

Far more important are the strengths of the book. Two points are particularly significant. First, makers' marks on vessels in the grave offerings have allowed Grieder to identify the products of individual potters and studios. As a result, he has been able to show that certain subsidiary design elements (for example, chained loop borders and crests) appear only on the works of specific artists. Relying on much smaller gravelots, Andean archeologists have traditionally used such stylistic details as temporal

markers in fine-grained seriation studies. Grieder's conclusions question the validity of those seriation sequences, in which virtually all stylistic variations are treated as indicators of chronological distinctions.

Second, Grieder's interpretation of Pashash iconography is a major contribution to the growing body of evidence for an archaic substratum of shamanistic ritual, belief, and symbolism underlying native Peruvian religions. Grieder's ideas on this subject are in a formative

state, but non-Andeanist readers should find his chapters "Imagery" and "Society and symbolism in ancient Pashash" the most interesting parts of the book.

There is no question that *The Art and Archaeology of Pashash*, with its emphasis on symbolic communication, lies outside the mainstream of current American archeology. The question is whether it should. In their obsession with the environmental, technological, and demographic aspects of prehistoric societies, the majority of contemporary American archeologists completely ignore religion and ideology, dismiss them as unfathomable, belittle them as derived phenomena without causal power, or treat them at best as "homeostatic regulating mechanisms" of cultural systems. These views are simply too narrow: they reflect the nature of archeological data, not the nature of culture.

While initial approaches to the religion, ideology, and general symbolic systems of prehistoric societies must be speculative, such factors are neither unimportant nor unintelligible. If archeologists do not try to deal with them, we will never understand the cultures of ancient Peru—or any others, for that matter. Along with other scholars who are making the attempt, Grieder is to be congratulated for his efforts, and I hope to see his ideas developed more fully in future works.

GEOFFREY W. CONRAD

*Department of Anthropology,
Harvard University,
Cambridge, Massachusetts 02138*



(Above) Stone relief from Pashash, showing four frontal heads. "Their lack of headdresses or any other indication of a social role suggests that they are imagined in the role of 'basic man,' conceived as a sacrificial role." The height of the relief is 44 centimeters. [Collection of the church, Cabana, Peru. From *The Art and Archaeology of Pashash*] (Left) Sherds from the Recuay period in Pashash bearing spotted designs that refer to the jaguar. "Among all the world's styles, it would be difficult to find one more unified in philosophy and design concept than the Recuay style at Pashash. Thus the conventional designs emerge from the representational designs as ways of filling areas and borders, still symbolic but formally adapted to the secondary role." [From *The Art and Archaeology of Pashash*]

Early Archeology in China

Anyang. LI CHI. University of Washington Press, Seattle, 1978. xx, 304 pp., illus., + plates. \$25.

Li's memoir provides background on the excavation of the site of Anyang in North China, thought to be the last capital of the Shang Dynasty. Located on both sides of the Huan River, a tributary of the Yellow River in Honan Province, the site is surmised to have been the administrative center for a period of about 273 years in the 14th to 11th centuries B.C. Li's report covers the work of 15 excavation seasons from 1928 to 1937. He was the coordinator of a group of scholars who conducted the excavations in troubled times, finally moving the collections from Nanking to southwestern China and then, with the fall of the Nationalist government, to Taiwan. The Institute of History and Philology, which undertook the research, was the only in-

stitute of the Academia Sinica to move in such a fashion. The book provides interesting background material on the history of archeological research in China and on the work of the first generation of archeologists to work on Chinese civilization. It outlines the initial stages of Chinese field archeology, which grew out of revelations of the importance of fieldwork, advances in Chinese geological studies and textual research, and the finding of recognizable Chinese objects in historically known sites. The historical component of Chinese archeology is particularly strong, and the situation is comparable to that of Western Classical studies in many respects.

Two areas of Anyang were excavated—Hsiao-t'un, thought to be the administrative center, having yielded a corpus of inscribed oracle bones that constitutes one of the most important sources for studies of Late Shang history and religion, and the royal tombs of Houchia-chuang. Summary chapters on the architecture, art, religious system, social organization, and human remains are provided. Although many studies remain to be completed and several cannot be because of wartime losses and setbacks, the Academia Sinica in Taiwan has published a number of excellent site reports on various aspects of the excavations. I have always been puzzled that in the '50s and '60s so few young scholars on Taiwan were given access to the rich data of Anyang. The research team for more than 20 years has consisted of a few trusted elderly stalwarts.

Anyang provided the all-important starting point of Shang archeology. At present the geographic region of Shang sites extends from Liaoning to the south of the Yangtze River. The discovery of earlier sites, such as the Cheng Chou complex south of Anyang, has answered many questions concerning the origins and development of Shang civilization. Yet many interesting questions concerning Anyang remain. Was the site actually the capital, or was it a ritual center? In 1970, Ichisada Miyazaki noted the absence of a containing wall at Anyang (*Toyoshi Kenkyu* 28, No. 4, 1). Cheng Chou, thought to be the capital before Anyang, has the remains of a pounded earth wall that is still 9.1 meters in maximum height and 36 meters in maximum width. The discovery at Anyang in 1976 of Tomb No. 5, which is not far from the center of Hsiao-t'un and dates to the early half of the 12th century B.C. (*K'ao Ku* 1977, No. 3, 151 and No. 5, 341; *Wen Wu* 1977, No. 11, 32) appears to confirm Ichisada Miyazaki's hypothesis that Anyang was a ritual center

and that the capital, as recorded in the *Shih Chi* but not excavated, lay to the southeast at a point midway between the Hwang, Huan, and Ch'i rivers.

To bring his or her knowledge of Shang studies up to date from the point where Li's memoirs leave off, the English reader is fortunate in having *The Archaeology of Ancient China* by Kwang-chih Chang (third edition, Yale University Press, New Haven, 1977), *Metallurgical Remains of Ancient China* by Noel Barnard and Satō Tamotsu (Nichiosha, Tokyo, 1975), and the forthcoming *Sources of Shang History: The Oracle Bone Inscriptions of Bronze Age China* by David Keightley (University of California Press, Berkeley). For the reader of Chinese, there is also the provocative discussion of Shang marriage and descent groups (*Bull. Inst. Ethnol. Acad. Sin.* No. 19, 70 [1965], and No. 21, 38 [1966]) motivated by a paper by Kwang-chih Chang (*Bull. Inst. Ethnol. Acad. Sin.* No. 15, 65 [1963]) that has been partly translated as "Some dualistic phenomena in Shang society" (*J. Asian Stud.* 24, 45 [1964]). Despite the great amount of information and new ideas

these publications put forward, some of the old questions remain. What is the origin of the Shang chariot, or of some of the socketed bronze tools? Did the forms of human sacrifice originate outside China? Li believes that human sacrifice was a custom introduced through contact with the early Sumerians, from whom early China also learned about the wheeled carriage, some aspects of the technology of casting bronze, and something of the astrological sciences (p. 254). Linguistic connections between East and West have been studied by linguists such as Edwin Pulleyblank of the University of British Columbia; Pulleyblank has suggested "a number of impressive points of contact between the roots of Chinese and Indo-European" (*Pac. Affairs* 47, No. 4, 505 [1974]). Anyang touches on these matters only rather indirectly. It is, however, a useful account of the early dedicated scholars and their exciting research by one of the persons in the very center of the action.

RICHARD PEARSON

Department of Anthropology,
University of British Columbia,
Vancouver V6T 1W5, Canada

Newton's Letters Completed

The Correspondence of Isaac Newton. Vols. 6 and 7. A. RUPERT HALL and LAURA TILLING, Eds. Published for the Royal Society by Cambridge University Press, New York, 1976 and 1978. Vol. 6, 1713-1718. xl, 500 pp. \$65. Vol. 7, 1718-1727. xlviii, 522 pp. \$65.

The time has come to celebrate the completion of a monumental enterprise that will surely stand for centuries to come. With the publication of these two last volumes, the project conceived in 1904 to print a modern edition of Newton's correspondence has at last come to a close. This work can now take its place next to the equally valuable volumes of correspondence of Galileo, Descartes, and Huygens. It is striking that this latest achievement is the only major one of its kind in the history of science to have been wholly executed in our century. Editions of the correspondence of Mersenne, Henry Oldenburg, the Bernoullis, Euler, Lavoisier, Darwin, Pasteur, and Einstein, each announced or in progress, and eagerly awaited, have yet to reach final form.

Those who only benefit from such monuments rarely appreciate the diffi-

culties involved in their production. Beyond the obvious, burdensome labor of locating and transcribing letters, identifying persons, books, and events referred to in them, clarifying obscure language, and elucidating allusions, there are serious strategic problems. Because of the extended time involved from conception to production, each edition requires one or more competent, persistent, and devoted editors, an institutional basis to assure continuity and authority, and funding. The history of each major edition of correspondence is filled with obstacles running from the "normal" ones of world wars and economic crises to untimely deaths of editors and the petty jealousies among specialists that regularly slow its completion.

Though relatively free of the last of these, the Newton edition experienced its share of troubles. H. C. Plummer, the original editor appointed in 1939 by the Royal Society, which has constantly sponsored the work, worked intermittently through the war but died in 1946 before any portion of the edition was ready for the printer. The Newton Letters Committee of the Royal Society