

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.

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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-

teresting information has been collected and brought together. But it does not come off. There is neither a firm synthesis of the material, nor any real discrimination of the evidence to hand. We learn, for instance, that a chick will fly to cover at the shadow of a hawk overhead—and only a hawk. This is an I.R.M. (Innate Releasing Mechanism) in action (or is it an ‘instinct?’). At any rate it is inborn, human beings have such a mechanism, and it is this, roughly, which gives rise to myths (or the verbalization of experience) whose reference is properly to some past stage in the evolutionary process. And so it goes, through an army of quotations (many of which are valuable) and an alarming mixture of cultural and biological facts so arranged and extracted from sources as to give the reader a weird feeling of reading some mid-nineteenth century author suddenly come to life in the twentieth . . . Well there now! If I seem to be over hard on Dr Campbell—read him for yourself. Take little bits at a time and enjoy them, for when he forgets his scientific mission he writes very well. The chapters on *The Ritual Love-Death* and *Shamanism* particularly well repay reading.

Dr Sierksma is different. Deft and light of touch, not burdened by scientific pretensions but none the less systematic and discriminating, he presents us with some hundred exquisitely reproduced photographs and diagrams in black and white together with a commentary and an explanatory index for each illustration. He draws our attention to the fact that, important as aesthetics may be—and remember that they are mostly European derived aesthetics—we ought to try and view the art of another culture in terms of the symbols and vocabulary of that culture. Remarking the sad situation that so much of the material in museums has become meaningless in this sense—because we know little or nothing of the experiences and symbolic expressions which went into their making—he nevertheless takes us through the history of some forms of expression to whose various contexts of reference he has some knowledge. He shows, too, particularly in relation to Saint Uncumber, how a symbol may be taken out of one culture, and then, because seen and appreciated in the terms of another vocabulary of meanings, may be given an entirely different set of referents in another culture. Throughout the text there is a compelling warmth of approach, and a detailed appreciation of the efforts of those who feel they must give expression to experience in some visual form. The evaluation of Picasso's *Guernica* as the great religious picture of the century is a far cry from Dr Campbell's evolving chick; and while Routledge are to be congratulated on a fine piece of production, the same cannot be said of Secker and Warburg.

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LITURGY AND THE MISSIONS, *the Nijmegen Papers*. Edited by J. Hofinger, S.J.; Burns and Oates; 42s.

The importance of the findings of the liturgical conference which took place at Nijmegen in September 1960 is still too little recognized and it is to be hoped