

The Ethnography of Malinowski: The Trobriand Islands 1915-18. Michael W. Young, Ed., Boston: Routledge and Kegan Paul, 1979. Pp. ix, 324, illustrations, bibliography, index.

With the aim of offering a concise ethnography of the Trobriand Islanders in Malinowski's own words, Dr. Young has assembled selections from *Coral Gardens and their Magic*, *The Sexual Life of Savages*, and *Argonauts of the Western Pacific*. The selections are arranged in three parts--"Habitat and Economy," "Kinship, Marriage and Land," and "The Kula"--each of which is introduced with a list of page references to the original works and suggestions for further reading. The parts are further divided into numbered and titled sections. A number of Malinowski's photographs and maps and diagrams are also included.

Of most interest to anthropologists is Dr. Young's introduction in which he essays "an assessment of . . . [Malinowski's] . . . accomplishments

as an ethnographer," for it is useful to have the views of a first-rate ethnographer who has worked in the Massim region. If modern Trobrianders do not quarrel with Malinowski's facts and interpretations, but rather with his "colouring" (Father Baldwin, as quoted by Young), then it is with the preponderantly negative coloring or tone of Young's appraisal that I would take issue. Professor Goodale, in an earlier review (*American Ethnologist*, 1980, 7(4): 803-804), found the introduction too critical, and so do I. The man who invented ethnography's "microscope" and demonstrated its use deserves a more balanced treatment by a fellow ethnographer. Yet the introduction in which Young adds his own comments to well known criticisms of other anthropologists, does have an appealing verve.

Perhaps the principal question raised by this book is the audience which the editor and publisher had in mind. Clearly, students are the intended audience, but which ones? Graduate students, if they mean to learn their craft, will continue to peruse Malinowski's corpus, to read the essays in *Man and Culture* edited by Raymond Firth, the various intellectual portraits and reviews, and H. A. Powell's articles. Unfortunately for the graduate student reader Young has not only eliminated purple passages, didactic methodological discussions, and polemics which he thinks are tiresome and outdated, but also important interpretations. For example, Part three, "The Kula," which includes nearly one-fifth of *Argonauts*, omits key passages on the relationship of the Kula proper and utilitarian trade which have been the basis of dozens of textbook interpretations (largely incorrect, I believe). Nor are the polemics completely outdated. Malinowski inveighed against "social teleology" and then outlined the Kula teleology for subsequent generations of functionalist theorists from Robert Merton to Marvin Harris. Many of the polemical asides are of more interest to graduate students exploring the development of the discipline and current theorizing than the details of Trobriand life.

As for undergraduates, the majority of students who enroll in anthropology courses in American universities (at least the major universities) are not majoring in the field. For the purposes of survey courses, their needs, as well as those of most majors, will be served by such works as Hatch's chapter on Malinowski in *Theories of Man and Culture* and Service's on the Trobrianders in *Profiles in Ethnology*. This brings us to that dwindling breed, the professionally-oriented undergraduate majors. Perhaps Dr. Young's book is intended for them.

For non-professional readers, whoever they may be, Young has done a skillful editing job because in a little more than two hundred pages one is presented with a readable account of Trobriand life and society. Of

course it is difficult to say how much of the context and continuity is unconsciously provided by the reader already familiar with Malinowski's work.

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