

thing statistically, and how to do it. Their book is in the best vein of the tradition of mathematical analysis which Trevor has taught the world of physical anthropology to expect, as a matter of course, of Cambridge University. Even though, with characteristic modesty, he hardly appears in person except in the preface, his benevolent and meticulously brooding presence is felt strongly throughout.

To sum up, *The Physical Anthropology of Southern Nigeria* is not very useful for any but the most avidly earnest of laymen, but it is really valuable for specialists and most particularly for those who aspire to qualify as such.

LLOYD CABOT BRIGGS

Peabody Museum,
Harvard University.

A "Science of Leftovers"?

Readings in Cultural Geography. Edited with introductions and translations by Philip L. Wagner and Marvin W. Mikesell. University of Chicago Press, Chicago, Ill., 1962. xii + 589 pp. Illus. Map. \$8.50.

Anthropology has often been called the science of leftovers, but that title seems equally apt for cultural geography. Both sciences approach man's tools, toys, and totems with the same esoteric eclecticism and with the same unifying concept, culture. And the cultural geographer's studies of cattle collars in Switzerland or house types in Louisiana seem very akin to the anthropologist's study of needle cases in Alaska. Cultural geography emphasizes man's effect on and his relationship to the physical environment, and utilizes the concept of the cultural landscape to express these. Hence cultural geography is concerned, for the most part, with material culture, although this selection of readings does contain articles on religion, social organization, and other "non-material" aspects of culture. Cultural geography is also more concerned with modern Western culture than with primitive or preliterate cultures, which are the main concern of anthropology, but geographers study such subjects as the diffusion of the automobile in Sweden in much the same conceptual framework as anthropologists.

Presumably this group of readings is designed to be used in courses in cultural geography as an auxiliary, or perhaps primary, text; but I do not teach

such courses and am unable to judge the utility of the readings for that purpose. The selections concerned with specific cultural phenomena are wide-ranging, interesting, and written by a rather international set of authors; however, all are translated into English. The emphasis on man's domesticated plants and animals is particularly welcome, since I think this subject has been rather neglected by anthropologists.

The readings are arranged around what the editors call the themes of cultural geography. These themes are: culture, culture area, cultural landscape, cultural history, and cultural ecology. With the exception of the cultural landscape, the themes of cultural geography are also central concepts in cultural anthropology, but cultural geography even more than anthropology seems to shy away from theory. In both theoretical orientation and subjects of interest, present-day cultural geography seems to be very close to the American Historical School of anthropology which centered around Boas and Kroeber 25 or more years ago. In the rejection of any determinism, evolutionism, or general theory, they find refuge in enormously detailed studies of frequently trite cultural phenomena; and for a scientific explanation they substitute a chronicle of the unique events which led to the cultural phenomena being distributed the way it is. The distribution is thus thought to have been explained in some "genetic" or historical way, and the "principles" of diffusion and independent invention are elevated from simple statements of what happened to explanations or causes.

This antiscientific, antitheoretical approach in both sciences was a reaction to the grand generalizations of the late 19th and early 20th centuries. In cultural geography the theories of Ellsworth Huntington and other environmentalists were somewhat later than those of the classical evolutionists in anthropology; this perhaps explains why anthropology passed the peak of reaction in the 30's, while in cultural geography the peak appears to be in the process of passing. In the past few years science has crept back into anthropology, to a great extent through the concept of cultural ecology and its application. The analysis of covariation is essential to science in general and to ecology in particular. But to the editors of this volume, cultural ecology is simply the description of cultural processes. For example, "These fields are plowed twice a year" and "The government is building a

dam" (page 19) are given as illustrations of ecological statements, so that even ecology is reduced to simple description. This accords with the editors' concept of science, which seems to view this activity as just labeling and classifying the external world. The aims of cultural geography are thus to discover the "Who? Where? What? When? and How?" (page 24) of cultural phenomena; and when enough of these facts are known about culture, significant relationships might be forthcoming—but then again they might not. I think the conspicuous absence of any "Why?" is indicative of this unfortunately widespread view of science.

FRANK B. LIVINGSTONE

Department of Anthropology,
University of Michigan

Cold War Focal Point

Southeast Asia Today—and Tomorrow.

Richard Butwell. Praeger, New York, 1961. x + 182 pp. Illus. Paper, \$1.75.

Excellent. Not a rehash, nor a collection of platitudes, but a thought-provoking analysis of Southeast Asia, focal point in the cold war. It will not be out-of-date tomorrow, because it is less concerned with the last than with the lasting.

Butwell has fine credentials. He received his doctorate at St. Anthony's College (Oxford University), and he is on the faculty of the University of Illinois. He has climaxed his research with travel and teaching experience in the region about which he writes. He does not approach his subject country by country, but devotes each chapter to the consideration of a single topic. These topics include nationalism, anti-colonialism, democracy, economic development, social reform, education, the preservation of law and order, socialism, communism, neutralism, and ordinary diplomatic relations. He assumes a reasonable amount of intelligence on the part of the reader.

A mass of information is presented which shows that the region is not stabilized, but is dynamic and growing. The prospect for quick Utopia, which seemed glamorous at the beginning of independence, has given way, at least in some places, to feelings of despair. The blessings of representative government and civil rights have been denied by the activities of dictators, military juntas, public opinion manip-