

The Creative Explosion synthesizes previous information about the artwork, combines it with information from ethnographies dealing with initiation rites, and discusses all this in terms of modern developments in the study of mnemonics.

In conclusion, The Creative Explosion provides a good introduction for the study of Palaeolithic cave art. It would make an excellent text for an introductory course in European Prehistory, or Prehistory in general. The reader, however, should be aware that the evidence Pfeiffer utilizes to support his arguments is more suggestive than conclusive. In addition, the reader should note that Pfeiffer's use of modern ethnographic analogy, and modern theories of mnemonics, can only inform our understanding of Palaeolithic art if we accept the notion that there is a "psychic unity of mankind" and that this "psychic unity" extends not only cross-culturally, but also diachronically. Although this assumption is made by many scholars, it should be stated much more explicitly in a work that deals with the art of memory among prehistoric peoples whose mental capacities may or may not have approximated our own.

BOOK NOTES

Aging and Its Transformations: Moving Toward Death in Pacific Societies.
D.A. Counts and D.R. Counts (eds.) ASAO Monograph No. 10. Lanham, MD:
University Press of America. 1985.

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This monograph contains a series of readings that examine the process of aging in diverse Pacific societies and relates the process to issues of gender, dying and death. The introduction by Counts and Counts aptly provides the necessary background for readers uninformed about the Pacific and the subject of aging, while it achieves a level that is not only interesting but provocative. We are introduced to the concept of the aging-dying-death continuum and to the arbitrariness of the division between the living and the dead. Furthermore, ideas are presented concerning the effects of aging on gender and of gender on aging, as well as the cosmologies that structure the process of dying. The readings expand upon these issues and provide ethnographic material from the Pacific to illustrate them. As is usual with good anthropology, we are exposed to the paradox of extensive cross-cultural variation and the commonality of man's life experiences. The conclusions, by sociologist Victor Marshall, demonstrate the place of anthropology in the theory of social gerontology: the anthropological perspective allows one to see that the life course is not inexorable but negotiated according to cultural, social and situational factors. Thus, the monograph presents

theory and ethnographic data that render it of interest to social gerontologists and Oceanists alike.

Ethics and Values in Archaeology. Ernestine L. Green. New York: The Free Press, 1984.

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Green's volume presents a timely overview of current conflicts in archaeology between professional and academic ethics and values, and the performance of the discipline in the large arena of modern scientific research, cultural resource management, contract archaeology, and antiquities legislation. The volume contains twenty-two original essays by professional archaeologists, including those in academic, governmental, and private industry positions, plus four formal statements on ethics and values by the American Anthropological Association, the Society for American Archaeology, and the Society of Professional Archaeologists. Although all of the contributors are North Americans, both the issues and the examples addressed are worldwide in scope. The editor has provided a brief introduction to each contribution, an introduction to the volume, and a summary.

In her concluding remarks, Green suggests that the volume documents the partial evolution of the discipline from a traditional guild system, where archaeologists are responsible to themselves, to a more formal system of accountability emphasizing written codes of ethics and standards of performance. She also highlights the main issues raised by the contributors, including the rapid adoption of a conservation ethic by the discipline, the ethical problems involved in contract archaeology, and professional responses to increased looting of archaeological resources to supply the international antiquities market.

I highly recommend this volume to anthropologists in general, and archaeologists in particular, as a very readable introduction to these issues. It should be required reading for any student considering a career in archaeology.

BOOKS RECEIVED

Fernea, Elizabeth W. and Robert A. Fernea
1985 *The Arab World*, New York: Doubleday Ltd.

Levinson, David and David Sherwood
1984 *The Tribal Living Book*. Boulder: Johnson Books.

—Lithman, Yngve G.

1984 The Community Apart: A Case Study of a Canadian Reserve Community. Winnipeg: University of Manitoba Press.

Lockwood, William G. (ed.)

1984 Beyond Ethnic Boundaries: New Approaches in the Anthropology of Ethnicity. Michigan Discussions in Anthropology. Vol. 7.

Mira, Joan F. (ed.)

1984 Temes d'Etnografia Valenciana. Valencia: Institució Alfons el Magnanim. Volum-1.

Rand McNally

1984 Atlas of World History. 2nd impression. Chicago: Rand McNally & Company.

