Despite its title, the book is an anecdotal ethnohistoric survey of the subtropical and coastal area centered on what is now the city of Brisbane, stretching from Lismore in New South Wales north to the vicinity of Fraser Island. The book purports to describe Aboriginal life at the time of earliest contact but use is made of materials from first contact accounts to the memories of living Aboriginals and settlers in the 1960s. Although Steele draws on ethnographic, historic, archaeological, and museum collection sources representing a tremendous amount of research, the book is not really an academic work. Nor does it claim to be. The aim is to deepen local residents' knowledge and appreciation of Aboriginal history and past lifeways, but more importantly: “to assist the white man towards a sympathetic understanding of Aboriginal people, and to help Aboriginals to know who they are and where they came from, so that they may be better able to play their full part in the Australia of today” (p. xviii). Laudable aims no doubt but the book often appears to be patronizing towards the Aborigines and the reasons for the massive dislocation of Aboriginal culture in the area are curiously absent. Hostile encounters between colonizers and colonized are glossed over. We are told (p. 151) of one Aboriginal group becoming “a serious problem to the white settlers,” and earlier of a large settlement being torn down “by order of the Superintendent of Flocks at Grantham” (p. 148), but no context is given for either event. To provide the context one might look at Raymond Evans, Kay Saunders, and Kathryn Cronin’s book Exclusion, Exploitation and Extermination: Race Relations in Colonial Queensland (Australia and New Zealand Book Company, 1975). One will certainly gain a fresh viewpoint on the material Steele provides!

This aside, as an anecdotal history Aboriginal Pathways is generally well written. It is clearly a product for local consumption and I can’t see it finding much of an audience elsewhere. I said earlier that it is a popular rather than an academic work because there is a lack of any sustained source criticism of the ethnohistoric record, and also any theoretical framework of interpretation of the evidence. Details of the varied environments and subsistence practices of the region are given but as isolated facts that give no concept of how the system “worked”—how the different groups of Aborigines interacted and maintained themselves through time. On the other hand, the book is well-referenced for those who wish to delve further into the evidence.

Little use is made of the archaeological findings from the area apart from reports of Bora grounds (nearly a quarter of the book’s many illustrations are of these ceremonial circles). More archaeological information was available at the time of writing than Steele uses, but there has certainly been an explosion in archaeological research in the area since the book was completed in 1981/1982. Archaeology only became a distinct discipline at Queensland Uni-
The growth since that time has been nothing short of amazing, so that in 1984 a new and substantial journal *Queensland Archaeological Research* could be launched. Its first issue contained no less than seven articles on Steele’s study area.

The book is profusely illustrated (144 figures) with many valuable nineteenth century photographs as well as the author’s own photographs of various sites. Some of the latter are a bit amateurish, with scale and prominent points of interest marked by sheets of paper, notebooks, and a straw hat! The three aerial photographs are ruined by the inking in of the features they are meant to show. One looks in vain for a concluding chapter that will bring together what the author has learned of the region as a whole or perhaps comment on the terrible history of the area over the last 150 years and the consequent disappearance of the cultures he describes. We are given a five-page introduction, 21 chapters describing particular areas, and a chapter on museum collections of artifacts from the area, at which point the book just stops. Clearly an academic synthesis of the ethnohistory of this area still remains to be written, although it will draw on many of the same sources that Steele references. As the book lacks a conclusion perhaps we can add a postscript to it from the nineteenth century musings of Donald Macdonald (quoted by Evans et al. [op. cit., p. 65]):

We are indeed a civilizing race... when we came here, the aborigines covered these wide plains in thousands. Where are they today? We have "civilized" them—they are dead.

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Reviewed by Ross Cordy, *Department of Land and Natural Resources, State of Hawaii*

This volume is the report of 1977-1981 archaeological work done in Iras and Mechchitiw villages on Moen Island in Truk Lagoon, Micronesia. Truk Lagoon is in the center of Micronesia at 7°20'N, 151°40'E and, along with a number of outlying atolls, forms Truk State. Truk State is one of the four states in the emerging nation of the Federated States of Micronesia; the other states being Yap, Pohnpei (formerly Ponape) and Kosrae (formerly Kusaie).

Truk Lagoon contains a number of small high islands. Moen, one of the largest (11.5 km²), is the governmental center; it was a focus of development about 1977-1982. Major expansion took place at the Truk Airport in Iras Village, and sewer systems were constructed in Iras and the adjacent village of Mechchitiw. Archaeological work was required by U.S. historic preservation laws. Between 1977 and 1979 King conducted the airport and Iras sewer main archaeological work and in 1981 Parker did the Iras and Mechchitiw sewer lateral archaeological work. The archaeology consisted of survey of most of both villages, excavation, and construction monitoring. Additionally, an unusual component of this study was intensive social anthropological work, with Parker doing work toward her University of Pennsylvania Ph.D. in Iras from 1977 to 1979.

This monograph, a lengthy one with plenty of data, is another report of the Trust Territory Historic Preservation Office’s Micronesian Archaeological Survey (MAS) program. The MAS Reports are this program’s central publication series, but reports are being published elsewhere—at the Bishop Museum (Marshalls work), Pacific Studies Institute on Guam (Ulithi, Yap work), Southern Illinois University (Palau work), the University of Hawaii (some Kosrae work), and the University of Otago (Kapingamarangi work).

This Truk volume represents a major leap
forward in Trukese archaeology. It reports the first regional or settlement pattern project in Truk, and this was by far the most substantial project ever in Truk, involving months of field work. This volume also closely joins ethnographic and archaeological perspectives. It represents a major expansion in research problem analysis in Trukese archaeology, beyond phase and origin concerns to political organization and subsistence studies. And very uniquely, it provides summaries in Trukese, enabling older residents of the Lagoon to learn of this scientific research on their past.

It is impossible to briefly summarize the primary data in this volume. Suffice it to say that 14 archaeological sites were identified: a large coastal site in Iras with scattered midden deposits and burials, a smaller coastal site in Mechchitiw, 9 small sites on the mountain of Tonaachaw (7 small middens, 1 small earth midden, and 1 platform), and 3 small sites on the bench above the Mechchitiw coastal site. Nine of these sites were excavated, with considerable excavations on the shore and with artifacts and midden recovered. Eleven dates were processed from 4 sites: 7 from the Iras coastal site, 2 from the midden on the Tonaachaw summit, and 1 each from the Mechchitiw coastal site and from the earth midden on Tonaachaw. The earliest of these dates ranged from 565 to 30 B.C. from Coastal Iras. The bulk of the Coastal Iras deposits and the other sites, however, post-dated the A.D. 1300s-1400s.

The volume provides an excellent background to the projects and to the environment, oral history, and history of the two villages (Chaps. 1-6). It then presents artifact and faunal finds (Chaps. 7-9) with the historical artifacts, such as bottles, unusually well treated from a functional standpoint (Chap. 8). The faunal remains are also well covered, using Trukese categories and noting use of the faunal species and their habitat. Here a major weakness is that the reader has to remember ERO means "environmental range of origin" and has to deal with the Trukese names for molluscs and environmental ranges throughout the rest of the text. Site reports follow in Chapters 10-13.

The chapters of greatest interest for most Pacific prehistorians will be 2, 14, and 15. Chapter 2 reviews prior archaeology in Truk and poses several research questions; chapters 14 and 15 are the interpretive chapters.

Chapter 14 postulates two primary temporal patterns. The Winas Pattern is represented by 500 B.C. to A.D. 500 coastal occupations at southern Feefen and Coastal Iras. The Feefen sites, excavated by Shutler, Sinoto, and Takayama in 1977, contained pottery and "pestle" pounders, while early Iras had but 1 Conus bracelet. The Tonaachaw Pattern consists of A.D. 1300-1900 occupations on the coast and in the interior. No pottery was present, and breadfruit processing artifacts were common. Six Tonaachaw site types are presented—various forms of coastal and interior residential middens, interior cookhouses, and forts in the interior. All these site types were noted ethnographically except summit and ridge middens, and it is suggested this type and forts reflect prior intense warfare. Subsistence practices closely match ethnographic practices. Interestingly, no deep water trolling is indicated, rather exploitation of the near reef is. Dispersed mortuary practices suggest numerous kin group residences with their own burial areas.

Chapter 15 addresses several research questions. One is the gap of 1000 years between the Winas and Tonaachaw patterns. The authors suggest the possibility of low archaeological visibility of sites due to a swidden focus with breadfruit intensification developing later. However, the early Feefen pottery sites are fairly visible archaeologically. It would seem more likely that the gap reflects limited regional survey and associated excavation and dating in Truk—a sampling factor. But, the scenario of early low population densities with root crops important, possible interior land degradation (the grasslands), population growth, and resultant intensification of breadfruit production and storage is an important one. A second research question concerns the traditions of the powerful chiefs Sowukachaw and Sowuwooniras and their possible origin place. King and Parker point out that both Pohnpei and Kosrae may have supplied immigrants to Truk at least in the A.D. 1200s-1500s. A third research question addresses Trukese social organization and its adaptive value. The authors draw on F. Plog's recent discussions of power-based and
resilient societies. Their discussion is an interesting one, but I believe it has some major problems in relation to Kosrae, Pohnpei, Yap, and the Marshalls.

Last, there is a section for those interested in World War II history and archaeology.

In sum, this is a significant document for Trukese prehistory. It opens up a broad range of research questions. Now follow-up work is needed. Truk Lagoon is still largely unstudied archaeologically. The high island of Wuuman (Uman) has had no studies, and Toon (Tol) and Feefen have only had limited work at a few sites. Moen, too, still awaits much work.


Reviewed by Donn Bayard, University of Otago

Despite over twenty years of fairly intense research in Thailand, definitive final reports supplying full data remain a rarity. To this date we have only Sørensen and van Heekeren’s three volumes and a promise of more plus the much more modest Pa Mong report. The report under review is thus most welcome in a still very underpopulated field and as well sets a record for speed of analysis and publication. The report is a massive one, almost 1000 pages, and reflects the involvement of over 50 workers ranging from specialists to undergraduates during the research and analysis period (1980–1984). It describes the results of surveys covering some 1500 km² in northern and central Northeast Thailand, as well as some 90 m² of excavation, most of it concentrated on the site of Ban Na Di, some 20 km southwest of the well-known site of Ban Chiang.

Only somewhat over half of the text is by Higham and Kijngam, who describe the Ban Na Di and associated test excavations; discuss the material culture, burial pottery, mortuary practices, and faunal remains from the site; and give a lengthy final overview of the programme in its regional context, drawing chiefly on Vietnamese parallels. These portions are interspersed with specialist reports on jewelry, aspects of metallurgy, rice remains, and so forth. It is sometimes difficult to determine where such reports end and the authors’ writing resumes. More lengthy reports are also presented by Nigel Seeley and Warangkhana Rajpitak on the metal artifacts and metallurgy; Metha Wichakana on the Ban Na Di rim sherds and Upper Songkhram site survey; Philip Houghton and Warrachai Wiriyaromp on the human skeletal remains; Payom Chantaritayakarn on the test excavation at Ban Chiang Hian and the Middle Chi site survey; and Brian Vincent on petrographic analysis of pottery from Ban Na Di and related sites. Three appendixes provide full lists of radiocarbon dates from related sites, which are unfortunately marred by misprints (the Non Nok Tha dates have some ten errors in a list of 32); a summary of skeletal statistics; and, most admirably, a very lengthy (16% of the total text) summary of all major portions of the report in Thai, thus making it easily accessible to workers in the host nation.

Any report of this magnitude will have both strong and weak parts, and I will begin with the weaker aspects. The report contains a fairly large number of internal inconsistencies, occasionally on the same page (e.g., do water buffalo appear at Ban Chiang Hian in layer 8 or layer 9 [p. 584]?); however, only one of these is of major importance (see below).

Given the authors’ intention to ensure that “all relevant data are available to the scientific community” (p. 3), a number of omissions are apparent. Some details on the main excavation at Ban Na Di are missing; e.g., the area (which one must calculate from the map). More importantly, since the site was excavated by 10-cm spits within the natural layers, why is no spit to layer correlation chart supplied? As
spit as well as layer numbers are provided for the artifacts illustrated, it would be helpful to know from where in a layer a particular artifact was recovered, particularly in the case of layer 7 (ca. 1.3 m thick).

The analysis of nonburial potsherds from Ban Na Di is limited to rim sherds only; no data are given for body sherds, which an earlier note in a regional newsletter (Higham and Amphan 1982) portrayed as comprising some 1.66 tonnes, or almost 15% of the total of 11.5 tonnes of artifactual material recovered by this programme. (I have since been assured by Higham that a volume containing these data is to be published.) Even the rim sherd data are presented as percentage histograms, with total numbers per layer listed only in the figure margins. However, for the analyses of Ban Chiang Hian rim form and body finish, not even these figures are provided, and no indication at all is given of the total number of sherds involved in the analyses. These omissions are unfortunate; despite the authors’ overall feeling that little published material is available from other sites in the region (pp. 703, 705), the nonburial pottery data from Non Nok Tha were published a decade ago (Bayard 1977). More immediately relevant ceramic data from Non Chai are occasionally mentioned but are not utilized to their full potential.

A second problem with the ceramic analyses is the excessively fine-grained typology employed. For example, Metha’s analysis of 2892 rim sherds arrived at 192 types—about 15 sherds per type. As these were apparently derived by working through the layers of Ban Na Di from bottom to top, a very clear-cut distinction between layers is arrived at, with little overlap of types between layers and even less correspondence to other nearby sites. The situation with Ban Chiang Hian is similar; 61 types are defined for a 9 m² excavation, with relatively little overlap between layers. Payom’s master’s thesis (the source of her contribution) gives the total number of rim sherds involved as 1125—or about 18.4 sherds per type. Such typologies are not of great utility for inter-site comparisons.

Finally, Vincent’s analysis of the Ban Na Di mortuary vessels carefully differentiates between vessel form and fabric but implies that these can be combined only into some 91 types for 108 vessels (pp. 665–667). I must also correct his statement that temper was not taken into account in the Non Nok Tha vessel typology (p. 650); it was (Bayard 1984:117). Hence Vincent’s stated “type 1” in fact does not exist in the final typology, although morphological Class 1 comprises some 11 types (Bayard 1984:91), each with a characteristic temper as well as surface treatment. The confusion has apparently arisen through my use of “type” and “subtype” rather than “class” and “type” in an earlier interim classification (Bayard 1977:65–72), but even here temper was one of the criteria included.

I think that the most important discrepancy in the report concerns the stratigraphic placement and dating of the Ban Na Di equivalent to the Ban Chiang Middle Period. As the authors state, this is a very important question, since this period “witnessed the introduction of iron artifacts and the domestic water buffalo” (p. 708). Vessels of the “Om Kaeo” style characteristic of the Ban Chiang Middle Period occur in one Ban Na Di “phase 1B” (middle or upper layer 7) burial, and in a non-burial layer 7 context. They also occur in two “phase 1C” burials (Nos. 18 and 48). Throughout most of the report, the provenance of “phase 1C” is given as “lower layer 6” (e.g., pp. 292, 415, 704); however, in one place (p. 57), “phase 1C” is provenanced to upper layer 7, and I believe that the data as published support this interpretation. The section drawing on p. 46 seems to indicate that both “phase 1C” burials were cut from within layer 7, as were other burials ascribed to the same phase (e.g., Nos. 10 and 11); in fact, I can see no indication in the published sections of any burial (at least labeled as such) cut from layer 6, unless the burials shown in the section on page 50 as cut from “looted area” derive from layer 6. This conclusion is further supported by the evidence of the Ban Na Di body sherd finish figures published in the brief newsletter notice mentioned above; fully 75% by weight of the “Om Kaeo” decorated sherds are shown as provenanced to layer 7, with only 14% in layer 6. The preponderance of “Om Kaeo” rim sherds in layer 6 (pp. 259–260) remains a puzzle, but I believe that the bulk of the evidence supports upper layer 7 as the chief equivalent of the Ban Chiang Middle Period,
and hence a date of 600 to 400 B.C. (not 600/500 to 100 B.C.) at Ban Na Di. This agrees closely with White's (1982) estimate for the later Middle Period. It is heartening to be able to agree with the authors that "a broad consensus [sic] is nearly upon us" (p. 14) in terms of dating, although this is due not only to a subsidence of "claims for remarkably early dates" (supported by Higham himself until 1981), but also by the authors' abandonment of a radically later dating for the Ban Chiang sequence (Higham et al. 1982: 21-22).

I will also have to add some quibbles on the theoretical framework employed, particularly in the conclusions. The authors state that their models are intended to rely on Binford's "middle-range" theory (p. 3); however, their concluding model (or perhaps better "scenario" [Bayard 1985]) relies heavily on ethnographic and ethnohistoric parallels—just the sort of theoretical arguments that Binford dismisses as a "profitless pastime" (1983:194) rather than "middle-range" theory. Also, in their discussion of the Ban Na Di mortuary data and their implications, it should be noted that Peebles and Kus are concerned with superordinate and subordinate dimensions of variation in grave wealth, rather than simply the presence of rich and poor groups of burials (p. 414).

In terms of presentation, the report is definitely an economy model, with rather flimsy paper bindings; however, the dot-matrix printing is legible, the quality of the copious illustrations is high, and misprints (which the authors admit are certainly there) are rarely obtrusive. But given the economy format, my chief criticism of this work must be its grossly excessive price: almost US$70. I cannot understand why these three volumes should be priced at more than US$30; there must be well over a hundred archaeologists and workers in related fields in China, India, and Southeast Asia who will be unable to afford them. Certainly few Thai archaeologists will be able to reap the benefit of the lengthy summary in their language, although they (and doubtless many Western scholars) will simply turn to the xerox.

I have dwelt on the weaknesses of this work at some length precisely because I feel it is an important contribution, and a landmark in our study of Northeast Thailand prehistory. Despite what I have said above, it is the single most massive contribution to the field made to date. Higham and Amphan and their diligent team have doubled our published knowledge from the area, and have increased our corpus of illustrative material tenfold. The detail and thoroughness of the illustrations alone make this a most significant contribution, and the authors and artists must be congratulated for the amazing speed of analysis, writeup, and publication of this vast amount of data. The presentation of the skeletal evidence in particular is a model of clarity and common sense, and Vincent's petrographic research shows great potential.

In short, while I have some reservations about the theoretical structure employed, regret the omission of some obviously available data, and am shocked by the price, the wealth of data alone makes it required reading for anyone with an interest in the development of complex societies in the region.

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WHITE, JOYCE C.

Reviewed by L. C. Richards, Department of Dentistry, The University of Adelaide

Anyone interested in variation in craniofacial morphology in Australia and the Asian-Pacific region will find this relatively brief monograph by one of the leading authorities on the subject well worth reading.

The author sets out "to investigate the historical-biological relationships between several late Pleistocene Australian populations and a number of near contemporary Australian and circum-Australian samples" by applying various multivariate statistical analyses to both metric and nonmetric data obtained from more than 2700 crania representing 28 population groups.

The results of the analyses of the metric data "provide a concise summary of the biological relationships of the Pacific populations investigated. Principally, two basic morphological complexes are recognized: A Melanesian-Australian complex . . . and a Southeast Asian-Polynesian complex" with "an intermediate position for Tasmania which straddles the two major complexes." The results of the analyses of the nonmetric data suggest a single major complex (Southeast Asia-Melanesia) and two isolated clusters: an Australian cluster that includes Tasmania and the Solomon Islands and a Polynesian cluster that excludes New Zealand.

While the results of the various analyses do not always contribute to a coherent picture of the relationships between the groups, the author provides some important new information and raises a number of very interesting questions.

The information presented is significant because it represents the results of the most sophisticated analytical techniques available applied to what is probably the most extensive data likely to be collected. Unless alternative statistical analyses are suggested, different combinations of variables are selected, or additional crania are discovered, it represents the limits of what is likely to be obtained from studies of this type.

In addition to the significance of the information obtained from the results of this study, numerous interesting data are presented in appended tables. A presentation of population means and standard deviations for metric variables and frequencies for nonmetric variables is a valuable reference source for other investigators. Furthermore, this information gives the reader an opportunity to carefully study the data on which subsequent multivariate analyses are based. This is often of considerable assistance in the interpretation of these analyses.

If this book has a deficiency, it is its brevity. I was left with a number of unanswered questions. For example, the criteria for scoring the nonmetric characters are not described and careful examination of the data would suggest that some of the frequencies differ from other available data. The author found that in the Swanport material, with which I am most familiar, the incidence of "rocker jaw" was 39 percent in males and 88 percent in females. By the criteria that I applied to assess this character the frequency was less than 1 percent in females and did not occur in males. This discrepancy would be clarified if the text had been extended to include the criteria applied in assessing these characters. Similarly, a discussion of the rationale for selecting the variables on which the analyses were based would be of interest. Perhaps the reader being left to ponder the complexities of topics such as inter-observer measurement errors and variable selection for multivariate analysis reflects the fact that the book has at least stimulated thought on some important topics and as such can be considered another of its virtues.

For the reasons outlined I believe that this book contains a considerable amount of significant information for those interested in historical and biological relationships within the Asia-Pacific region. It is well worth obtaining and studying a copy.
This is the latest addition to an ambitious series begun by Karl Saller that is devoted to describing the racial history of mankind. This tenth volume, under the more recent editorship of Professor Dr. Ilse Schwidetzky, focuses on East Asia. Five separate papers by six authors, all in English, are presented: "Prehistory of China," by K. C. Chang; "Prehistoric human remains from China," by W. W. Howells; "China, Mongolia, Korea," by G. T. Bowles; "Racial history of Taiwan," by C. K. Chai; and "Racial history of Nepal," by M. K. Bhasin and I. Schwidetzky. The racial history of Japan, which might seem to be missing from the present volume, was included in Volume 8 of the series, previously reviewed in AP.

Except for a few cursory remarks, K. C. Chang's contribution, an essay written in 1982, focuses entirely on the prehistory of Mainland China. Chang's paper provides excellent background information for W. W. Howells' short summary paper on palaeoanthropology in the People's Republic of China. As well as covering human material, Howells includes some of the more important Miocene hominoid finds from China. In addition to surveying the available literature (much of it by Chinese palaeoanthropologists) the author summarizes, through the application of multivariate statistical procedures to cranio metric variables, the internal and external relationships of earlier and later Chinese populations. The paper's major conclusion is that the present Chinese population originated from a single major expansion established some seven millennia ago, one which has experienced little differentiation since that time.

G. T. Bowles' paper on China, Mongolia, and Korea is, by far, the longest (67 pages) of the five contributions. More than half of the paper is concerned with a summary of the complicated cultural history of this enormous region, a history this reviewer found arduous reading. Population biology, or the evidence from physical anthropology of the living peoples of the region, is discussed later in the paper. The latter is a summary of the available information on blood groups and other biochemical systems, anthropometry, physiology, anthroposcopic traits, and dentition for these inhabitants. Several useful generalizations eventuate when the author synthesizes the human biology and the cultural history of this vast region.

C. K. Chai's paper on Taiwan follows the familiar format of information on cultural history followed by information from biology. The biological attributes of the indigenous inhabitants of the island of Taiwan scarcely occupy three pages. Unfortunately, interpretations of this information are limited and generally not well substantiated. Chai's paper does contain some useful information on a little understood and little studied group of people. One wonders, however, why the aboriginal populations of Taiwan are included in the present volume and not in the series' earlier volume on Indonesia and Oceania.

The last paper, by Bhasin and Schwidetzky on the inhabitants of Nepal, presents a nicely illustrated and concisely written description of the biology of these unusual people, a study which includes recent multivariate statistical studies of anthropometric and serological variables. The authors find a reasonably close correspondence between the cultural-linguistic and biological evidence bearing on the racial history of the present-day inhabitants of Nepal. There are no human prehistoric or historic osteological remains from Nepal.

As a whole, the papers in the present volume provide succinct summaries of the racial histories of the areas covered, accompanied by extensive bibliographic references. The photographic plates showing representative individuals from each region attractively augment the textual information presented. The editor is to be once again praised for maintaining the uniformly high standard that characterizes this series.
This volume is the proceedings of a symposium given at the Australian Archaeological Association Annual Conference held at Springwood, New South Wales in November 1981. It seems a pity it took until 1984 to be published. The book reflects the growing maturity of Cultural Resource Management (CRM) in Australia as improved or new environmental planning and Heritage legislation was introduced at local and national levels. This in itself can be seen as a response to an increasingly active conservation consciousness in the Australian community. In this context, “Decisions about sampling strategy, representativeness and site significance in the context of land use conflict are made with increasing frequency” (p. v). As is noted in Sharon Sullivan’s introduction, such decisions have to date been hard to make or defend as the rapid development of CRM has not allowed for the development of a sound theoretical basis or the necessary training and expertise.

These are all too familiar statements to someone working in Hawaii and this volume shows that the Australian archaeologists of 1981 were considerably ahead of the current Hawaiian CRMers of 1985 in terms of critical self-consciousness of what they were doing, their decision-making processes, and justifications for those decisions. The gap in consciousness can only have become even wider in the intervening period.

What does site significance mean? In Australia as defined by law it is a broad term: “the aesthetic, historic, scientific or social significance, or other special value, for future generations as well as for the present community” (p. vi). I picked up the book eager to be enlightened on the full range of site significance, particularly the question of cultural significance of archaeological sites to Australian aborigines. This work, however, concerns itself with site significance only in terms of scientific, archaeological, or research value. In this sense the title of the book is misleading. Hopefully, the other realms of significance will be addressed in a subsequent volume.

These Australian archaeologists initially looked to their North American cousins for guidance on how to assess research significance but claim to have found three important differences: Australia largely lacks regional research frameworks; methodology is comparatively poorly developed, especially in the area of survey and sampling strategy; and the legislative and administrative set-up is different, perhaps more flexible. This latter difference is because Australians by and large fetishize private property much less than Americans do and their government has much more say in land-use decisions in relation to nongovernment land. I hope that the first two differences don’t represent some awful “cultural cringe.” Certainly today regional research frameworks and methods in Australia seem as good as in much of the United States, the greater attention in print to such matters being largely related to the “publish or perish” nature of American academic life rather than differences in methodological sophistication!

The majority of papers in this volume are concrete case studies of how research significance has been addressed in the field and illustrate the “state of the art” in 1981. New South Wales seems heavily over-represented. Would things have been different if the Conference had been held in Perth or Darwin? Of the more general papers, Bowdler discusses how the research significance of some well-known sites has changed over time as more became known about them. Significance is thus a mutable quality, a valid point and well-made. Clegg makes a related point in a discussion of Aboriginal rock art. Bickford and Sullivan, and Pearson discuss historic (i.e., post-contact) sites in Australia, noting the inappropriate division between prehistoric and historic research in Australia (a division all too distressingly familiar elsewhere in the colonized parts of the world). Here it seems to be the significance of archaeological research itself that has been open to question, an uphill battle with the architects and historians as to the relevance of archaeol-
ogy in studying historic-period sites. One can only wish the archaeological battlers well. If any needed convincing, Hughes and Sullivan, Witter, and Vinnicombe argue strongly for an environmental framework as a background to archaeological survey in terms of prediction and subsequent analysis of sites.

The other papers have fewer pretensions to making general statements, but all contain useful ideas in relation to potential research and sampling strategies and contribute to the development of a philosophy of site significance assessment. While primarily an internal document for the Australian archaeological community, this book deserves a wider audience among CRM specialists. The Australians claim to have learned from their American cousins in the process of developing their CRM programs. This volume shows that they now have something to teach in return. A final historical note that is perhaps worthy of mention: eleven of the eighteen contributors to the volume are women. In the July 1985 American Antiquity one notes only 5 women among the 23 main contributors. Perhaps there is another lesson here that Australian archaeology is ready to teach the world?


Reviewed by Bennet Bronson, Field Museum of Natural History

Van de Velde has selected fourteen articles to represent the current state of research on Indonesian prehistory, supplementing them with a ten-page introduction, a two-page translation of Heine-Geldern's Urheimat und frueheste Wanderungen der Austronesier, and a 130-item bibliography that covers not only Indonesia but also the rest of Southeast Asia, Australia, and the Pacific. Aside from the Heine-Geldern excerpt, all articles and all bibliographic items were published after 1970. This date was chosen as the early limit of coverage because, the editor says, it marks the appearance of the New Archaeology and of "the first non-colonial Indonesian publications."

The articles selected include two by R. P. Soejono, two by Ian Glover, and one each by Gert-Jan Bartstra, Robert Blust, F. L. and D. F. Dunn, Tom Harrisson, Brian Hayden, Karl L. Hutterer, Ralph D. Smith and William Watson, Wilhelm G. Solheim II, Michael J. Walker and Santos Soeghondo, and J. Peter White. Three of the articles came from Asian Perspectives, while World Archaeology, J. Allen et al.'s Sunda and Sahul, and Modern Quaternary Research in Southeast Asia each furnished two. Specialists in Southeast Asian archaeology will probably be familiar with most of these articles except perhaps Soejono's "On the Conditions and Scope of the Development of Archaeology," translated by the editor from the proceedings of a seminar held in 1976 at Cibulan in Java. White's and Harrisson's articles are not strictly Indonesian in subject matter but are included because of the relevance of the areas involved—Melanesia and Sarawak—to Indonesian prehistory. Blust's article, "Austronesian Culture History," is linguistic in approach but is concerned with archaeological subjects.

Considered as a supplementary reader for use by students in a class on Indonesian prehistory, the book works well enough. The articles chosen are good ones. Even though the original sources are not hard to find, it is convenient to have them gathered together under one cover.

Considered as a primary reader or textbook-substitute, however, the book is less successful. One problem stems from the editor's expressed conviction that Indonesian prehistorians have neglected the study of cultural connections with more easterly areas, with the result that
he includes two articles (Hayden’s and White’s) that summarize recent findings in Australia and Melanesia but none that deal, except in passing, with connections with the mainland. Even in very specialized courses, this omission means that the lecturer who assigns the book will still have to make liberal use of copying machines.

A second problem is that the book makes no serious attempt at updating ideas or information. True, much of what is said in the articles remains valid today, but a good deal of work has been done in Indonesia and neighboring countries since most of it was written. Moreover, this recent work tends to be more inaccessible, appearing as it does in local journals and conference proceedings and often in the Indonesian language, than the kind of articles van de Velde has chosen to include. A summary of the highlights of this recent work—for instance, Soejono’s important writings on the bronze- and iron-containing site of Gilimanuk in Bali, or the many developments in Early Man studies in Java—would have strengthened the book.

A third problem is also caused by this paucity of editorial input. Van de Velde’s introduction is very short and is mostly devoted to two themes: the shortcomings of migration models and the idea that the concept Hoabinhian is not only still useful but applicable to Indonesia. A good many of the other themes that appear in the articles are equally deserving of comment, and all of them need more background than they are given. Without this, the student who is not already a Southeast Asia specialist will have a hard time seeing where certain of the articles fit in. Moreover, he or she might easily get the idea that the articles as a group represent the current consensus with regard to the topics involved. They do not. In one case (Solheim’s article), several of the major conclusions have been withdrawn or modified by the author. In another (Harrisson’s article), both concepts and data have been subjected to very severe criticism.

It is admittedly improper for a reviewer to criticize a work for failing to be something it does not pretend to be, and in terms of his stated goals van de Velde is moderately successful. Yet one could wish he had aimed higher. His command of German and Indonesian as well as of Dutch and English is evidently good, and he appears to be familiar with at least some of the literature published before his 1970 cutoff date. It would have been most useful to students and even to professionals if he had included translations of a few articles by the more important prehistorians of the Colonial and early post-Colonial periods—Koenigswald, Hecker, and Callenfels, as well as more than two pages from the writings of Heine-Geldern. Although outdated and in some (but certainly not all) cases pernicious, the influence of these scholars is far from dead.

And a more comprehensive bibliography would also have been useful. The one van de Velde presents, though termed “select,” seems actually to be somewhat random: for instance, it includes fourteen works on Oceania, twelve on eastern Indonesia, ten on Australia, six on Viet Nam, five on the Philippines, three on Thailand, and two on West Malaysia. One has the impression that these represent more what the editor happened to have in his card files than a real effort at putting together an introductory reading list.


Reviewed by Wolfgang Marschall, Bern

The two contributions combined in this volume belong to a voluminous series on prehistoric bronze materials edited by Müller-Karpe. They have to be regarded as inventories, certainly useful but not inspiring. Gershuny presents Canaanite bronze con-
tainers, found in excavations up to 1980 and in museums. Included are also results yielded by one tomb in Dothan, excavated by R. E. Cooley. It is difficult to understand why the author uses Israel and Jordan in the title; as she writes in the introduction, “To avoid using debatable terms, we refer to the area as Canaan.”

The material, 84% of which was found in tombs, is grouped in types, according to different ratios (e.g., height and diameter or width of the base and diameter of the rim), resulting in 9 bowl types, platters, strainers, jars, lamps, and others. Added to the presentation of artifacts belonging to one such type the author gives general information, sometimes too general. Thus the hemispherical bowls are considered so simple that they could “easily have been made independently” in the Near East and in Cyprus, where they were common. Given the complex situation of the acquisition of raw materials this is too plain. For other objects hints are given as to possible relationships, as for the spouted bowl and comparable material from the royal cemetery in Ur. The couchant calf made as a mounting for the handle of another bowl makes the author think of Egyptian inspiration. A second major chapter is devoted to context and chronology and presents useful information on the “surroundings” of the objects concerned. Megiddo ranks first in producing bronze containers and is well described. It is a pity that so little information is available on Dothan, where one single tomb yielded 29 such objects.

In discussions of the bronze, the range of the amount of tin is noticeable: 6.67 to 15.55. Where the author compiles information on copper and tin deposits in the surrounding areas, trade that brought tin into Canaan is mentioned. (A. Franklin’s 1979 work, The Search of Ancient Tin, is not mentioned.)

In the summary it is shown that the climax of bronze vessels in Canaan was during Late Bronze IIB and the earliest iron age. Most of the vessels were found in tombs, some in public buildings, a few in residential contexts.

The small contribution by Yule is hard to understand. Four fifths of the material has been published elsewhere. Metal analyses are reprinted. Not one recent analysis are we provided with. Probable production techniques are mentioned, but information does not go beyond what was known in the thirties. Time and again the author assures us what still has to be done.

One wonders, especially in view of the second contribution, what the idea behind the whole series may be. These publications are certainly not inspiring, but maybe they are not even useful in that they pick items isolated by Western classification and establish them as classes of objects. But for what?

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**Reviewed by Stuart H. Sargent, University of Maryland**

I approach this book not as a linguist and not as a specialist in the texts from which it takes its material (the Mencius, Chan-kuo Tz'e, Mo-tzu, Chuang-tzu, Han Fei-tzu, and Shih-chi) but as one who has been teaching Classical Chinese for several years in American universities. Although Harold Shadick’s *A First Course in Literary Chinese* (Ithaca, 1968) has served my purposes well, I find Dawson’s text stimulating and full of possibilities.

Potential users of Dawson’s book will want to know what kind of audience he is addressing. To judge by his Introduction, which includes a section on the writing of characters and the counting of strokes, Dawson assumes no knowledge of Chinese on the part of the student. He expects his reader to have a fairly sophisticated sense of English, however, and the nuances of translation he discusses from time to time may require considerable explica-
tion by the teacher. In fact, several aspects of this book call for supplementary input from a good teacher. For example, the first seven selections for reading are from the *Mencius*, which is to my mind a rather formidable challenge to the neophyte. The student new to Classical Chinese may feel quite at sea in these selections, where the issue under discussion often appears rather trifling, or the argument seems to wander in aimless circles. A teacher with some insight into the rhetoric and philosophy of Mencius is needed to imbue these selections with significance and interest.

Given the proper classroom situation, however, the book has much to recommend it. The excellent physical production (print, page size, paper quality) makes for clarity; and as a slim, single-volume textbook, it is convenient to port and peruse—much more so than *S*. *dick*’s text.

The organization of the text is also thoughtfully planned. Following the Introduction is a guide to the pronunciation of Wade-Giles and Pinyin, both of which are used in the Vocabulary in the back of the book. (British English is the reference point: we are told that “e” is to be read like the “ir” in “sir”!) There are those who would object to the choice of modern Mandarin readings for words written so long ago, but since Classical Chinese is still a living language, I am not bothered by the anachronism. Nevertheless, when a character representing a phonetic fusion of two words is pointed out in the notes, it would be appropriate to introduce the archaic pronunciations to show how the fusion works, and Dawson’s failure to do so is disappointing.

A “Key to the Radicals of All the Characters Which Occur in Passage A” follows, as an aid to the novice who must learn to recognize radicals in order to use the Vocabulary. Then comes the Text Passages, A through Q. Each column of text is numbered, from the first column of A (1) through the last column of Q (251), and each horizontal register is lettered a through z, giving each character in the seventeen passages a unique number-letter designation on the grid. This facilitates reference to a single character (e.g., 73n) or a string of characters (e.g., 73nu).

Notes on Text Passages A–E come next, with each comment indexed to a word or string in the texts through the number-letter code. The important function words and constructions are explained as they come up in the reading, with emphasis on the clues one uses in recognizing the parts of speech of the words and on reflecting the proper nuances in translation.

A “Grammatical Survey I” precedes the rest of the notes. If it has not been apparent to the reader already, the reasoning behind the selection of texts becomes evident here: Passages A–E contain a very high concentration of the important function words, auxiliary verbs, and pronouns; seventeen of these, used repeatedly, make up 32% of the characters in those five passages. The first Grammatical Survey is devoted to these words and their various functions, largely bringing together for review and easy reference observations that have been made in the preceding notes.

The student is now ready to move into the final group of text passages, and the Notes resume. This time, they are not as exhaustive as the previous group, presumably because the student is able to figure out more for him/herself. (There are several places, however, where I feel Dawson has passed over in silence a word or phrase that still requires explication: 134b, 179st, 186g, 211jn, 214ab, 225y, and 235mq.) The reading passages increase somewhat in narrative interest, although those excerpted from longer narratives seem—naturally—unsatisfyingly incomplete.

A “Grammatical Survey II” following the last batch of text notes briefly reviews the new interrogatives, auxiliary verbs, etc., which were not encountered in Texts A–E and then turns to four special topics. The first is a series of rules or strategies by which one may identify the case, or part of speech, of a given word in context. The second topic is a survey of reasons for departures from what is supposed to be normal word order in a sentence. Then various topics under the rubrics of Time and Number are explored. In general, this Grammatical Survey, though falling far short of being a systematic and complete outline of the language, is a valuable reference.

Translations of Passages A–E come next, serving as an appendix to be consulted by students in the first stages of the book.

The final component of Dawson’s textbook
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is the Vocabulary, arranged by the 214 radicals. The conciseness of the entries and the clarity of the layout make it very easy to consult. In cases where amplification is needed, one is referred to the proper place in the notes; otherwise, however, there is no way to locate a word in the texts to check on its usage in context.

Dawson's is a tightly controlled learning program. Through careful selection of texts, he has kept his vocabulary to just over 900 characters (less than half of Shadick's) while covering the basic grammar and essential function words of the language. It is especially remarkable that this could be achieved through authentic, real-world texts (Shadick’s first six chapters are rewritten or manufactured passages for the graded introduction of the grammar). What is regrettable is that students may finish the book with a good linguistic foundation but without the satisfaction of having read some of the more significant or famous passages in the source texts (nor will they know anything about the authorship and nature of those texts, unless their teacher has supplied the information). Everything written after the second century B.C. is ignored; when Dawson states without qualification that "dates are normally expressed as the name of the ruler followed by the number of the years of his reign" (p. 104; emphasis mine), it is as if he never anticipated that his reader might want to go on and work in the next two thousand years of Classical Chinese texts.

Perhaps that is the price to be paid for limiting the bulk of the volume. A desire to be slim may also explain the lack of illustrative examples in places where they might have helped clarify a point. References to the Text Passages are often sufficient, but frequently it would have been pedagogically wise to have several sentences (in Chinese, with translations) juxtaposed to establish a paradigm or to show transformations (e.g., note 4b) and contrasting structures (e.g., notes 3z, 126e, and 195v196). It is to be supposed that the classroom teacher will be the one to fill out the discussion with such examples. The teacher will also have to come up with exercises, for Dawson provides none.

I should like to turn now from general observations to comments on a few of the specific points in the notes and Grammatical Surveys which raised questions in my mind.

I wonder whether 以 is really ever a noun (1s; 51qr; p. 66), although it is sometimes glossed that way. Would not a deleted 所 explain these constructions more efficiently? (This is one of several cases in which I felt that, although Dawson’s interpretation may be correct, there are other possibilities that should have been acknowledged.) Another observation on this word: Dawson is quite aware that 以 often “contains” the resumed object 者 (23th; 44q; 229); I think this fact could have been profitably taken into account in the discussion of 可以 at 15pq.

In sentences where "normal" word order is altered to prepose a phrase, Dawson believes emphasis is being placed on the preposed element (7ef; p. 67; 183i) or on both it and an adverbial phrase at the end of the sentence (15el; p. 104). I suggest that this phenomenon, like the pa-construction in Modern Chinese, has a different explanation that has not been fully articulated. Perhaps these so-called dislocations are mandated by a need to clear space after the verb for those "adverbial phrases" that must be attached to the verb and are the crucial parts of the sentence. If one must speak of "emphasis," I think it tends to be on what comes after the preposed element, not on that element itself.

The discussion of 駕 at 12dj mentions many "meanings" ("to," "towards," "from," etc.) which are really translations suitable to different contexts in English. My own bias is towards reading first and translating later, and so I would have preferred giving the student a root meaning (such as "with respect to") or a basic function for the word at the outset, and then suggesting these derived translations at appropriate points afterwards.

Dawson is sometimes curiously unable to see that a word is functioning as a verb. In note 23r, he points out that in 賢者, 以 is "verb"; yet in 17pr, he fails to recognize that 斎白者 exhibits the same construction. Perhaps his reliance on similar English terminology has caused him to mistake the stative verbs as adjectives and thus label them "non-verbs." Similarly, the second wang in 王之不王 is correctly identified as a verb nominalized by the preceding chih, but then he goes one step further and classifies it as a noun.
Introduction to Classical Chinese. At note 35de, 謂 is an error for 謂; at note 121p, 布 is an error for 希. In the Text Passages, the punctuation at 121p should be moved up to 121k, and there should be punctuation at 131l. On the same page, I suspect that there should be punctuation at 124v, 124z, 126u, and 126y.

I have tried to indicate some of the strong and weak points of this book. The final proof of a language textbook, of course, is in its actual use in the classroom, and I have not had time to put it to that test as yet (though some of my students have discovered it in the library and report favorable impressions). At this point, I can best sum up by saying that Dawson's work is an excellent guide for the presentation of several complex topics. Despite its limitations, it merits consideration for course adoption.


Reviewed by Michael Pietrusewsky, University of Hawaii

This book is the direct outcome of the Symposium, "Palaeoanthropology: The Hard Evidence" held at the American Museum of Natural History from April 6 to April 10, 1984 to mark the opening of the exhibition "Ancestors: Four Million Years of Humanity." On exhibit were the original human and primate fossils from 21 institutions in 9 countries representing over 30 million years of human and primate evolution. Originally, 25 institutions representing 12 countries were expected to exhibit specimens but three (Australia, The Netherlands, and Tanzania), primarily because of political reasons, withdrew their contributions at the last minute. Invited to give papers at the symposium were some of the curators of the material on display, who are also specialists in palaeoanthropology, and other researchers whose interests complemented those of the curators. The symposium allowed the contributors to make direct comparisons of the fossils and to discuss the implications of the hard evidence (the fossils themselves) with their colleagues in attendance.

The organization of the book reflects the comparative study sessions held during the symposium. After two chapters, which discuss the history of the exhibit, there are seven sections of technical papers and brief comments by each study session's chairperson based on the results of the session. The topics include papers on higher primate evolution, palaeoenvironment, stratigraphy, taphonomy, Australopithecines, Homo erectus, early Homo sapiens, Neanderthals and other late Pleistocene humans. One paper deals with the problems of doing palaeoanthropological research in developing countries.

In all, there are 46 articles written by 57 contributors from 21 institutions in over a
A dozen countries represented in Ancestors: The Hard Evidence. Some of the articles are only a few pages in length while others provide more in-depth treatment of their subject matter. Given the large number and diversity of the articles in this volume, I will specifically mention only six which I think, primarily because of their geographical focus, will be of most interest to readers of Asian Perspectives.

A paper by M. H. Wolpoff and A. Nkini, "Early and Early Middle Pleistocene Hominids from Asia and Africa," serves as an introduction and summary of a session that dealt primarily with the Homo erectus finds from Asia and Africa. As stated by the authors, Homo erectus may well be one of the most interesting and most important fossil hominids, the first hominid species to venture outside Africa and the first to be associated with a recognizably human adaptive pattern that includes the systematic manufacture of tools. One of the more intriguing problems dealt with in this session was how regionally distinct populations of Homo erectus could have evolved into regionally distinct populations of Homo sapiens and the evolutionary implications of this and alternative explanations. A major point of agreement among the contributors to this session was an approximate 700,000-year age for the earliest Homo erectus occupations in both China and Indonesia.

A short paper by J. de Vos, "Faunal Stratigraphy and Correlation of the Indonesian Hominid Sites," finds a very good correlation between the faunal and human fossil remains from Java.

A recent morphological comparison of the type specimen and of mandible C of the oldest known hominoid from Java (1.4 million years) with various hominoids by J. L. Franzen is the subject of the paper, "What Is Pithecanthropus dubius Koenigswald, 1950?" He concludes that it is an early hominid with australopithecine affinities.

Wu Rukang discusses new Homo erectus material from Hexian County and recent excavations at Zhoukoudian in the People's Republic of China. The material from Hexian is judged to be similar to Homo erectus material from Zhoukoudian Locality 1. Since 1979, no new hominid material representative of Homo erectus has been found at the latter site, although excavations are continuing. Wu Rukang further reports results of new dating of the Chinese Homo erectus material that indicate that many of the specimens are not as old as previously reported.

The oldest known hominid fossil from India, the important new find from Narmada Valley, is discussed by A. Sonakia. Sonakia, after doing a morphological examination, tentatively concludes that the Narmada skull cap is an advanced form of Homo erectus.

Finally, a paper by S. M. Ibrahim Shah and S. Mahmood Raza discusses the problems of doing palaeoanthropological research in Pakistan and the benefits of foreign collaboration, a possible model for international cooperation.

The "Ancestors" project and the subsequent publication of its proceedings represent an achievement of unprecedented proportions. By staging this impressive international exhibition of original fossils and by inviting many of the leading authorities in the field of palaeoanthropology, the public and interested scientists were afforded the unique opportunity of viewing and studying the remains of our distant ancestors. The organizers and contributors to the "Ancestors" project are to be congratulated for making possible this exhibit of unparalleled success and importance. For those who did not see the exhibit, the articles presented in Ancestors: The Hard Evidence provide a concise summary of the state of palaeoanthropology in the mid-1980s and serve as a valuable reference for everyone who is interested in human origins.

Reviewed by Kirk Endicott, Dartmouth College

The ancestors of the Agta, the Negritos of northeastern Luzon, are generally assumed to have been the original human inhabitants of that area, although the archaeological investigations necessary to confirm this have hardly begun. Numbering about 9000 in all, the Agta live in scattered camp groups of three to ten closely related families along the Pacific coast and on the forested eastern slopes of the Sierra Madre Mountains in the provinces of Aurora, Isabela, and Cagayan. Until recently, they subsisted by a combination of hunting and gathering, trade and labor barter with lowlander (Christian) farmers, and occasional small-scale swidden agriculture. Since World War II, however, rapid increases in the non-Negrito population and the advance of commercial logging have led to the dispossession of many Agta from their traditional lands and the destruction of many of the resources they depended upon, which in turn has started them on the road to depopulation, deculturation, and a gradual decline into a state of serfdom. Even so, many Agta still depend on hunting and gathering for a substantial portion of their food and material culture, and they retain the age-old skills and knowledge that enabled them to effectively exploit the naturally occurring resources of the forest, rivers, and sea. Thus, they are one of the few peoples remaining in Southeast Asia who can provide us with fresh data on the foraging way of life.

Very little anthropological investigation of the Agta was done before World War II, and intensive field work dates only from the 1960s. Much of what we know about the cultures of the Agta comes from studies done by the editors of this volume and by the senior editor’s former graduate students at the University of Hawaii. This recent flurry of research by scholars with diverse orientations and interests promises to make the Agta one of the better documented hunting and gathering peoples.

The purpose of this volume, as Griffin states, is “to report, in all its breadth and depth, an unusual amount of related research among the Agta and other people of northeastern Luzon” (p. xii). The book comprises Griffin’s introduction, containing a history of research on the Agta, and his conclusion, which brings out some of the general and theoretical implications of the findings, and nine articles by the editors and other scholars. The articles focus on a variety of topics, including the basic ethnography of a previously undescribed group, the hunting practices of Agta women, the effect of the Agta’s fear of ghosts on their exploitation of resources, the nature of the rain forest environment and how it is utilized by the Agta, the effect of the Agta’s hunting on the wild pig population, recent population movements and socioeconomic changes among the various ethnic groups of northeastern Luzon, the reasons for the failure of aid projects among the Casiguran Agta, a stratificational analysis and description of an Agta language, and reproductive patterns of Agta women. The book also includes fourteen photographs and a very useful selected bibliography of published sources on the Agta.

The research reported is predominantly focused on cultural ecological facts and problems—in keeping with the senior editor’s specialization in ethnoarchaeology. The chapters contain the careful documentation and quantitative data that is customary in archaeology and which should be amenable to secondary and comparative analysis by other scholars. The quality of the research and writing is generally very good, although a few articles, such as Artemio Barbosa’s ethnographic sketch of the Agta of Lamika, could have benefited from expansion.

Several articles deserve special mention. Agnes Estioko-Griffin’s article, “Women as Hunters: The Case of an Eastern Cagayan Agta Group,” is especially significant, as it documents women’s hunting of sizeable animals—pigs and deer—a highly unusual practice
among hunting and gathering societies. The author presents quantitative data showing, among other things, that all-female and mixed-sex hunting teams enjoyed a higher success rate than all-male teams, apparently because women, but not men, always hunt with trained hunting dogs. She also examines the relationship between women’s hunting and their reproductive role and discovers that, although pregnancy does not significantly inhibit hunting, lactation and infant care do. She does not address here the question of why some Agta women hunt—which would require comparison with other foraging groups in which they do not—but her article provides the kind of careful documentation we need in seeking an answer to this question.

Two notable articles deal with some of the resources that are crucial to the Agta. Melinda S. Allen’s article, “The Rain Forest of Northeast Luzon and Agta Foragers,” is an excellent summary of the botanical structure and content of the Agta environment, paying particular attention to the foods available both to the Agta and the game they hunt. Karen M. Mudar’s “Bearded Pigs and Beardless Men: Predator-Prey Relationships between Pigs and Agta in Northeastern Luzon, Philippines” is a well-conceived study of the ages of pigs killed by Agta hunters compared to the age composition of the wild pig population as a whole. Her major finding, which will be of interest to archaeologists interpreting faunal remains, is that Agta bow-and-arrow hunting, involving active pursuit, disproportionately culls immature and aged members of the pig population. Studies such as these, done by scholars trained in such disciplines as botany and zoology, are especially important, I think, in providing a strong scientific basis for studies by anthropologists and archaeologists.

The picture of Agta culture presented by a volume such as this is inevitably rather fragmented, but these solid contributions are important pieces of the puzzle. I only hope that one or more of the present authors will favor us with a comprehensive ethnography of an Agta group, to provide a framework for such specialized studies, in the not too distant future.


Reviewed by Ruurdje Laarhoven, *Australian National University*

What pleasurable and refreshing reading this substantial volume by Hall is. One gets the feeling that there are no important topics that he failed to touch upon: he presents a panoramic history. It is not the first publication to discuss early Southeast Asia, pre-1500, in terms of trade and statecraft. George Coedes and C. Wolters have attempted to describe the role of trade and religion in the growth of the region’s polities. What distinguishes Hall’s attempt from previous ones is its conscious effort to present early Southeast Asian history from an indigenous perspective (contra Coedes) and on a region-wide scope (contra Wolters). Hall’s newer interpretation, moreover, enjoys the support of more recent archaeological findings, more nuanced epigraphic readings, and especially full local and interregional histories, e.g., between South India and the Burma-Malaya zone.

The first two chapters outline two themes that are familiar enough: (1) the contrasting geographical bases of state formation such as the wet-rice plains of Java and Mainland Southeast Asia, and the network of coast-riverine principalities in Sumatra and the rest of Island Southeast Asia; and (2) the interlocking of pre-existing interregional trade zones with the international “through-trade” of the Malacca Straits and the South China Sea. The central
thesis of the book turns around the proposition that the coming of international trade to and through Southeast Asia stimulated the emergence and formation of harbor-states and classical Indianized kingdoms.

Earlier articulations of this proposition tended to portray foreign traders and imported models of statecraft as the primary determinants of local state formation. Since Wolters' *Early Indonesian Commerce* (1965), the importance of indigenous traders and political entrepreneurs has gradually assumed a central role in state building themes. Hall pushes this trend further by depicting external influences not solely as determinants but as opportunities for Southeast Asian initiative to achieve higher levels of economic and political integration. The various chapters of the book illustrate the interplay of the geographical and the trade-statecraft themes in several parts of the Southeast Asian realm and at several periods of the region's early history.

The details are treated at length in nine chapters. A chapter each is devoted to Funan, Srivijaya of Sumatra, the Sailendra of Java, Cambodia, and Angkor/Champa (chapters 3 to 7). The eighth chapter analyzes political-economic transitions between A.D. 1000 and 1400. The last chapter describes the rise and fall of Majapahit in the fifteenth century, the last of the classical states of Java.

The conventional approach in discussing maritime trade routes is to distinguish the internal from the external trade circuits (the latter connecting India and China markets through Southeast Asian sealanes). Hall has fine-tuned this distinction by identifying specific zones in both the internal and external dimensions. He lists five internal zones in existence by the beginning of the fourteenth century. Starting from the west these regional zones were (1) around the Bay of Bengal, linking Southeast India, Sri Lanka, Burma, and the upper Malay Peninsula, eventually including the Samudra-Pasai area of northern Sumatra; (2) the Strait of Malacca, which became the most prominent commercial zone by the fifteenth century; (3) the Gulf of Thailand, linking the eastern coast of the Malay Peninsula, Thailand, and the lower coast of Vietnam; (4) the Sulu Sea region, networking the Philippines and the Brunei sphere in North and West Borneo; (5) the Java Sea network that integrated most of eastern Indonesia, Mindinao, West Borneo, Java, and the southern portions of Sumatra.

In addition to these five internal commercial zones, Hall outlined six through-regional and international circuits that extended from (1) South China, through (2) the Java Sea/Malacca Strait junction, (3) the Bengal Bay/South India zone, extending towards (4) the Red Sea/Middle Eastern zone centered in Alexandria, and beyond that to (5) the Italian redistribution zone which connected with (6) the Iberian Peninsula and beyond towards northwestern Europe and the Hanseatic traders of the northern seas. Of course some members of the regional-internal and the international-external trade zones overlapped—the very circumstance that created the opportunities for statecraft in early Southeast Asia.

The treatment of Funan, Southeast Asia's first state, illustrates the interplay between the wet-rice plain geography, trade routes, and state development. Funan, situated at the southern tip of the Indo-Chinese peninsula, derived its primacy from both its rice plain hinterlands and from its trading ports. Its reliance on profit from interisland and international trade was contingent on the Isthmus of Kra, thus continuing to serve the India-China transshipment traffic, while the Funan port was being patronized by South China traders. When the India-China trade traffic shifted to the Malacca Strait, abandoning its reliance on the Isthmus of Kra, Chinese commercial attention also shifted towards the Java Sea ports. In the process Funan gradually lost its trading port revenues, forcing it to turn inwards to its wet-rice plain economy.

A reverse pattern occurred in Java where initially the early Javanese hinduized state was inward looking, relying mostly on the rice produce of its hinterland. When the state's center of gravity shifted to eastern Java and closer to the coast, the shift enabled the rulers to add the revenues from the Java Sea trade with eastern Indonesia to the traditional wealth from landed estates. Hall's discussion of early Java is richly textured with recent literary scholarship based on temple inscriptions and epigraphs, revealing the dealings between the court, the landed elites, and the peasants. It
also clarifies the role of itinerant and local traders as well as the integrative role of rituals in these hinduized polities.

The eclipse of Funan is associated with the rise of Srivijaya between A.D. 670 and 1025. As the international trade route moved south to the Malacca Strait zone, the Chinese began to patronize new ports along the coasts of southern Sumatra and western Java. Unlike Java and Funan, which are flat rice plains, the hinterlands of Sumatra are forested highlands and mountains inhabited by slash-and-burn cultivators and forest collectors loosely tied to downriver chiefs. Thus, state development had to adjust to these socio-ecological constraints. A coalition of coastal-riverine chiefs constituted a typical state: "a federation of trading ports." Such was Srivijaya, which dominated the international trade between China and India and beyond. It provided not only staples from the Sumatran hinterlands, pepper in particular, and from the Java Sea realm, but it also provided storage facilities, living accommodations, and other services to resident and transient traders. Srivijaya's glory was ended through conquest by the Cholas of India in A.D. 1025. Hall uses many ideas from the Telaga Batu inscriptions and his descriptions of the Srivijaya court, the hierarchy of trading networks, and the use of Buddhist ideologies in statecraft are as enlightening as his description of hinduized Java.

The sea-oriented Malays were an important manpower resource for Srivijaya and other maritime powers of that era. A harbor state must have a sea power to protect its sealanes and transport products and this service was provided by these maritime peoples. As mercenaries, the sea peoples were potential regular navy or merchant marines in peaceful and prosperous times and pirates and freebooters during times of economic setbacks and disorder. China's support of Malacca's establishment in the fifteenth century was supposedly motivated by the desire to control piracy in the Straits region through the influence of a powerful commercial kingdom.

With the eclipse of Srivijaya and its center at Palembang, other competing centers arose, including resurgent Java, Jambi in central Sumatra, and, of course, Malacca as the historic successor to Srivijaya's commercial dominance in western Indonesia.

The chapter on early Cambodia compared it with Java in explaining the role of the temple complex as a state mechanism for economic integration and wealth distribution. Surplus wealth from the wet-rice economy was transformed into temple building activities. The association of these temples enhanced the primacy of the sacred-secular ruler. At the same time, the periodic feasts in these temples sponsored by the rulers and the subordinate landed aristocracy served to redistribute the state's resources to the peasant population. Thus, a flow of material and symbolic wealth was maintained through the functioning of the temple complex.

Hall's comparison of Angkor and Champa makes the point that wet-rice states attempting to add commercial profits to their state revenues were not always successful. Champa's geography was more like the coast riverine networks of Sumatra than the flat rice plains of Java, yet Champa could not generate enough wealth from trade to maintain its constituents and allies. Consequently, its mercenary navy and seatraders turned to piracy and raiding as a substitute for legitimate trade. When victimized trading ports retaliated, Champa lost out. Unlike Funan or Angkor, Champa did not have a big enough wet-rice hinterland to fall back on. Champa thus joined Srivijaya in the history of maritime states that fell victim to external conquest.

Hall has succeeded in using new archaeological, linguistic, and historical researches to sketch a fuller and more dynamic picture of early Southeast Asia. More importantly, he has advanced the trend to view Southeast Asia from within—to see the world through the eyes of Southeast Asians.

Reviewed by R. C. Green, University of Auckland

A balanced and reasonably full cultural history of the Hawaiian group of islands—from first Polynesian settlement to the time of European contact—that is thoroughly grounded in the archaeological evidence recovered since the early 1950s has long been needed. This book by Kirch fulfills that need. It had few antecedents on which to draw. One theoretically oriented short article in 1974 by Cordy and a longer overview chapter on Hawaii by Tuggle in the 1979 Prehistory of Polynesia is all that has been available previously to students of Hawaiiana. Only one other recent book-length treatment of Hawaiian archaeology has appeared (by Cordy in 1981). It is a more theoretical analysis which narrowly focuses on the evidence from one part of the main island of Hawaii and on the issue of the development of complex societies in the Hawaiian Islands. Thus, if you want to learn in summary form about what is now known on most topics in Hawaiian prehistory, Feathered Gods and Fishhooks is the one source that will provide that information in easily digestible form. The book has sufficient of the accoutrements of the academic text that any archaeologist, anthropologist, or scholar interested in the topic can turn to it in confidence, obtain a current overview on the issue or issues with which he or she is concerned, and enough information to track down the sources needed for further details. But the book serves equally well for interested students and informed members of the public who wish something more than a superficial view of Hawaiian culture history. Outstanding in this regard are the numerous figures consisting of both line drawings and photographs that serve to illustrate the text.

The two regions of Polynesia with sizable land areas able to support an intrusive and dominant European culture with its imported institutions and populations were New Zealand and Hawaii. These institutions include museums and universities, where the scientific study of and research into the Polynesian past of the indigenous and still resident inhabitants has been sustained for nearly a century in the instance of Hawaii and some decades more than that in the case of New Zealand. However, it is only in the last three decades in Polynesia that modern archaeology has made a major contribution to this study. Use of a range of techniques has resulted in masses of new data and interpretations quite different from those in vogue in the early 1950s. Literally hundreds of reports each on both New Zealand and Hawaiian archaeology have appeared. In the New Zealand case a baseline book, now a classic, Duff's Moa Hunter Period of Maori Culture, summarized the situation after the first eighty years of investigation there. A long series of summary articles by a number of authors followed from the late 1950s to the 1970s and into the 1980s that kept all informed on the progress being made and the issues and problems being tackled as the investigations proceeded. This was capped in 1984 by the first major book on the subject since Duff: The Prehistory of New Zealand by Davidson.

In contrast, there was no major book summarizing Hawaii’s prehistory to the 1950s, and as noted above, few summary articles since. As a consequence, Kirch was faced with building the entire picture of Hawaiian prehistory more or less from scratch. He has, in my opinion, brought the subject in a single book onto a par with that of New Zealand prehistory. The book therefore is a notable achievement, both for Hawaiian archaeology and for the prehistory of Polynesia, particularly because Hawaii is one of the apogees in social and political development among the various Polynesian societies. It also is a very necessary work, because until now Hawaiian archaeologists have done a lamentable job of keeping themselves and the public who finances their endeavors informed about the principal outcomes of their research.

The book has a very conventional format. It opens with a short but satisfactory account of
the study of Hawaii's past and archaeology's role in it. It then provides the environmental context in which Hawaiian archaeological remains occur and an overview of the types of information the archaeologist can expect to recover from those remains. The question of Polynesian and Hawaiian origins is briefly set out along the lines of interpretations favored by current scholarship, with Hawaii's origin firmly tied to a primary East Polynesian dispersal center in the Marquesas. The issue of whether Hawaii was colonized more than once is raised and the evidence from Tahiti considered, but surprisingly, no mention is made of the possibility that the sweet potato may have been a later introduction of some significance.

An entire chapter, appropriately enough, is devoted to the few early sites that document the rapid and continuing adaptation necessitated by colonization of an environment quite different to that in tropical East Central Polynesia. However, while I can agree that the Layer III material from the H-1 site on the South Point of the island of Hawaii may be early, I am not ready yet to accept the A.D. 290 ± 60 date for it. Chapter Six, the regional archaeological of who did what, where, and with what major outcome, covers the later periods. It is organized by island or island group and is by far the longest in the book. It not only provides a much overdue and very necessary stocktaking but also offers useful comment on what could or should be done next. For the general reader it is probably the least satisfactory chapter, though it is essential to the thematic chapters that follow, especially for evaluating just how uneven our current understanding of Hawaiian prehistory really is.

Among the thematic chapters, one deals with the more common portable artifacts (excluding fishing gear) that are usually recovered archaeologically and another deals with fishing gear, fish bones and fish ponds. This chapter, "Harvesting the Sea," and that which follows, "Planters of Lono," covering the interpretation of the agricultural field evidence, are two of the more successful in the book. That on human remains is brief but sensitively done, indicating just how much can be learned from their study.

The two following chapters are among the best in the book. "Settlements and Societies" should occasion no surprise, for settlement pattern archaeology in Hawaii has since 1966 been a major theoretical thrust of the many important studies that are here summarized for the first time. "The Evolution of Hawaiian Culture" sketches out a plausible cultural historical sequence in periods as follows: Colonization (A.D. 300–600), Developmental (A.D. 600–1100); Expansion (A.D. 1100–1650) and Proto-Historic (A.D. 1650–1795), and examines the probable processes that gave rise to the changes from one to the next. While these period models are handy for the student, teacher, or analyst looking for a category for data, I for one am no longer as enamored as previously of the utility of these schemes in the Polynesian context. Kirch, however, recognizes that such summary schemes are very tied to the interpreter making them and will have to be judged by how useful others find them in the future. In the present context, his choices seem sensible, but of the writing of culture histories in this mode, there is probably no end to possible divisions and interpretations as the data increase. How well motivated they are in reflecting the actual changes in Hawaiian prehistory remains to be seen.

A short final chapter on historical archaeology makes a plea for more work in this still neglected field. Its potential for both Hawaiian history and history of Hawaii's immigrant populations is probably still understated and certainly not properly understood by most.

Throughout the book, but particularly in Chapter Six, Kirch notes promising avenues for future investigation. Too much archaeology in Hawaii is currently unprofitable in my view, because it is both inaccessible and lacking in direction and design focused on significant issues. Hopefully this book may stimulate others now to correct that situation. Going public can only improve the product and enhance both support for the subject and increasing protection for its now rapidly diminishing remains.
Out of Asia. Robert Kirk and Emöke Szathmary, editors. Canberra: Journal of Pacific History, 1985. xiii + 226 pp., figures, tables, index. $18.50 + $2.50 postage. Softcover. (Distributed by the Canadian Association for Physical Anthropology, Department of Anthropology, McMaster University, Hamilton, Ontario.)

Reviewed by Michael Pietrusewsky, University of Hawaii

The initial peopling of the Americas and the Pacific share certain features in common. Both received their first human populations by migrations out of Asia and, when compared with the rest of the world, these events, save Island Southeast Asia, occurred relatively late. Out of Asia is a collection of papers written by archaeologists, linguists, physical anthropologists and geneticists who summarize, from their respective fields, the current ideas on the peopling of these two enormous regions of the earth’s surface. After a brief introduction, there are twelve chapters written by fourteen authors. The first four are concerned with the peopling of the Americas and the remaining eight deal with the peopling of the Pacific. The last five chapters (Chapters 8–12) were reprinted from the Journal of Pacific History Vol. 19 (3–4), 1984. With the exception of two chapters, the papers were initially written for two symposia, “Peopling the Americas” and “Peopling the Pacific,” organized for the XIth International Congress of Anthropological and Ethnological Sciences held in Vancouver in August 1983.

The opening chapter by Stephen Zegura presents an overview of the peopling of the Americas, including some of the evidence from physical anthropology, palaeoanthropology, and the paleoecology of Beringia. His chapter ends with a speculative scenario for the origins of Native Americans, a scenario that not only cites Asia as the place of origin of Native Americans but that points to South Asia as the place where anatomically modern Homo sapiens sapiens originated.

Reviews of the current genetic evidence for the peopling of North America (subarctic cultures) and South America are provided in the chapters by Emöke Szathmary and Francisco Salzano, respectively. The latter also cites some anthropometric and skeletal evidence for the peopling of South America. One surprising outcome of Salzano’s survey is that while an Asian (Siberia) homeland is probably mainly responsible for the Amerindian gene pool, he recognizes the distinct possibility of a Pacific (Proto-Polynesian?) source for some South American descendants. Szathmary’s excellent summary of genetic marker and genetic distance data for the two major linguistic families of the North American subarctic suggests that Athapaskan speakers are linked toward the Bering Sea while the Algonkians have genetic connections toward the south. She also finds that the former are closer to Eskimo than are Algonkians.

The chapter by Christy Turner summarizes his extensive work on dental remains from the Americas and North and East Asia that supports an East Asian (sinodont) origin of Native Americans. Turner also favors a recent ancestry for Amerindians involving three major migrations.

The remaining chapters concentrate on the peopling of the Pacific. They begin with Kazuro Hanihara’s succinct summary of cranial studies of living and past populations of Japan, a country whose ancestry is more closely aligned with events in East Asia than the Pacific. He concludes that the modern Japanese are a mixture of earlier (Jomon) and later (Yayoi) migrants.

Keiichi Omoto’s chapter provides a hypothetical reconstruction of the earlier peopling of the western Pacific based on genetic studies of 20 polymorphic loci focusing, in particular, on the Negrito populations of the Philippines. He concludes that Oceanic Negritos do not represent an earlier, widespread group of modern human populations that once inhabited the tropics nor are they closely related to African pygmies.

Rebecca Cann, using variation in mitochondrial DNA, traces genetic ancestry among modern populations using a small group of Aboriginals from Western Australia and other human groups selected on a worldwide basis.
Her major conclusion is that the roots of human diversity are considerably older (at least 350,000 years) than previous estimates based on protein electrophoresis. While this paper utilizes a potentially very useful approach for studying genetic relationships, due to the limited samples used, it provides little information on the peopling of Australia or the Pacific.

One further genetic paper, by Susan Serjeanston, up-dates Serjeanston’s earlier work on genetic relationships between Pacific peoples by utilizing human leukocyte antigen (HLA) data; it reinforces her earlier view that Polynesians are virtually uninfluenced by Melanesian genes. This position, which is consistent with other evidence from physical anthropology, is at odds with the evidence from archaeology and linguistics.

Two chapters, one by Darrell Tryon and the other by Andrew Pawley and Roger Green, summarize linguistic evidence for the peopling of the Pacific. Tryon provides a general overview of the linguistic prehistory of the region. Pawley and Green’s contribution concentrates on the Proto-Oceanic language community, providing an excellent summary of the timing, spatial distribution, and cultural significance of this important event.

Matthew Spriggs’ paper challenges the “orthodox” interpretation of Lapita origins and argues, citing mostly evidence from the archaeological record, for cultural continuity in Island Melanesia and the indigenous development of Lapita culture in the Bismarck Archipelago region.

Finally, Patrick Kirch provides a general review of the archaeology of the Polynesian Outliers. His review reveals that several of the thus-far investigated Outliers have highly varied and complex settlement histories, which suggests they are not simply the vestiges of earlier Polynesian migrations nor are they necessarily the isolated results of Polynesian drift voyages that arrived after the initial peopling of the Polynesian triangle.

As expected in an undertaking of these dimensions, the twelve contributions to Out of Asia do not provide a very comprehensive or satisfactory summary of the peopling of the Americas and the Pacific, nor are the contributions of equal merit. Some of the best papers review genetic data but even among these there are disappointments. Major summary papers on the archaeology of the Pacific and the Americas are missing as are major summaries of information from other branches of physical anthropology (e.g., cranial studies of the Pacific). A concluding chapter that at least attempts to synthesize this information would have been desirable. Readers of Asian Perspectives will be delighted to find that the majority of papers focus on Oceania.

While Out of Asia lacks overall continuity, it does provide new evidence and thinking from a wide variety of disciplines that are relevant to the origins of Native Americans and Pacific Islanders. In this respect, the editors are to be congratulated for making possible this exchange of views on an extremely interesting and challenging topic.


Reviewed by Paul Wheatley, The University of Chicago

Indonesia can boast an urban tradition going back for nearly 1500 years. By the fifth century A.D. settlements of at least proto-urban character had appeared in Java and perhaps also in Sumatra. Subsequently this incipient urbanism developed into a series of reasonably stable urban hierarchies extending over much of the western half of the archipelago. The arrival of the Dutch at the very end of the sixteenth century initiated the development of a mestizo
society that eventually impressed an *Indische* morphology and life style on numerous towns, especially in Java, through the amalgamation of European values with those of the Indonesian official class. With the implementation of the so-called Liberal Policy in 1870, which brought Dutch entrepreneurs and private capital to the East Indies, the *Indische* towns progressively became transformed into colonial repositories for urban populations socially segregated according to ethnic affiliation. These colonial towns in turn provided the framework for the more recent "urbanization without significant industrialization" that, as in many other parts of the Third World, has aggravated already existing problems of unemployment, housing, sanitation, transport, medical care, education, and suchlike. And the huge, though fragmented, surface extent of Indonesia (nearly 50° of longitude by 17° of latitude), coupled with its great variety of cultures, has ensured no inconsiderable diversity in its urban forms during all phases of their evolution. Although some of these forms, or aspects of them, have been the subject of literary descriptions for the past three centuries, analytical investigation of Indonesian urbanism came of age only with the publication in 1958 of *The Indonesian Town: Studies in Urban Sociology*, a collection of pre-World War II papers in English translation edited by W. F. Wertheim. The lines of inquiry pioneered in that volume still constitute the main streams of research on the Indonesian city, even though they have been greatly augmented in recent decades.

This is the regional context and research tradition to which *The Indonesian City* pertains. The book comprises basically 15 papers presented at a workshop sponsored by the [Dutch] Research Community on Third World Urban Development (*Werkgemeenschap Urbane Ontwikkeling in Ontwikkelingslanden*) in October 1983. An editorial introduction provides an initial conspectus of the characteristics of the Indonesian city and of the progress of research into its problems.

The first four chapters are concerned with historical themes. In the first of these (they are not formally numbered) the editor offers a fairly conventional overview of the precolonial city in the territories now comprising the Republic of Indonesia. Then Heather Sutherland attempts to formulate analytic categories alternative to those espoused by the ruling, male, East India Company official writing in Makassar during its *Indische* phase. Whereas it is these latter categories, derived almost exclusively from official archives, that have shaped most Indonesian colonial historiography, Ms Sutherland places her emphasis on the perspectives of the town’s local ethnic groups and thereby elicits a more dynamic image of social reality than that customarily associated with the classic model of a plural society. In these respects she is trying to do for Makassar what Jean Gelman Taylor has recently done for the capital of the Dutch Indies (*The Social World of Batavia*, University of Wisconsin Press, Madison, 1983). The third historical chapter, by Theo Stevens, affords a survey of Semarang society between 1870 and 1900, and relates the rise and decline of this port to both internal Javanese circumstances and fluctuations in world markets; while the final historical paper, by Erica Bogaers and Peter de Ruijter, is a study of the thought and influence of the architect and city planner Thomas Karsten (1884–1945).

Although the remainder of the book deals with contemporary cities, it is linked to what has gone before by a second paper on Karsten, this time an analysis by the editor of the implications of that author’s ideas for present-day planning and developmental sociology. There follow three papers dealing explicitly with aspects of city planning: an evaluation of the Indonesian and Dutch collaborative JABOTA-BEK (Jakarta-Bogor-Tangerang-Bekasi) metropolitan planning project by Lambert Giebels; the use of air photography in the upgrading of urban quarters (*kampung*) by Victor Pollé and Paul Hofstee; and a discussion of public participation in the provision of what are known in Java as semipublic MCKs (*mandi-cuci-kakus*)—sanitary facilities for the urban poor.

At this point the prevailing emphasis shifts to the informal sector of urban life, characterized by small-scale, labor-intensive family organization, a focus that gives considerable coherence to the seven papers constituting the second half of the book. As an introduction to the new level of analysis, Joep Bijlmer advances a series of suggestions for improving the adequacy and comparability of household budget
studies among the urban poor. Then Gerard Persoon uses a case study of the Minangkabau in Jakarta to cast doubt on the belief that the city invariably functions as a melting pot for immigrants. Conforming to the emphasis on the informal sector, Ton Brunsveld differentiates locational from sectoral issues in soy-bean cake (tahu and tempe) manufacture in Bekasi, West Jakarta, and Tangerang; he argues for the priority of alleviation of local site problems—access to fresh water, disposal of waste water, and security of land title—over planning for sectoral development as a whole. Hans Versnel, in a sociological analysis of the hitherto neglected occupation of scavenging, draws conclusions relevant to a wider context than the districts of Bandung where he carried out his research. Not the least interesting of these is the contention that workers in this sector are not so much independent entrepreneurs as cogs in an intricate hierarchical system of informal economic, social, and ethnic relationships. Much the same point is made by M. H. Sannen in an insightful investigation of the relationships between subcontractors (mandur) and construction laborers (tukang) working in labor gangs in the same city.

The last two chapters in the volume both question the prevailing static manner in which relations between the formal and the informal sectors are usually conceived. Pieter van Dijk, in a highly perceptive study of a small town in central Java, finds it more profitable to recast the dichotomy in terms of what he calls formalization and informalization processes. This conceptual framework focuses directly on the factors interacting to produce the dualistic situation and consequently emphasizes the dynamics of the system, as well as throwing new light on the complicated interactions of government policy and social change. Milan Titus, Wouter de Jong, and Frank van Steenbergen carry this criticism yet farther in refining the dualistic distinction to the point where they virtually reject it altogether. These authors view the economic structure of a series of small towns in the Serayu valley as reflecting the interpenetration of external capitalist and indigenous small-scale, labor-intensive modes of production, both within the towns themselves and within their dependent rural areas. Their analysis elicits a more highly differentiated system of interrelationships in which components of the capitalist mode are nearly everywhere combined with elements of the non-capitalist mode.

An extremely valuable feature of the book is the bibliography compiled by Otto van den Muijzenberg and the editor. Of the approximately 750 entries, 334 are in Indonesian, the rest in European languages with English predominating. In addition, references are furnished at the end of each chapter, and sometimes explanatory notes as well. It should be noted, though, that duplication of titles between the main bibliography and the chapter references is minimal, the former incorporating only specific references to Indonesian cities, the latter providing predominantly more general background material. The editor has also appended a glossary of Indonesian and Dutch terms (including acronyms), which effectively obviates the need for a good deal of dictionary consultation.

The usefulness of this volume resides not only in the information it provides about current research on Indonesian urbanism but also (and more so) in its prescriptions for future investigation. The book is, in fact, a responsible and sustained critique of received scholarship in the field. And it collectively sets the Indonesian city in its total societal context, depicting it as the locale in which the properties of a larger social system are concentrated and manifested with especial clarity. At the same time it makes available to the English-speaking reader a great deal of technical literature not widely known in this country. Having offered this meed of praise, I must also record that the title of the book promises more than the text delivers. In the first place, the expositions focus almost exclusively on Java. Only the paper on colonial Makassar and a few paragraphs on Sri Vijaya in the chapter on pre-colonial urbanism venture outside that island. This is, of course, a continuing reflection into modern times of the persistent ecological distinction between Java and the so-called Outer Islands. Scholarly curiosity is not unnaturally attracted to the area manifesting the highest degree of current urban development, which is Java. (It is true, though, that the urbanization process appears to be progressing more rapidly in the Outer Islands.) In the second place, the
book addresses only a limited sector of the field of urban studies: in spite of the inclusion of four chapters on historical themes, the emphasis falls overwhelmingly on developmental sociology and city planning. In this respect, the book is an accurate reflection of the predominant concerns of present-day Indonesian urbanists, whose principal contribution to the field of comparative urban development, I would suggest, is their analysis of the informal sector—even though, or perhaps because, some of them are depriving that sector of a great deal of the autonomy that it was formerly thought to possess.


Reviewed by Patricia Price-Beggerly, University of Hawaii

This volume is a collection of 14 chapters devoted to aspects of geology that are relevant to archaeology. In addition to chapter references, the editors present a 53-page selective bibliography of archaeological geology publications arranged by topic.

Rapp and Gifford present a brief introductory discussion of the interface between geology and archaeology: its history, philosophy, and perspectives. They note the difference between the terms geoarchaeology and archaeological geology as defined by Butzer (1982:5) and explain the basis for this volume's title. In Butzer's paradigm, "geoarchaeology" is archaeology aided by geological methodology while "archaeological geology" is "geology pursued with an archaeological bias or application." The editors emphasize that this volume "takes a disciplinary stance that is more geological than archaeological" and is therefore correctly titled "archaeological geology" (p. 15).

Seven of the chapters are general overviews that describe how interdisciplinary studies with earth scientists may aid archaeological research. Davidson emphasizes the need to evaluate the physical landscape with reference to the technological and economic level of the culture being studied. Kraft, Kayan, and Aschenbrenner present research that demonstrates how sedimentological and geomorphological theories, models, and methods may be utilized to evaluate the impact of coastal processes on archaeological sites. Hassan argues that contemporary archaeological issues such as subsistence, settlement, and cultural change are best addressed within an ecological paradigm and presents an overview of how earth scientists may assist in these studies. Bullard reports the use of an "ethno-sedimentary" model to interpret unusual stratiform deposits that he infers to be the result of past human behavior in Israel and Tunisia. Methods for the identification of anthroposols, soils whose physical characteristics have been altered by human activity, are discussed in detail by Eidt. An appendix is included in this chapter that provides "cookbook" instructions for several soil measurements. King demonstrates the use of quantitative pollen analysis to interpret how humans living in central Illinois c. 8000-3000 years ago adjusted to their changing environment. Weymouth and Huggins describe the use of magnetic and resistivity survey instruments to conduct subsurface archaeological site location and mapping.

The remaining chapters are more specific in nature. Tarling discusses the use of archaeomagnetism for dating, raw material sourcing, and ancient manufacturing studies. Steen-McIntyre explains how tephra samples are collected, analyzed, and dated. Folk and Valastro present a refined method of radiocarbon dating lime mortars. Kamilli and Steinberg present laboratory methods that identify patterns in ceramic provenance, transport, and the development of ancient ceramic technology. Herz demonstrates the value of a stable-isotopic signature technique for sourcing marble. Rapp concludes the volume with an overview of
provenance research and a discussion of the importance of developing more powerful statistical techniques with which to analyze the data.

Archaeological Geology is an excellent text for an upper division university course, especially if the instructor is qualified to expand upon the information contained in the more general articles and explain some of the more difficult presentations in physics and chemistry. The extensive bibliographic entries in each chapter and the appendix make it an extremely useful reference volume.

REFERENCE

BUTZER, K. W.


Reviewed by Susan L. Huntington, Ohio State University

The Encyclopaedia of Indian Culture is an ambitious and commendable project, but the final product is disappointing. Not only is it marred by unclear writing, misspellings, grammatical mistakes, punctuation and typographical errors, and incorrect alphabetization of a number of entries, but a great many of the definitions are confusing, the selection of topics for inclusion is uneven, and there is a lack of consistent balance between entries. Since a great deal of research went into the creation of this volume, these shortcomings are most unfortunate. Simply, the volume went to press before it had been properly finalized, before it was carefully edited, and, apparently, before it had been read by others knowledgeable in the subject matter who might have made valuable suggestions for improvement. While the author boasts that the Encyclopaedia "is the work of one writer without the assistance from either a band of specialists, or assistants or financial patronage from any quarter" (p. viii), this book is a clear example of a work that would have benefited greatly from the expert advice of others.

This volume, which includes entries for L through Q, is the third in a proposed five-volume set. The subjects covered as comprising "Indian culture" are (in the unsystematic order listed in the Preface, pp. vii–viii): "art, history, geography, mathematics, chemistry, astrology, astronomy, architecture, sculpture, painting, music, dancing, literature, numismatics, religion, superstition, folk-lore, drama, dramaturgy, erotics, mythology, and many other similar and correlated subjects" from earliest recorded times to the nineteenth century. The vast majority of entries consist of proper nouns (names of persons, dynasties, peoples, places, literary works, and so on), and, therefore, the coverage of the above mentioned topics is highly restricted. The disorganized way in which these subjects are listed in the Preface—they are neither grouped by related subjects nor alphabetized—characterizes the lack of attention to detail, logic, and organization seen throughout the book. Imprecision in thinking is exemplified by the author’s claim that every topic in the Encyclopaedia is discussed "from three angles, namely, Brahmanical, Buddhist and Jaina" (p. vii). However, every item is clearly not discussed from all three points of view (for example, the word OM [sic for OM] is used in all three religions, but the definition provides only the use of the word in the Hindu context [p. 1084]); further, some items are strictly related to only one of the religions, and thus the author’s claim is invalid. The author further says that "every topic is viewed from each religion’s artistic, philosophic, political and aesthetic viewpoints" (p. vii), which is neither ideal nor possible, since some topics do not encompass all these aspects, and, indeed, many subjects included do not have anything to do
with religion, such as the names of dynasties or places. Contradictory statements in the Preface further suggest that the author did not clearly define his subject ("Islam has not been entirely or purposely ignored" [p. vii], but "the only lacuna in this work is absence of Muslim Culture [sic] in all its aspects" [p. viii].) (In this regard, it is noteworthy that perhaps the longest single entry in the volume is the twenty pages devoted to the term Mughals [pp. 980–1000].)

Perhaps the major problem with this project is that the author does not communicate clearly; often, the reader does not know what he intends to say. Problems range from statements that are unclear ("In the selection of every topic considerable care has been taken to ensure its inclusion after judicial examination and critical analysis of the vast material in which research had to be made" [p. vii]) to more general and pervasive problems that plague the volume throughout. Foremost among these, since it affects a vast number of entries, is the confusing "system" used for entries that have multiple meanings or usages. The standard that should have been followed occurs, for example, in the entry for mayīra (pp. 954–956), wherein the word is first defined, and then its three usages are given. However, generally one finds an entry name without any explanation of the meaning of the term, followed by a statement like "A name born by more than one person." (See, for example, Medhatī, pp. 956–957.) This, then, is followed by an enumeration of the different individuals bearing the name and discussion of each. Especially confusing are entries where a particular word refers to several different things. At best, the author provides a list of uses, followed by what is apparently intended to be a corresponding series of numbered explanations. At worst, the list and the numbered explanations do not correspond. For example, the term nāga is defined as "A serpent, an official, a tree, a flower, a people, a deity" (p. 1006), leading the reader to expect six explanations of the word. However, only five numbered explanations are provided, the first explaining the term as a snake, the second supposedly explaining the term as an official (but, in fact, the term used in this second context is nāgaraka, not nāga), and so on. The fifth (and last) definition apparently includes both of the last items listed—that is, "a people" and "a deity." Similar confusion occurs elsewhere; the explanation of Prajñāpāramitā (sic for Prajñāpāramitā), for example, is given as "An embodiment of the Mahāyāna scripture, the Buddhist goddess of transcendental wisdom, a deity" (p. 1166) but then follows two definitions, not three. (However, in the entry for Piyadasi [sic] [p. 1159], the author does not indicate that the term has more than one usage but runs together in a single paragraph without separation or numbering a reference to King Asoka as Piyadasi and an explanation of the term in relation to the thirteenth of the twenty-four Buddhas.) Other examples (and there are many) of similarly confusing definitions when a term has more than one usage include: Nāgarjuna (p. 1018); Nākula (p. 1029); Nātha (p. 1061, where the use of the same format is used to present not alternatives but equivalents); Nandi (p. 1051).

A further enumeration and explanation of problems in the volume include

1. The volume is inconsistent in the use of a transliteration system (both ch and ċ are used, for example Chandragupta appears as a heading on p. 947 but Candragupta is used in the text following).

2. Typographical errors abound throughout the book; these are especially lamentable when they occur as the main entry headings. Examples include Nālandā for Nālanda (p. 1306); Mīnākṣī for Mīnākṣī (p. 965).

3. Some entries are out of alphabetical order (Magadha appears before Maga; maṇḍapa and Manda Pāla appear before Manda Kārni).

4. There is a lack of balance and proportion between entries. For example, the information for Odantapuri (p. 1083) is minimal, but the entries for Nuniz and Paes are very lengthy (pp. 1079 and 1091, respectively). The author had done previous work on Vijayanagar, and one wonders if the extensive information on Nuniz and Paes is a result of that previous work rather than an attempt to keep entries in proportion.
5. There are many problems with the subject headings. Some main headings are listed in the plural (for example, Mauryas instead of Maurya, p. 947). For consistency and in order to avoid confusion with words that end in “s,” main entries should have been listed in the singular. Some main headings are also confusing because the author did not use commas following the last name of an individual (Nuniz Fernao should be Nuniz, Fernao [p. 1079] and Paes Domingos should be Paes, Domingos [p. 1091]); thus, the reader who is unfamiliar with these two individuals will be confused as to the correct form of the names. To further complicate matters, all entry headings are presented in all capital letters, making it difficult to determine whether an entry is a generic term or a specific one, a noun or a proper noun. (This would be less of a problem if the definitions were clearer.) Examples include Purandhar (p. 1187), which is defined as “a fort” but it is unclear that the word is not a generic term until the next sentence. The same is true for Nanadésis (p. 1048).

6. The relationship between the text and the plates is not apparent. (The text does not seem to refer to the plates.) The list of plates is arranged alphabetically by main subject. This would lead one to conclude that each of these alphabetized titles (which run from L through R, not L through Q, as does the volume) would appear as a main heading in the book, but this is not the case.

7. Some definitions, aside from being unclear, are also misleading. The definition of Odantapuri (“A centre of Tantric learning in modern Bihar”) suggests that this center of tantric learning exists today in Bihar, whereas it existed in the Pala period at a place now contained within the boundaries of modern Bihar state. (See p. 1083.)

8. The definition for the Pala dynasty (pp. 1093–1095) is unclear. It begins: “Protector. The name of a dynasty which ruled in Bengal and Bihar [sic] and in Kamarupa (Assam).” The sentence implies that the term refers to a single dynasty that ruled in both Bengal/Bihar and in Kamarupa. Upon reading further, however, one learns that there were two dynasties, the second of which is not discussed until p. 1095. It should also be noted that a full paragraph of the Pala entry is devoted to discussion of the Sena dynasty (which should be discussed under the S entries). All that needed to be stated at the Pala entry was that the Senas ruled after the Pālas.

9. Basic factual information is not provided in a systematic way from entry to entry. Certain information, such as the date when a particular individual lived, should occur early in an entry, perhaps even as part of the first information provided. The date given for Paññini, for example, does not occur until a page and a half into the entry (pp. 1116–1120). Similarly, the Pallava entry (pp. 1095–1099) provides a list of kings, but the Pala one does not though the names and order of the Pala kings are well established. Parallel entries (such as dynastic entries) should have been treated in a similar, systematic fashion whenever possible.

10. The entries for the various branches of the Paramāra dynasty are particularly confusing. The first entry, simply called Paramāras (p. 1121) begins with the statement: “Of Gujarat, Malwa and Rajputānā [sic]” without explaining that this was a dynastic name. Eventually, the reader is able to infer this. In the second paragraph, the author enumerates the several branches of the family but does not explain that these will be treated in subsequent, separate entries. (The fact that the separate branches are treated in distinct entries breaks with the author’s usual pattern of subsuming variants of an entry into a main entry heading.) Without cross-referencing to the subsequent entries (or from the subsequent entries back to the main entry for Paramāras), the reader is left to organize the Paramāra entries himself.

11. Some incorrect and out-of-date informa-
tion occurs. The term Dhyāni Buddha is incorrect and should have been replaced with jīna Buddha (p. 1109); the term sakti is not correctly used in Buddhism and should have been Prajñā instead (pp. 1101, 1109). At least one factual problem occurs regarding the plates. The label for the sixth photograph in the book (it is numbered five in the list of plates, but a plate numbered 2a had been inserted between plates 2 and 3) incorrectly labels a sculpture as being from Tanjore and of the Cōla period; however, it is a Pāla piece from Bengal.

12. In addition to the clarity problems already mentioned, the following selections are also noteworthy:

p. 822 Lakulīśa. The first two sentences are contradictory. [They read: “A renowned religious teacher. There were two teachers with the same name.”]

p. 852 Mādhava-Madhva. Here, the reader has to infer that the two terms refer to alternative spellings of a single term and not a hyphenated term. Even more confusing is the fact that both spellings are used (at random?) in the explanation that follows.

p. 898 Mānasā-Mānasarovara. This is a completely unclear entry. The hyphenated heading suggests that the two terms are either equivalent or are used together. The first definition incorrectly refers to Lake Manasarovara while the second definition refers to the goddess Mānasā (whose name, incidentally, is spelled incorrectly in the heading). Why were these two entries combined?

p. 969 Mohenjo Daro. The first sentence for this entry is: “Sindhi—the mound of the dead.” Since virtually none of the other entries tell which language a word is in, it is unclear to the reader that the author is defining a word that is in the Sindhi language.

p. 974 Moriya. The author implies but does not explain that the name Moriya is equivalent to Maurya but uses the terms interchangeably. This would be very confusing to the nonspecialist reader.

p. 1063 Navagraha. The author seems to imply that the list of deities comprising the dikpālas is identical to that comprising the Navagrahas. If this is what he intends, it is simply incorrect.

p. 1071 Nilaṅkanṭha (sic). The term is never defined as “blue throat,” so that the reader has to infer its meaning in relation to the explanation.

In sum, compared with other dictionary/encyclopedia projects already in existence for India (though its scope is broader than, for example, Benjamin Walker’s Hindu World: An Encyclopedic Survey of Hinduism [London: George Allen & Unwin, Ltd., 1968, 2 vols.]), this project pales in terms of readability, clarity, and reliability. Readers who are unfamiliar with the materials will be at a special disadvantage since they are not always able to infer what the author meant.


Reviewed by Ross Cordy, Department of Land and Natural Resources, State of Hawaii

This book was first published in 1960, as European Vision and the South Pacific, 1768–1850. According to the new preface, more illustrations have been added, some errors have been corrected, the bibliography has been updated, and some new comments have been added.

On an initial glance, the American reader might perceive this book to be a “coffee table” art volume, with an oversized format and attractive illustrations. The book is indeed
lavishly illustrated, but it is much more than a "coffee table" item. The author makes this quite clear in his Preface, which should be read. It talks of Kuhn and Scientific Revolutions. The volume itself runs from Cook's first voyage to the expeditions of d'Urville and Wilkes and from neoclassical noble savage philosophy through evolution and scientific documentation to the evangelical influence of the 1800s. Two major themes are developed. One shows how new information gathered from the Pacific influenced European scientific and philosophical thinking—and the important role of the artwork as one source of information. Another theme focuses on the interplay between Pacific artwork and general painting approaches in Europe. These themes are clearly and well developed; the author very nicely portrays the several, competing general trends of the time and at the same time provides insight on the individual artists.

As Asian Perspectives is largely an archaeological journal, I would like to note a few points relevant to the archaeologist. As an archaeologist interested in the late prehistoric and early historic periods of the Pacific, I have long felt that the early historic records are critical data sources for building models of prehistory and early history, for interpreting finds, and for an overall understanding of the cultures. Indeed, I am disappointed that the historical record is used so minimally by archaeologists, often under the excuse that it leads to analogous models and that these models are inherently bad.) One potential source of historical information is the illustrations from this period. Most archaeologists—being self-taught historians—realize there are weaknesses in the written documents, with some observers being less accurate than others. There is also a very general realization of similar problems with the illustrative documents, although there seems to be less understanding of how to handle these problems. Smith's volume quite clearly points out the nature of some of these problems—at the general levels of painting approaches of the day, the alterations in the artwork's passage from originals to published engravings, and the idiosyncratic differences and abilities of the artists. Equally important, Smith places the context of these problems and written weaknesses in the setting of European publishing, audiences, and scientific theory.

I feel that this volume can serve as an excellent source book for the Pacific archaeologist to start to perceive how to handle the illustrative record. It is also an important scientific contribution toward understanding the role of Pacific research in the larger history of European scientific theory. In brief, it provides a wider perspective, which as Beaglehole stated in his review of the 1st Edition, "...helps us, who live in the Pacific, to see our world as part of the world at large." For those of us who have not seen the first edition, I highly recommend this edition.


Reviewed by Barbara Thiel, Northern Kentucky University

This monograph presents the results of pottery analysis from excavations on Fuga Moro Island, located off the north coast of Northeast Luzon, and from survey collections from nearby Palaui Island and the area of San Vicente on Northeast Luzon. The authors' general problem was to determine how various previously excavated sites in northern Luzon relate to the prehistory and social evolution of northern Luzon and the Philippines in general. They
found this problem difficult to work on for two reasons: (1) there is little excavated archaeological material, particularly ceramics, dating after 2000 B.P., and (2) most of the archaeological and ethnographic ceramics seem to be undecorated, so the usual ceramic analysis based on decoration types cannot be used to differentiate one group from another.

In order to work on their general problem they decided three things needed to be done: "a) we had to be able first to recognize earthenwares that were subsequent to the Andarayan and other early assemblages, b) we had to locate and archaeologically sample a site that not only contained such ceramics but, ideally, contained other earthenware varieties as well so our impression of the potential ceramic variability within the region would be maximized, c) we had to develop an analytical approach that would allow us to differentiate among largely undecorated earthenwares, and, if possible, to associate these earthenwares with ethnographically known peoples or areas, thereby initiating a direct historical approach to the prehistory of the region" (p. 2). They decided that the ceramic samples from Fuga Moro constituted a good collection for their purposes.

The next step was to "develop an analytical approach which would permit the isolation of diagnostic earthenware assemblages." Because the pottery was undecorated, they could not rely on traditional methods of decorative or morphological criteria. They were also interested in studying and explaining the "ceramic variability in terms of its context within a technological and behavioral system."

The volume includes a brief chapter on the geology of Fuga Moro Island and a chapter describing the field work. One excavated site and five survey sites are reported on. Earthenware sherds constitute the bulk of the material, with very few other cultural remains. The porcelain, stoneware, and a few other artifacts are described in appendixes. The remainder of the volume is devoted to the earthenware analysis.

Because of the problem they were working on, they wanted to "develop an analytical approach which would permit the isolation of diagnostic earthenware assemblages," and they had to do this using undecorated sherds. The analytical method they devised is based on an analysis of four types of variability: stylistic, morphological, technological, and raw material. A detailed account of the analysis is presented. Morphological analysis includes vessel form and size. Technological analysis includes construction techniques, secondary forming, and paste characteristics. Raw material analysis includes petrographic analysis, an inclusion size study, and a trace element analysis. There was limited stylistic variability present to analyze, only some surface polishing and slipping.

On the basis of the various analyses the sherds are divided into three major and six minor wares and various types of these wares. The authors are able to demonstrate that there is considerable variability in an earthenware assemblage that, if using standard analysis techniques, would generally be thought to have little variability, or a more limited range of variability than is actually present. This is important because it gives a more accurate description of the archaeological record and increases our database that can be used when working on a variety of archaeological problems.

In the final chapter the authors compare the prehistoric pottery with ethnographic pottery. They provisionally assign the three major wares and one minor ware to ethnolinguistic groups and/or regions primarily on the basis of production sequences and technological details, stylistics, and petrographic analysis. They suggest and discuss three major earthenware traditions in northern Luzon. All contain red slipped, predominately undecorated earthenware, but they are differentiated on the combined basis of technological and raw material variability.

The volume is important because it discusses another way of obtaining valuable data about earthenware assemblages. The analysis techniques are particularly useful for ceramics that have little stylistic variability, although they would add important data about any ceramic assemblage. Also, the suggested earthenware traditions in northern Luzon are interesting hypotheses that could guide future research. The volume should be of interest to anyone interested in Philippine prehistory or ceramic analysis.
This splendidly edited volume commemorates, in 1984, the 55th anniversary of the first discoveries of Homo erectus at Zhoukoudian. Eighteen authors, sixteen of whom are members of the Institute of Vertebrate Palaeontology and Palaeoanthropology (IVPP) of the Chinese Academy of Sciences in Beijing, present original articles summarizing the current state of knowledge in studies of human evolution and Pleistocene archaeology in the People's Republic of China. A Sino-American (although the junior co-editor is the only American contributor) cooperative project, this volume surveys two decades of intensive palaeoanthropological and archaeological research in China reviewing previous as well as recently acquired data. Being written in English, this volume also fills a void by presenting information which would otherwise be inaccessible to non-Chinese scholars.

After a brief foreword by F. Clark Howell and a preface, the book is divided into two main sections containing a total of fifteen chapters. Five chapters in the first section are devoted to pongid and hominid palaeontological research while the remaining seven chapters concentrate on Pleistocene prehistoric archaeology. As acknowledged in the editors' preface, the present compilation also serves as an important forum for communicating the ideas and interpretations of the leading figures in Chinese palaeoanthropology and Paleolithic archaeology directly to the international scholarly community. The volume is richly illustrated with many line drawings and photographs of fossil and archaeological specimens. Maps indicating many of the important fossil and archaeological sites are given as endpapers. The articles are arranged in chronological sequence.

The first chapter, by Wu Rukang and Lin Shenglong, provides a historical survey of the palaeontological and archaeological finds from China, including some recent discoveries and priorities for future research in China. An extensive bibliography is also given. Wu Xinzhi and Wang Linghong discuss the history of chronometric dating and points of disagreement for some of the more important Palaeolithic and fossil ape localities in China. The Miocene sites from Yunnan Province which contain the important Lufeng hominoids fossils (Ramapithecus and Sivapithecus) are discussed in a paper by Wu Rukang and Xu Qinghua. Gigantopithecus and "Australopithecus" remains from several localities in Guangxi and Hubei, including the first mandibular remains of Gigantopithecus from Liucheng, are the subject of Zhang Yinyun's survey paper. The weight of the evidence now seems to favor Homo erectus status of the controversial "australopithecine" molar teeth found in association with Gigantopithecus.

The chapter on Homo erectus in China by Wu Rukang and Dong Xingren provides a fairly comprehensive overview of this important material including the recent well-preserved cranium and other remains from Hexian, Anhui. All discoveries of pre-late Palaeolithic (= early Homo sapiens) were made after 1949. These are summarized in the chapter by Wu Xinzhi and Wu Maolin. The numerous remains of Homo sapiens from late Palaeolithic and Neolithic China are summarized in an extensive article by Wu Xinzhi and Zhang Zhenbiao. Many excellent photographs, maps, and tables of cranial measurements accompany this last paper.

Jia Lanpo discusses the earliest Palaeolithic assemblages from four localities in China. Three chapters survey archaeological research of the Early (Zhang Senshui), Middle (Qiu Zhonglang) and Late (Jia Lanpo and Huang Weiwen) Palaeolithic. Microlithic industries in China is the subject of Gai Pei's informative chapter while Wang Yuping of the Inner Mongolian Museum, Hohhot, Inner Mongolia Autonomous Region, and John W. Olsen summarize research in Inner Mongolia including the quarry-workshop site at Dayao near Hohhot, one of the most important Pleistocene archaeological sites yet discovered. A shorter
chapter written by Jia Lanpo and Huang Weiwen summarizes the Palaeolithic cultural tradition in China. The final chapter, by Han Defen and Xu Chunhua, discusses China's Quaternary mammalian faunas, using twenty-seven assemblages selected from the lower to upper Pleistocene.

To the credit of the contributors to this volume, most of whom are members of the same Institute, differences of opinion are expressed. Also to their credit is the absence of any expressions of nationalism that might have otherwise marred these contributions. The editors and contributors are to be congratulated for providing such an extensive overview of the current accomplishments in palaeoanthropology and palaeolithic archaeology in the People's Republic of China. It is hoped that similar cooperative endeavors, including those involving basic research, will be contemplated in the near future.