own, it is because of the freedom this authority brings, and to a considerable extent this freedom is a freedom from fear.

However, Colson is as compelling in explaining the reservations people have regarding the rise of centralized authority and what accompanies it as she is in her discussion of why it is welcomed. She views the very general rise of what is often called "tribalism" (and that includes the increase in ethnically based politics in the United States) as closely related to the growth of states and the intrusion of their officials into provinces of life which were formerly understood as being subject only to individual control. As centralized authority grows and becomes more pervasive, people find more and more of what happens to them determined by decisions made in offices and councils where they themselves cannot be present to try to ensure the consideration they believe they deserve. Their only recourse is to representatives with whom they can identify, with spokesmen who are "like them" and who understand their special problems and desires. Since the beginnings of widespread urbanization in Africa and elsewhere, townsmen have divided the otherwise confusing mass of humanity around them according to a few easily learned and applied ethnic categories. By supporting politicians and other officials on the basis of their being in one's own ethnic category, one can hope to achieve the consideration and treatment one desires from the central authorities and thereby limit the baneful consequences of their decisions. Intellectuals and politicians may oppose "tribalism," but for ordinary people it is an attractive means by which to protect themselves from the excesses of central authorities.

Colson's slim volume provides an unbiased and well-supported view of the problem of order in modern societies. It is one of those rare books that can profitably be read by both specialists and laymen. Its businesslike prose and refreshing freedom from jargon make its powerful arguments and interesting data easily accessible. It is a pity it could not have been proofread more carefully, since there are a plethora of typographical errors to mar an otherwise wholly praiseworthy effort.

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Material Culture

The Human Mirror. Material and Spatial Images of Man. MILES RICHARDSON, Ed. Louisiana State University Press, Baton Rouge, 1974. xxiv, 366 pp., illus. $15.

The Human Mirror is a rather self-conscious, almost defensive demonstration that studies of material culture are still alive and kicking, or reflecting, and that such descriptions of artifacts, techniques, and settlement patterns not only constitute the basis for traditional archeological inference and historical reconstruction, but also provide the framework for approaching more recent behavioral concerns in cultural ecology, culture change, and persistence.

To prove the point, Richardson assembled a wide variety of studies: a biography of an expert Kwakiutl wood carver, a verbal description of Teotihuacan mural paintings, an inventory of clocks, radios, and bicycles among rural Bugandans, and a description of different techniques of Timbira hammock weaving. But the major themes of this disparate collection are settlement patterns, techniques of archeological reconstruction, and cultural ecology.

Continuing interest in archeological deduction is seen in "The material expression of Neanderthal child care" by Rowlett and Schneider; in Augustus Sordinas's excellent reconstruction of a "monstrous" olive press on the Island of Corfu, Greece; and in George Carter's "Domesticates as artifacts." Readers will find themselves silently arguing with these authors and their interpretations. For example, there is enough controversy about the plant and animal similarities found in the New World and Asia to keep academicians busy for years.

Changing patterns of settlement and architecture are approached historically by Donald Brown, who observed among the Picuris how with increased secularization the dispersed summer field houses were abandoned and the old integrative structure associated with the cacique was replaced with a modern cement-block community center. Similarly, the cultural geographers Kniffen and Newton document the changes in villages, in community life, and in architecture in their state of Louisiana. All these authors employ the unfortunate distinction between physical form and nonmaterial culture; all are historical in approach, and all see the natural environment as a constant. Each study is aimed toward a better understanding of local history, but the more general scientific theory awaits to be developed by someone else.

More clearly problem-centered are the two cultural-ecological studies by Thomas Schorr and Pearl Katz. Katz recounts her observations of how the people of Taos adapted to situations of crowding. They avoided involvement in the affairs of others, they maintained personal privacy, and they took frequent trips away. Schorr, however, has noted an omnipresent and institutional aggression in the behavior, the architecture, and settlement patterns of people living in the Cauca Valley of Colombia. Roughly put, it seems that the natural environment had something to do with scarcity of food and sex; competition and aggression became functional and for that reason were perpetuated from generation to generation.

Physically, *The Human Mirror* is done well: it is amply illustrated, is arranged in sections and subchapters, and includes an abstract for each article. Even though there is little theoretical underpinning to justify the assemblage and the metaphorical use of "mirror" and "reflection" is overdone, I am pleased to have such studies easily found together and readily available for comparison.

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The Experience of Odor

Human Responses to Environmental Odors. AMOS TURK, JAMES W. JOHNSTON, JR., and DAVID G. MOULTON, Eds. Academic Press, New York, 1974. xii, 346 pp., illus. $19.50.

The unifying theme of the disparate contributions to this book is the subjective experience of odor. Techniques are devised to measure this type of psychological experience in a variety of ways, and the goals of the research range from theoretical to highly applied. The methods range from instrumental through psychophysical to public opinion sampling, with some ingenious combinations, but always with the endeavor to relate odorant properties to some aspect of odor experience. One is likely to gain the unfortunate impression that odor is bad, although the psychologists emphasize the importance of the hedonic aspect of olfaction. Ab-