

of health but is not an expert, it will fail because of its lack of organization, flat tone, variable style, and failure to engage broad questions. For the general public, it fails to make public health—a distant concept at best—a dramatic, concrete, and immediate concern. To the many physicians who must be more vitally concerned with the community dimensions of health and disease, this collection will be disappointing.

These comments are not a reflection on the very worthy authorities repre-

sented in this book. Better definition of an audience and a more unified approach would produce better communication of the important ideas with which the book deals. Better knowledge of the potentialities of community medicine is urgently needed for the educated layman and the nonexpert in the health profession. The simple massing together of experts, however qualified, is not sufficient for this purpose.

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The Values of Mediterranean Society

During a recent journey in the mountains of Macedonia I came across a group of peasants on a narrow path. There on the ground lay a mortally wounded young man. His mother was wailing over him. The story was simple. The young man was carrying some hay through the field of a neighbor with whom he had recently quarreled. The neighbor suddenly appeared with a gun and ordered the young man to leave the field. The latter grasped the barrel, pointed it at his heart and said: "Shoot, if you dare." The neighbor fired.

This is an extreme case, illustrating a paroxysmal expression of the sentiment of honor—"A true man is one who is prepared to stake everything on one throw of the dice." Here the distance between intention and act is short, yet it condenses basic notions: sublimation of the individual, his virulent claim to pride, his valor. Society cannot remain indifferent in such circumstances. As Fray Luis de Granada has noted: "The deeds most admired in man are those that demand effort and courage and a disdain of death."

Honour and Shame: The Values of Mediterranean Society (University of Chicago Press, Chicago, 1966. 266 pp., \$5), edited by J. G. Peristiany, is a brilliant collection of essays on the values of honor in several Mediterranean societies. Honor is an eminently "social" value. It implies a valuation of the whole individual, structures the perception of others in a total manner, and powerfully influences the system of interpersonal relations.

Julian Pitt-Rivers analyzes first the structure of the notion of honor in all its dimensions: effective, interactional, and political. He then relates honor and social status as they function in An-

dalusian society. Different social strata have different conceptions of honor, and these are linked to different forms of leadership.

Julio Caro Baroja adopts a historical perspective and studies the multiple social factors that determine changes in the notion of honor. He uses mainly Spanish documents. Particularly illuminating is his coupling of collective honor with patrilineality. In former times questions of birth and long genealogies were preeminent. "Today wealth, and nothing else, seems an almost physical force, against which there is no means of fighting."

The social isolation of the family in a Greek Cypriot highland community is described by J. Peristiany. Honor regulates ethically significant interactions only. "When the actors are anonymous, honor is not involved." Clearly, there are two distinct behavioral codes.

The kinsmen-strangers dichotomy, this time in reference to the Sarakatsani, transhumant shepherds of northern Greece, is similarly analyzed by J. Campbell. Kinsmen are loved and trusted. Strangers are almost enemies. Outside the circle of relatives the world is fundamentally hostile. The Sarakatsani is faced with a basic opposition of two systems of values. The first, social, rests on the notion of honor; the second, religious, depends on God. Left to himself, the Sarakatsani seems helpless to reconcile the particularistic implications of honor with the wider precepts of Christian tradition.

The last essays refer to two Islamic societies. P. Bourdieu considers the sentiment of honor as the basis of Kabyle political order. Intertribal fights are regulated games. Honor finds ex-

pression in rituals of conflict and thus contributes to the perpetuation of specific political forms.

Ahmed Abou-Zeid distinguishes first the various social units found among the Bedouins of western Egypt. Then he discusses the "right to refuge" in relation to Bedouin honor.

This book brings forward some basic cross-cultural similarities in regard to sex behavior, certain family roles, the position of the family in society, and the dichotomy of kinsmen and strangers. The reader gradually gets the impression that behind obvious cultural differences many Mediterranean societies share certain basic social patterns. And this is probably the most striking contribution of this admirable book.

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Mathematics

Calculus on Manifolds (Benjamin, New York, 1965. 158 pp. Paper, \$2.95; cloth, \$7), by Michael Spivak, is a succinct and well-organized introduction, from the abstract modern point of view, to the differential and integral calculus of curves and surfaces and their higher-dimensional analogues. The claim is made on the jacket that the book is addressed to undergraduates at the sophomore and junior level and that it presupposes only introductory calculus and linear algebra. The author grants in the preface that in addition to this "a certain (perhaps latent) rapport with abstract mathematics will be found almost essential." This is certainly not an overstatement. It is my guess that the book will in fact find its greatest usefulness in one-semester courses at the senior-to-beginning-graduate level designed to lead able students of pure mathematics toward contemporary differential geometry and topology.

The book is divided into five chapters, the first three of which are devoted to extensive preparatory definitions and theorems regarding the linear and topological structure of higher-dimensional euclidean spaces, the differentiability of functions mapping one such space into another, and the (Riemann) integration of real-valued functions on such spaces. The heart of the book is chapter 4, where the