

ethnographic domain, should have a look at Robbins Burling's seminal article, 'Linguistics and Ethnographic Description' (*American Anthropologist*, 1969). Parts of Kaplan's book do contain non-impressionistic quantitative analyses of residence groups. But these too are inadequate indices of what a savvy (or at least an honourable) Piaroa considers in deciding where to live. Take the finding (p. 104) that the proportion of married sisters still residing with their parents is greater than that of married brothers so residing. Kaplan argues that this is a reflection of the normative order 'that the Piaroa ideal of sisters living together takes precedence over that of brothers living with brothers' (*ibid.*). Yet in the same paragraph she suggests that such numerical distribution is epiphenomenal to the pressures that constrain a man to reside with his in-laws rather than his parents (*cf.* p. 103). This is just one sign of her flirtation with Leach's utterly evasive equation of social structure with 'the statistical outcome of multiple individual choices'—an embrace made adulterous by nearly all his own work, and one which can be entertained as legitimate only within the zero sum game played by the lions of British anthropology.

Rutgers University

WARREN SHAPIRO

Ralph L. Beals: *The Peasant Marketing System of Oaxaca, Mexico* (Berkeley, Los Angeles and London, University of California Press, 1975, £6.00). Pp. ix + 419.

Ralph Beals has written the most important and scholarly work yet produced on a Latin American regional marketing system. The fieldwork for the Oaxaca Markets Project was conducted in the mid-1960s, under Beals' direction, by a team made up mainly of anthropologists from the University of California. The thirteen man-years of research devoted to the project by the principal members of the team initially resulted in the completion of several Ph.D. dissertations, and in the publication of a rather small number of articles. After a surprisingly long gestation period, Beals' book has appeared to summarize the whole project, and separately, Scott Cook and Martin Diskin have edited a collection of essays entitled *Markets in Oaxaca* (University of Texas Press, 1976). Of the two books, Beals' monograph is by far the more comprehensive and scholarly, though Cook and Diskin's collection of essays is more theoretically oriented and intellectually provocative. Beals' work is rooted in the anthropology of the 1950s and early 1960s, whilst Cook and Diskin's collection attempts to adapt the somewhat 'traditional' data collected in the 1960s to answer the questions which have come to the fore in the anthropology of the 1970s. The result is that Beals produces a coherent though somewhat dated work, whilst Cook and Diskin produce a much less coherent, but somewhat more topical volume.

Beals compiles a vast range of detailed information from a series of idiosyncratically chosen case studies. He produces a fascinating description of rural production and consumption patterns, a superb picture of the complexity of household economies, and several excellent discussions of the choices open to individual entrepreneurs. He fails, however, to portray effectively the functioning of a regional marketing system, leaving the reader to struggle in a morass of empirical information. The Oaxaca marketing 'system' is inadequately defined

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disciplines of interpretation He pleads against limiting the act of reading by disqualifying some readings as wrong or unscholarly and he argues for the necessity of multiple readings claiming that a closed off text glosses over differences that are political in nature He proceeds then from the notion of text to culture Just as the reading of the text is conditioned by irreducible political differences so is the reading of culture Finally to illustrate and further develop his arguments Cottom presents an extensive analysis of *Great Expectations* Cottom's materials range from academic jokes to *King Lear* and the writers he discusses range from Kant to Derrida from Freud to Basil Bernstein from Ludwig Wittgenstein and Bronislaw Malinowski to Erving Goffman Clifford Geertz and Stanley Fish This study is especially concerned with the way culture and related terms such as context and norm are part of a larger discourse in the contemporary humanities and social sciences a discourse in which their effect is to repress recognition of important historical differences conflicts and possibilities At the same time that he shows how difficult it is to get beyond culture he tries to indicate how interpretation may be turned into a more socially responsible practice Daniel Cottom is associate professor of English at the University of Florida He is the author of *Social Figures* George Eliot *Social History and Literary Representation* Minnesota 1987 and *The Civilized Imagination A Study of Ann Radcliffe Jane Austen and Sir Walter Scott* Catalog of the Latin American Library of the Tulane University Library, New Orleans Tulane University, Latin American Library, 1970 The Yaquis Edward H. Spicer, 2023-04-11 This study is based on a thirty month residence in Yaqui communities in both Arizona and Sonora and consists of integrating information from documented historical writing of some primary source documents of three centuries of contemporary descriptions of Yaqui customs and individuals and of anthropological studies based on direct observation

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economic changes in the next quarter century This book offers a unique examination of belief patterns and social relations and the continuity and change in the society s worldview *Dictionary Catalog of the Research Libraries of the New York Public Library, 1911-1971* New York Public Library. Research Libraries,1979 **Dictionary Catalog of the William Andrews Clark Memorial Library** William Andrews Clark Memorial Library,1974 **Choice** Richard K. Gardner,Phyllis Grumm,1976 **Masks of the Spirit** Peter T. Markman,Roberta H. Markman,1989-01-01 Drawing on secondary works in archaeology art history folklore ethnohistory ethnography and literature the authors maintain that the mask is the central metaphor for the Mesoamerican concept of spiritual reality Covers the long history of the use of the ritual mask by the peoples who created and developed the mythological tradition of Mesoamerica Chapters 1 the metaphor of the mask in Pre Columbian Mesoamerica the mask as the God in ritual and as metaphor II metaphoric reflections of the cosmic order and III the metaphor of the mask after the conquest syncretism the Pre Columbian survivals the syncretic compromise and today s masks Over 100 color and black white photos Catalog of the Latin American Collection University of Texas at Austin. Library. Latin American Collection,1969 **Books in Series** ,1980

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