This posthumous volume brings together a series of nine papers by Alfred Métraux, which, in their original form, were scattered over publications on three continents and spread over a period of 34 years, from 1928 to 1962. Only a portion of one of the papers was originally published in English ("Suicide among the Matoke of the Argentine Gran Chaco" América Indígena 1943). Professor Métraux had intended the publication of this volume and had updated the various pieces, both with reference to newer data and more recent theoretical positions. In their totality the papers in this volume, then, may be seen as a representative sample of Professor Métraux's life-long work: his interest in the aspects of religion and magic in the life of South American Indians.

Few contemporary anthropologists have worked with as large a variety of Indian groups, as great a variety of subjects and as broad a time span. Characteristically, Métreaux's work was informed by a concern with time depth and a consequent optimal utilization of ancient and often rare sources. This is most evident in his famous study of Tupinamba cannibalism, taken from his book: *La Religion des Tupinamba et ses rapports avec celle des autres tribus tupi-guarani* (first published in 1928, but it is true also of virtually all the pieces in this volume. Thus, the paper entitled "Le chaman dans les civilisations indigènes des Guyanes et de l'Amazonie," the original version of which was published in 1944, in *Acta Americana*, considers a 17th century source as well as Audrey Butt's recent work among the Akawai. The selection taken from Métreaux's work on the
Uro-Cipaya shows how research among contemporary peoples, in spite of various acculturative influences, may help in the reconstruction of pre-Columbian practices and beliefs, if used in conjunction with a careful reading of the old sources.

The tribes represented in this volume range from the Amazon basin to the Andean highlands of Peru and Bolivia, from the Chilean coast and the Argentine Chaco to the coast of Brazil. An intimate and detailed knowledge of these areas and peoples and of the historical and ethnographic literature is evident throughout, as well as a strong comparative frame of reference: comparative through time, from tribe to tribe and from region to region. In many of these areas and among many of these groups, Professor Métraux carried out field work: his personal and human appreciation of the Indians, of their poverty and the frequently cruel treatment to which they were exposed impressed him early and remained with him throughout his life. This theme, too, is present here as an undercurrent in many of the papers.

The writings in this volume illustrates a segment of the broad range of Métraux's interests. However, frequently suggestions, which one would have liked to have been developed more fully, are indicated only briefly. We may cite only a single example of this: the lengthy study of Araucanian shamanism concludes with a response to a discussion of that subject by M. Eliade. We are told that the striking resemblances between Araucanian and Siberian shamanism are not to be understood as a result of great Araucanian conservatism, but rather as a result of convergence. The transformations which the Araucanians have undergone in the last four hundred years have made their shamanism resemble the modern shamanism of arctic Asia, which itself has been transformed by influences from the great Asiatic civilizations to the South. An intriguing hypothesis, which might deserve a detailed study!
The volume is handsomely illustrated by photographs from a variety of sources and by an excellent map. The editor is to be congratulated for a fine presentation.
January 3, 1968

Dr. Raymond D. Fogelson
Book Review Editor, AA
Department of Anthropology
University of Chicago
Chicago, Illinois 60637

Dear Dr. Fogelson:

Enclosed please find my review of Métraux: Religions et magie indiennes, which I hope you will find suitable.

Sincerely,

Erika E. Bourguignon
Professor

Encl.
EB:nr