

'schools' to express their views fully with frequent and suitable quotations. He takes no sides, letting the material guide the reader until the very end where he uses an Aristotelian model to integrate the various views. This is done neatly and, if it fails to convince those intransigently entrenched in scientific empiricism, it offers an original and holistic approach. Dr Hillman has a very clear and firm grasp of his subject and is to be congratulated on a lucid and succinct presentation of a perennial theme which is at the very heart of current mind-body controversies. No one whose field of operation is in any way linked with this subject can afford to remain unfamiliar with this book.

J. DOMINIAN

MAMBU, by Kenelm Burridge; Methuen; 42s.

For the past sixty years or more there have appeared from time to time among the Kanakas of New Guinea millenary cults which envisaged the return of the tribal ancestors, bringing with them vast quantities of the manufactured goods that first came to the country with the arrival of white men. Haddon, the first English writer to comment upon them, remarked that the appearance of new religious cults was characteristic of periods of rapid social change. Later the 'cargo' cults have been interpreted as a sort of collective mental derangement in peoples not intellectually capable of assimilating the new ideas presented to them; as a form of excitement to replace forbidden activities such as head-hunting; as a protest against the return to authoritarian rule after the war-time period of informal friendly contacts with Australian and American troops, or against the great disparity in wealth between Kanakas and white men, or against colonial status as such, with all that it implies. A Marxist writer sees the cults as expressions of a demand for a new economic order.

To Dr Burridge they are essentially movements of moral regeneration, and he suggests that through them the problem of the connections between Christian dogmatics and indigenous religious beliefs may be approached. He holds that they are the expression of 'disnomy', a condition of people who have no fixed norms of conduct and consequently are bewildered by the wide choice of actions open to them. His example is the community of Tangu, where, he tells us with no explanation beyond a reference to an article published elsewhere, the rules determining the choice of marriage partners and the correct way to contract a marriage have broken down. They have suffered 'the destruction of the major hinge of political, social, economic and domestic relationships: stable marriage' (p. 147). This statement is not elucidated.

However, in fact the cargo cults are closely concerned with the relationship between Kanakas and white men. Myths tell how the present inferiority of Kanakas is their punishment for a primal sin; others tell how Mambu, the actual leader of a protest movement in 1937, was helped to get the cargo by a friendly European. In Dr Burridge's interpretation this 'moral European,' who must

eventually recognize his brotherhood with the Kanakas and help them out of their difficulties, bulks large; he builds a good deal on the fact that he was asked, in a village which he entered for the first time, if he had brought a message. Professor Firth was asked a rather similar question on Tikopia. This may support Dr Burridge's view, or it may not.

Dr Burridge discusses three 'charismatic figures'; Mambu, Yali and Irakau. Mambu promised his followers that they would obtain cargo if they abandoned native dress, imitated white men's ways, and at the same time boycotted white men and their institutions. Yali reorganized the villages but made no promise of cargo; but his followers assumed that his activities were a preparation for its arrival. Irakau on Manam Island is a successful entrepreneur who has organized the labour of his fellows on a coconut plantation. All have been credited with powers and adventures beyond what they claimed themselves.

It is not easy to follow the argument of this book, and Dr Burridge's indifference to conventional syntax and even conventional semantics does not make it easier.

L. P. MAIR

THE MASKS OF GOD, by Joseph Campbell; Secker and Warburg; 3 5s.

THE GODS AS WE SHAPE THEM, by F. Sierksma; Routledge and Kegan Paul; 52s. 6d.

It is a truism that an individual can only communicate an experience to his fellows in terms of the signs and symbols given him by the culture or cultures with which both are familiar. It is also the case that, whatever the particular experience might be, it can only be communicated by a peculiar juxtaposition of signs and symbols having reference to a common body of experiences. Further, it is a question, for example, whether the sexuality in certain symbols is a (necessary) mode of expressing an experience beyond or other than sexuality, or simply a reflection of a particular kind of sexual experience. And finally, it must be as much an article of faith that God made man in his image as that man made God in his. Though both the authors under consideration seem to be writing from the latter position, in exploring this major theme of the relations between symbol and referent, what they are and how they came to be, it is Dr Sierksma—concerned mainly with concrete symbols—who impresses. He is fully aware, as Nietzsche says somewhere, that 'Everything that is profound loves a mask; the profoundest things have a hatred even of image and likeness . . .'

Dr Campbell, who is dealing primarily with the origins of myths, attempts, as he puts it himself, 'the first sketch of a natural history of the gods and heroes . . . For, as in the visible world of the vegetables and animal kingdoms, so also in the visionary world of the gods: there has been a history, an evolution, a series of mutations, governed by laws; and to show forth such laws is the proper aim of science'. To this end, laudable perhaps, much incidental and often in-