

style, content, and level of instruction. There is also a detailed analysis of crucial doctrinal terminology and an appendix with several texts in the original Swahili and in translation.

As an ethnographic monograph, *Jamaa* is in my judgment one that is imaginative, well argued, and tightly written. I finished the book by feeling that I had really learned something about this fascinating movement, its articulate members, and its charismatic founder, Father Placide Tempels. I would also recommend it as a source text for studies in comparative religion, political science, African studies, and culture change.

Reviewed by WILLIAM J. SAMARIN  
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(Received 6 January 1972)

EDWIN ARDENER (ed.), *Social Anthropology and Language* (ASA Monographs, 10). London: Tavistock Publications, 1971. Pp. cii + 318.

'The failure of the great middle generation of social anthropologists to respond to the challenge of language has long been one of the curiosities of the British school of the subject . . .' These are the opening remarks of the editor of the volume, Ardener, and they go a long way to explaining the content of the book. The Association of Social Anthropologists devote their Annual Conference to a single topic and the volume under review is the outcome of the 1969 Conference. Ardener was unfortunate that several members of the ASA who might have contributed to the Conference were away doing fieldwork. Nevertheless, the present lack of expertise or interest in language amongst social anthropologists in Britain can be seen from the fact that only three British anthropologists besides Ardener himself gave papers and all of them were, at the time, research students.

Ardener contributes an introduction which is half the length of the contributed articles put together. In both the introduction and his contributed paper, Ardener's interest lies in comparing the kinds of models with which anthropologists have been operating and their relationship to the kinds of models developed by linguists. He examines De Saussure's notion of semiology pointing out its crucial importance in the anthropological study of symbolic systems and then goes on to spell out very clearly the stages through which Levi-Strauss has moved from his early and unprofitable borrowing of the concept of the phoneme to his more recent work where he is proposing not an exact parallelism between linguistic and anthropological models but a return to De Saussure's semiology as the object of anthropological study. Ardener supports this general notion that the contribution that linguistics can most usefully make is not to provide a model which can be borrowed *in toto* but forcibly to remind anthropologists of the use and properties of formal models and their relationship to observable data. He

# Social Anthropology And Language Asa Monographs

**Michael Hoelscher**



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