's ka, the personality which lived in the tomb. The object of creating the elaborately decorated burial chambers, a long-standing tradition in Egypt, was "...to enable the dead person to partake of eternity and to move a step forward in the cosmic cycle of birth-life-death-rebirth" (p.7). Eternity had several forms, including living among the stars in the northern sky; transforming oneself into a desired object or being, such as a lotus flower or the popular ba (a bird with a human head) or accompanying the sun on its daily path.

Manniche's concise summary of Egyptian cosmology is an excellent introduction to her symbolic analysis of various reliefs and paintings from some of the more impressive tombs. The accompanying illustrations visually highlight her explanation for the reader. Various reasons are suggested for the incomplete state of most Theban tombs and the author uses this anomaly to reconstruct the process of creating a tomb and to describe the technical aspects of relief work, including minute details of pigmentation and design patterns.

The Theban necropolis is the home to over 450 tombs. Obviously, a complete description of each one exceeds the scope of City of the Dead. However, Manniche has structured her book so that a representative cross-section of the tombs built over the thousand year period are included and the chapter divisions reflect this organization [The Beginning, The Eighteenth Dynasty (1575-1335 BC), The Ramessid Tombs (1308-1087 BC), The Late Period (1087-525 BC) and The End].

Many interesting details are extracted from the tombs discussed. For example, a Twelfth dynasty tomb contradicts the norm in which tombs for women were not decorated. Instead, women were represented in tombs as mothers, wives or daughters and always as subordinates to their husbands. In Antefoker's tomb, however, a female named Senet dominates, with more illustrations, some on her own walls, and certain texts were written especially for her. Some typical motifs depicted in the tombs include the symbolic voyage to Abydos (the traditional burial place of Osiris, King of the Dead); hunting, fishing and fowling activities of the tomb owner; bedroom scenes; activities associated with the harvesting of grain and grapes; banquets and funeral processions. From these visual representations, the author culls information concerning daily life in Egypt thousands of years ago. The reader learns about economic activities, clothing and hair styles, subsistence patterns, funerary customs, flora and fauna, modes of transportation and familial relationships.

Theban tombs of the Eighteenth dynasty (1575-1335 BC) are notable for the standard use of the T-shaped design composed of three characteristic elements upon which Manniche elaborates (p.30). In contrast, The Ramessid tombs (1308-1097 BC) rarely contained representations of scenes from daily life. Instead, there was a greater emphasis on religious themes, such as reaching eternity in the Hereafter and depictions from The Books of the Underworld (books describing the organization and setting of the Hereafter) figured prominently. Manniche cites several cases of Eighteenth dynasty tombs being completely redecorated and reused during the Ramessid period (pp. 66-67). Tomb decoration of the Late Period (1087-525 BC) was characterized by a return to the Eighteenth dynasty style of daily life scenes, impressive arch constructions and a notable emphasis of muscles in the depiction of humans.

After providing a glimpse into the history of tomb design and artistic symbolism, Manniche highlights some of the early adventurers of the eighteenth and early nineteenth centuries--artists, writers, soldiers and diplomats from countries as diverse as France, Scotland, Denmark, Italy and Albania--who discovered, recorded, and in some cases, pillaged the possessions and reliefs from the Theban tombs. Manniche notes with bitter irony, "what men have built men will destroy" (p.108). The results of this destruction were devastating:

Over the following century the necropolis was to remain the battleground for treasure seekers. Not only objects but also numerous fragments of wall-decoration were taken from the tombs and brought to private and public collections abroad. The scars on the walls and the fact that there are more than 160 fragments of wall-paintings alone in museums and other collections bear witness to this fact (p.104).

Chapter six, entitled "Rediscovery", is interesting because of the many excerpts and sketches from primary documents, such as letters and diaries, which it contains.

It was with the founding of the Egyptian Antiquities Service in 1858 that Egyptians became more aware of the value of the ancient monuments and encouraged serious attempts to preserve what remained. The concluding chapter of City of the Dead describes the process undertaken to regulate access to the Theban tombs and to document the known inventory. Several spectacular modern discoveries are discussed in detail and illustrated. The book ends rather abruptly after a brief summary of the scholarly reports written in the last twenty-five years. Manniche's work is marred slightly by its lack of a concluding chapter to unite all of the themes which she discussed throughout the book and to summarize the major trends in relief work technique and symbolic motif for each time period that she examined.

Despite the lack of an adequate conclusion, City of the Dead: Thebes in Egypt does contain much to recommend it to anyone interested in Egyptian archaeology, ancient painting and relief work, mortuary ritual or symbolic analysis of popular art motifs. The book is tightly written, easy to comprehend and well illustrated. At the end of the book, Manniche lists 415 owners of Theban tombs, their occupations and the dynasties during which they lived. In addition, another fifty decorated tombs, discovered during the nineteenth century but now of unknown location, are catalogued. This index serves as a useful cross-reference tool for the reader since a number is included for each name mentioned in the text. Such thoroughness is typical of the entire book. For example, the interested reader is directed to further general works on Thebes, Theban tombs and Deir el-Medina (the home of the artisans and draughtsmen). As well, the index to the book is sub-divided into three categories: general; ancient names and modern names. One criticism is the absence of a list of figures. Although a description of each illustration and its provenance is found throughout the text, a central listing would be especially useful to this book which relies so heavily on illustrations of tomb decorations and motifs. However, City of the Dead: Thebes in Egypt still has much to offer its readers, whether they be established scholars or neophytes to the fascinating subject of Egyptology.

## BOOKS RECEIVED

The following books have been received for review. Those indicated by an asterisk are under review; the rest are at present available for review. Individuals interested in reviewing any of these latter titles should contact the Book Review Editor at Nexus.

\*BYNUM, C.W.

1987 Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women. Berkeley: University of California Press. xvi + 444 pp. Cloth. US \$29.95.

Detienne, M.

1986 The Creation of Mythology. Chicago: University of Chicago Press. xii + 179 pp. Paper. US \$10.95.

Ebrey, P.B. and J.W. Watson (eds)

1986 Kinship Organization in Late Imperial China. Berkeley: University of California Press. xvi + 319 pp. Cloth. US \$40.00

\*Fernea, E.W. and R.A. Fernea

1985 Arab World. Toronto: Doubleday. Cloth. Can \$27.95.

\*Gold, E.J.

1986 The Human Biological Machine as a Transformational Apparatus. Nevada City: Gateways. x + 163 pp. Paper. US \$12.50.

\*Gold, E.J.

1986 Life in the Labyrinth. Nevada City: Gateways, xiii + 208 pp. Paper. US \$13.50.

Golde, Peggy (ed)

1986 Women in the Field, 2nd Edition. Berkeley: University of California Press. x + 397 pp. Paper. US \$12.95.

Kilborne, B. and L. L. Langness (eds)

1987 Culture and Human Nature. Theoretical papers of Melford E. Spiro. Chicago: University of Chicago Press. Paper. US \$14.95.

Kuper, H.

1986 The Swazi: A South African Kingdom. 2nd Edition. Toronto: Hold, Rinehart and Winston. xii + 187 pp. Paper. Can \$15.90.

\*Laitin, D.

1986 Hegemony and Culture. Chicago: University of Chicago Press. Cloth. US \$30.00

Maanen, J. van

1988 Tales of the Field. On Writing Ethnography. Chicago: University of Chicago Press. Paper. US \$7.95.

Parmentier, R.J.

- 1988 *The Sacred Remains. Myth, History, and Polity in Belav.* Chicago: University of Chicago Press. Cloth. US \$22.00.

Stoller, P. and Cheryl Olkes

- 1987 *In Sorcery's Shadow. A memoir of Apprenticeship among the Songhay of Niger.* Chicago: University of Chicago Press. US \$19.95.

Tambiah, S.J.

- 1986 *Sri Lanka - Ethnic Fratricide and the Dismantling of Democracy.* Chicago: University of Chicago Press. xii + 198 pp. Cloth. US \$17.95.

\*Taussig, M.

- 1987 *Shamanism, Colonialism and the Wild Man.* Chicago: University of Chicago Press. 544 pp. Cloth. US \$29.95.

Tsai, S-S. H.

- 1986 *The Chinese Experience in America.* Bloomington: Indiana University Press. xv + 233 pp. Paper. US \$9.95.

\*Wagner, R.

- 1986 *Symbols That Stand for Themselves.* Chicago: University of Chicago Press. Cloth. US \$27.00.