

phylogeny; the comparison of the psychology of primitives to that of children; and the advance and role of women in society as an index of social progress.

"The Savage Within," is also the title of the fourth chapter, which is built as the crescendo of the story. It amplifies the construction of parallels between the social history of the colonies and of Britain. The prism for Kuklick is the anthropological community. The savage in the story becomes the central irrationality that has come of age around World War I, as pessimism and fear of degeneration replaced the general belief in optimism and progress. Kuklick's general argument is valid, though I am not persuaded that the dichotomy was as sharp. After all, a gradual shift had been taking place since the 1890s as the irrationality that had been attributed to savages was becoming an essential element of modern society. Yet there is little doubt that anthropologists and psychologists were busy constructing a modernist identity based upon exotic models. The work evokes numerous contexts in which to place anthropology and its significant addition to the growing literature of the history of the discipline.

Kuklick sees the anthropological community as largely synonymous with the membership of the Royal Anthropological Institute. This strong professional perspective has its merits and largely serves her well. However, it also leads to significant omissions, especially for the earlier years, and accentuates Whiggish genealogies. Primarily, in my judgment, it mitigates the role of classicists as anthropologists. This is most noted as Kuklick places J. Frazer too close to A. C. Haddon while she ignores his interaction with and impact on the Cambridge classicists. She also gives only a minimal weight to the Oxford anthropology in the period between E. H. Tylor and Radcliffe-Brown (1904-30), presumably because the classicist legacy in the profession was minimal. Yet, while not possessing an anthropology department, Oxford did have a number of prominent anthropologists—such as J. L. Myers and R. K. Mallet—who played a significant role in mediating anthropology and colonialism. I also think that Kuklick underestimates the impact of E. Westermarck and I. T. Hultkrantz (although both wrote major anthropological works on the early generation of anthropologists, especially at the London School of Economics—Malinowski, after all, had studied with both).

Kuklick's pragmatic methodology generally works well. It is especially encouraging as she argues that one has to step beyond the limited critique of anthropology as being contaminated by its involvement in a colonialist tradition: "we are obliged to recognize that our permutations of the colonial situation admit a highly variable relationship between the representivities of cultures in contact" (p. 26). It was, therefore, disappointing to me to find so little about, if in the study, which turns out to be a professional history with the politics left out. Although Kuklick refers to the late 19th century anthropologist as a radical and a free thinker (p. 24) and contrasts this posture with anthropologists' conservative attitudes toward non-Europeans, there is no little in the work concerning the spectrum of possibilities available for anthropologists. While

certain frictions between the scientists and the colonial administrator is shown, Kuklick's focus is primarily on the issue of practicality versus scholarship (especially in the area of agricultural). Yet, she does not address the political or the ethical, not the symbolic nor the occasional conflict. The anthropologists thus become mostly representatives of a situation, not the entities around which the narrative is built. Anthropology, not anthropologists, becomes the agency. A similar analytical treatment is given to the role of the Rockefeller Foundation as the major funding source for the discipline, which is traced primarily from professional perspectives. Despite limited and declining financial support, the Foundation maintained its impact for the discipline due to lack of alternative sources and as a result its view of practical anthropology dominated much of the anthropology of Africa.

*The Savage Within* is an important story of the professionalization of anthropology in Britain. It is especially timely for its epistemological implications as the history of anthropology becomes more consequential for practitioners. Along the spectrum of historicism versus presentism, Kuklick's strong historicism is tempered somewhat as she quotes E. E. Evans-Pritchard presenting on a radio show to his listeners "that anthropological findings show obvious significance for the understanding . . . of any society, including our own" and adds "had he not, I think, he have expected them to say, 'tuned?'" (p. 49). One trusts that her audience may stay tuned and be informed about the legacy of the professionalization of the discipline while negotiating academic and postcolonial identities.

**Diet and Domestic Life in Society** ANNE SHAR-  
MAN, JANET THEOPHANO, KAREN CURTIS,  
and ELLEN MESSER, eds. Philadelphia: Temple  
University Press, 1991. vii + 287 pp., figures,  
tables, references, index.

MARY WISMANZILL  
*Occidental College*

This volume in anthropology for humanologists; the editors want to demonstrate "the contribution anthropology can make in formulating, implementing, and evaluating food and nutrition policy" (p. 4). The introduction provides a series of two-page summaries on topics such as "culture" and "case studies and ethnography," designed to make the cultural study of food comprehensible to quantitative social scientists.

The geographical range of the articles—called "case studies"—is wide, but a sense of comparability is attempted through the even, unemotional, and apolitical tone adopted throughout. The book begins in a seemingly dull setting, observing Maldivian children as they fish and gather wild fruits (*Ladenman*), but rapidly progresses to Messer's study of witts, where poor children whose cereals are foraged, while underfed mothers are irritable and "back strained." These *Qasabans* seem fortunate compared to the Guatemalan plantations workers in the next study; Gurevsky and Sviridov detail the grim calculations in which malnourished, ill, and preg-

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