social, as well as an educational and scientific instrument, is necessary if the profession wishes to keep the use of this instrument in its own hands, and if the community wishes to see the best reflection of its humanitarian efforts."

Eight of the lecturers were chosen from institutions on the East Coast, one from England, and six from the staff of Harvard Medical School; each is a recognized authority in some one of the various facets of the health field. Throughout, the role of the social sciences in health education, research, and care is emphasized, as is the importance of balance on these three phases of a hospital's activities. To provide care of the highest quality for the patient today is held to be equally as important as providing such care for the patient in the future.

The program of the Montefiore Hospital is described as one with which the staff attempts to provide continuing preventive and curative care, on a high-quality, efficient, and economic basis, to the community served by their hospital. It is to be hoped that such programs will be provided in many more centers. Research in medical care is presented with respect to comprehensive care of ambulatory patients, the quality of in-patient care, the availability of care to various segments of the population, the level of care provided by medical practitioners, and similar topics. The presentations on the social security system and government and hospitals are pertinent to the present complexing problems provided by Medicare and categorical center legislation. The consumer and his increasing importance are spoken for as are the various methods of insuring his care. The hospital's role in the education of the undergraduate and house staff and in the continuing education of the practitioner may evolve so that there is a regional system of graded hospitals. "The teaching medical center—a medical school and affiliated hospitals—is logically the base unit of this type of integrated hospital service" (p. 252).

In looking to the future, one is pleased to read in the last lecture that "soundly based scientific medical care is impossible unless there exists a spirit of dedication to the principle that the health and the welfare of the patient comes first. . . . Yes, you may evolve the most elaborate system of regional health services, but without this sense of dedication you will not provide good medical care. In my view, your greatest responsibility is to preserve your tradition of dedication to the patient and then build your medical center of the future—your center of community health—around that principle" (pp. 316–317). One begins to wonder just what will happen to the care of one patient as our complexes get bigger and bigger. How big is big?

This series of lectures contains little that is not known to professionals in the health field. It attains the objectives set forth by its editor and should be read by all interested in the highest standard of health of our people. It is well done.

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Social Anthropology

In the introduction to this volume the author, Max Gluckman, professor of anthropology at Victoria University (Manchester, England), quotes a remark that the great French scholar Marcel Mauss made about anthropology: "In that mighty ocean anyone can catch a fish." Gluckman himself has hauled in some impressive catches and has described them in several monographs and numerous articles published during the past 10 years. Although these publications contain various efforts at generalizing and theorizing, this volume, **Politics, Law, and Ritual in Tribal Society** (Aldine, Chicago, 1965. 371 pp., $7.50), is Gluckman's first attempt to set down an integrated statement about all the aspects of social anthropology in which he is primarily interested. He freely admits that he has not written a textbook of anthropology, that he is concerned primarily with the areas of "political struggle and order, of law and social control, and of stability and change in tribal societies" (p. xxi). Throughout the book there are frequent references to significant ideas and scholars that are beyond the scope of the author's immediate interests, such as ethno-history and psychological anthropology; but these remain parenthetical, however intriguing they might be.

A high percentage of the data comes from Africa, because that is the major area with which the scholars who share the author's interests are concerned. When Asian, North American, or Oceanic materials are cited, the references are always to works of high quality. Three useful features are found at the beginning of the book: a glossary of technical terms, a brief summary of each tribe to which reference is made, and maps of each area from which data are drawn. The maps contain several misspellings, and the Yurok are placed at the wrong end of California.

The first chapter, "Data and theory," introduces the 19th-century founders of anthropology and then dispatches them with considerable logic and charm. The author rejects the intellectualistic interpretations and the "if-I-were-a-horse" reasoning of Tyler and Frazer and justifies his lighthearted tone by claiming a joking relationship with his academic grandfathers. He places himself in the tradition, emanating from Durkheim and introduced into anthropology by Radcliffe-Brown, of explaining social facts only in terms of other social facts. Gluckman does not assume that all social facts have equal explanatory power. He treats each major issue, such as the nature of law or the role of ritual, in the context of social relations; and he shows convincingly how law and ritual help to maintain the systems of relationship which are the essence of society. In common with his colleagues in British social anthropology, he does not use explicitly the concept of culture, so pervasive in American anthropology. But he brings it in the back door by granting that an interest in "customs" is the focus that brings all anthropologists together and distinguishes them from sociologists.

The approach by way of social relations is used most effectively in the analysis of political means for the maintenance of order and of disputes and their settlement. Gluckman asserts that disorder is controlled, but not eliminated, in tribal societies; it is eliminated only with higher levels of economic integration, at which point societies are no longer tribal. In discussing law, he bravely enters the quicksand of an attempt to define it. Just before disappearing from view, he saves himself by claiming that the multiple meanings of basic terms must be recognized. He opposes the effort to define law narrowly as "court-enforced custom" (p. 201) and emphasizes the interpenetration of law and custom.

The chapter concerned with property rights and economic activity makes no particular contribution to our understanding of the subject. Although the point that "general social considera-

tions are dominant over specific economic calculations" (pp. 69 and 70) in tribal economics is effectively made, the chapter as a whole lacks coherence. The question of the applicability to tribal societies of the concepts of modern economics is raised but left hanging.

The concluding chapter deals with stability and change in custom. Gluckman's approach allows him to say some interesting things about stability but virtually nothing about change. He and his fellow social anthropologists have done brilliant work in the study of system maintenance. But the systems they have studied have been or will be changing radically, and their conceptual framework does not equip Gluckman and his associates to describe or analyze processes of change.

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On Selecting Works for Translation and Publication

R. F. Hecker, whose name is usually transliterated Gekker, is one of the world's foremost paleoecologists. His own work and that of his staff in the Paleoecological Laboratory, Paleontological Institute, Academy of Sciences of the U.S.S.R., have spearheaded the ecological revolution that is sweeping through paleontology and stratigraphy. British authors such as D. V. Ager and American authors such as H. S. Ladd freely acknowledge their debt to their Russian colleagues. American paleontologists have been eager to have the Russian paleoecological studies made more accessible to themselves and their students. The proposal to translate some work of Hecker's must have moved through the American Geological Institute and the National Science Foundation like a high-velocity snowball, collecting enthusiastic support at every turn. Almost any work of Hecker's would serve, presumably, but to anyone illiterate in Russian, the *Vvedeniye v Paleoekologiyu* (Moscow, 1957), with its indicated wide scope and fascinating-looking illustrations, must have seemed an ideal choice. M. K. Elias and R. C. Moore, both distinguished paleoecologists, agreed to supervise the translation, made by one (or perhaps all) of the anonymous employees of Scripta Technica. The translation, **Introduction to Paleoecology** (Elsevier, New York, 1965. 176 pp., $7.50), is now published, by the American branch of a respected Dutch firm.

If the editors were disappointed in the work when they read it in English, they do not say so, but a reviewer has less compunction. It turns out to be a textbook, evidently addressed to high school sophomores, for, apart from a useful bibliography, few others will find much in it that they did not know before. As a textbook, it is remarkably uneven.

The student is advised at some length to sketch everything he sees, using pencils of different hardness to render contrast, and not to forget that a hand-held camera is apt to move after the object is focused on ground glass. He is solemnly informed that a paleoecologist should aim at "careful collecting of specimens particularly valuable from [a] paleoecological . . . point of view." The fascinating illustrations prove to be entirely didactic, designed to show how reports should be illustrated, but they are so slick and conceal so much evidential detail that their effect is to bemuse rather than to instruct. Suggestions, which are actually exhortations, are given for setting up paleoecological exhibits and for making national monuments of interesting outcrops. In the chapter on preparing materials, the student is given no hint of proper or useful laboratory procedures, but is told "to conduct, first of all, a detailed morphofunctional analysis of fossil remains," then to separate individual and developmental features from ecological and geographical variables, then to integrate the data with those of lithology, and finally to remember that there are two sorts of ecology, autecology and synecology, which must be separated, because the "total normally exceeds the ability of any one person."

As to the nature of the subject, or why should I raise my boy to be a paleoecologist, the reader is given a heavy account, of the sort that used to be called Teutonic, of problems, terminology, and concepts. The familiar biocoenosis-thanatocoenosis dichotomy is described, rather than discussed, with few suggestions thrown out about how one gets to the one from the other. Careful study of the maps and sections will occasionally reveal a coherent paleoecological reconstruction, *together with some of the evidence on which it is based*, but the relation between fact and hypothesis, so essential in a textbook, is generally replaced in the text itself by abstract statements, admonishments, and little glimpses of the obvious. Throughout, the author continually *asserts*, but neglects to *show*, that paleoecology is interesting and important, that it helps to solve geologic problems, but that it has unsolved problems of its own. The nearest approach to a teaching paradigm is an apparently systematic matching of observations and inferences that are said to permit a reconstruction of the Jurassic lake of Kara-Tau; but the data are given in tabular form, many of the observations are so loosely stated that they do not support the inferences, graphic aids are conspicuously missing here, and there is no mention of the subject in the text.

As a teacher, Hecker has clearly developed one kind of expository skill; however, draftsmanship and a sense of visual design complement but do not substitute for clear and imaginative writing. Can this book be used by other teachers, even in Russia? It is possible that Russian undergraduates are more docile (literally, teachable) than American undergraduates, or that the teacher in Omsk is more able to use authoritarian pronouncements from the naitonal capital than the teacher in Moscow, Idaho, but I doubt it. I assume, without any special knowledge, that Russians can see the defects of this book as easily as I, and use it for its pictures or not at all. Hecker, meanwhile, is insulated by his eminence from any feedback that might improve the book and continues to advance the subject at a quite different level.

It is refreshing to find that great scholars, even Russian ones, are not necessarily great teachers. But I have a free copy of the book; how many American readers will want to spend $7.50 to be disappointed for themselves? I have said that the book must have seemed ideal to anyone illiterate in Russian. To this typically modest ploy of the all-wise reviewer I can add another—the translation is exact and literal, "median Carboniferous" (p. 58) being the only translator's bobble I could find. Let me now drop the mask, for I know not one word of Russian, yet I believe that the English translation was unnecessary, and its publication, once the fact was discovered, an extravagance bordering on a swindle.

I have had in my possession since