

the attempts to do so that I am familiar with have produced negative results.

In any event, this is a book which will make for stimulating reading, and if I have expressed some reservations here, they are due primarily to a difference in approach, not to any question I have with the fundamental scholarship of the book. I can recommend it highly, and hope that Demetrio continues his activity, branching into other facets of Philippine oral literature.

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ANDERSON, WANNI WIBULSWASDI. *Children's Play and Games in Rural Thailand: A study in enculturation and socialization*. Bangkok: Chulalongkorn University Social Research Institute, 1980. 395 pp. Illustrations, index, bibliography. Paper, type offset. 150 baht.

Play and games are popular subjects in which many disciplines, such as history, philosophy, ethnology, psychology, sociology and education, have taken an interest. The present study by Anderson, born and reared in Thailand, belongs to the field of psychology or perhaps psychological anthropology; its aim is to investigate the positive role of play and games in the process of socialization and enculturation of children.

Anderson says that play and games are important media through which children learn and assimilate numerous aspects of their own culture. Although the general existence and significance of this sort of mediation has already been well recognized by such scholars as Groos, Piaget, Mead and Sutton-Smith, the present volume is original in that it offers a case study confirming this function in a concrete case. This concrete case is the traditional society of the hamlet of Ban Klang in Thailand, where the author did her field work.

The book consists of three parts: an introduction of the historical, social and ecological settings of the hamlet; descriptions of play and games; and an analysis of these play and games. Rightly, the first part of the book contains the most detailed observations. Such detail is necessary because of her idea that play and games need to be analyzed in the context of the culture as a whole. Such a holistic approach has been highly esteemed in recent psycho-cultural studies of child analysis.

The field work for this study was conducted from November 1969 to May 1970. The hamlet is located near the sea, and its population of 160 is all Siamese, who make their livings as middlemen in the dealing of fish sauce and by boat tugging. The author says that the aspects of culture which are introduced to the younger children by the older ones in play contexts include family, economy, cultural values, language and literature, the natural environment and world view (*Weltanschauung*). For example, most roles played by adults in the hamlet—father, mother, grandparents, seller, buyer, landlord, tenant, employer and employee—are enacted in play and games. The children's play groups normally (excepting for school situations) consist of unequal members, including both sexes and ranging from the ages of 6 to 15 years of age, and handicap rules in a number of games of vigorous competition teach the children the importance of consideration, tolerance, harmony and cooperation, all of which are recognized generally as desirable cultural attitudes.

Children must also be acquainted with the flora and fauna of their hamlet, for the materials needed for play and games are chiefly obtained in the areas surrounding the hamlet. Certain religious elements are also observed in children's games, such

as in "Tag," in which many variations have the Tagger called *pen*, or "alive," and the Tagged called *taj*, or "dead." The meaning here is that the tagged dies as a consequence of his earlier bad performance (not running fast enough), only to be reborn as a new Tagger, which seems to demonstrate the Buddhist idea of reincarnation. Buddhism, it will be remembered, is the national religion of Thailand.

Hence the author concludes that the world of play and games becomes the hamlet in microcosm, although this microcosm does not cover every single aspect of Ban Klang culture and is not a steady microcosm. It is, rather, something which changes fluidly, according to the cultural changes of the hamlet itself.

Through her method of pointing out the relationships between each kind of play and games and the overall culture, and through her discovery of cultural reflections in play and games, the author has satisfactorily fulfilled her aims. Work such as this will not be accomplished successfully without a thorough understanding of the society and the ability to accurately observe the children. For this reason, more than half of this book consists of the author's accurate observations of the society and a thorough and excellent description of the play and games of the hamlet. This book should be read by anyone interested in Asian games, as well as those interested in child development.

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KIS-JOVAK, JOWA IMRE. *Autochthone Architektur auf Siberut* (Autochthonous architecture of Siberut). 1980, Zürich: Organisationsstelle für Architekturausstellungen ETH-Hönggerberg. 32 pp., 71 illustrations. Paper, sFr. ISBN 3-85676-014-3 (In German).

This thin volume is part of a series of catalogues for an exhibition, "Thrones of the gods and houses of men", that represents an attempt to approach the topic of "building" not so much as a problem of art history but rather as one of ethnology. Kis-Jovak describes the main buildings used by the Sakuddei tribe on the Island of Siberut, to the west of Sumatra/Indonesia. His is a matter-of-fact description, with no attempt at further interpretation. The photos and drawings provide detailed insights into the structure of these buildings.

In addition to the description of the tribe's main types of buildings we are given a short introduction into the myths and the history of the tribe and its social organization, and finally the outlook of a rather disturbing future. These texts are adaptations from publications by Reimar Schefold. Except for the description of the *uma*, the group that dwells in the house that is called by the same name, *uma*, these texts yield little further explanation about the buildings, as, for example, about their social background. Unfortunately for the otherwise nicely produced book, one comes away with the impression of haste and a degree of carelessness, due to disturbing mistakes in grammar as well as printing.

The book will be of some value as documentation of an aspect of Sakuddei material culture but for further information one should refer to Schefold's original writings, listed incidentally as the only references.

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