

Ideas in Social Action" and "The Theoretical Development of the Sociology of Religion") were concerned with bringing together and restating the modifications in the earlier "utilitarian" theories of social action which a developing sociology had shown to be necessary.

Now Parsons, together with his colleagues at Harvard and elsewhere, has undertaken to wed sociological theory to the personality theory which has grown out of the work of Freud. Two new papers ("Psychoanalysis and the Social Structure" and "The Prospects of Sociological Theory") reflect this new commitment. The idea of such a marriage is of course not new. Anthropologists and sociologists have long been concerned with socialization as a process through which institutionalized values are "built into" personalities. However, perhaps partly because of the simple role structures of the societies with which most anthropologists have worked, socialization has most often been seen as a relatively simple chicken-and-egg process. Society and/or culture are presented to the developing individual, he absorbs them, and he becomes an adult with the motivations appropriate to the society and/or culture. If I may paraphrase a rather complex argument, Parsons' new view of the personality-culture-society relationship is this: personalities, cultures, and societies are systems which are partially interrelated and partially independently variable. They are interrelated in that each arises from the basic situation of actors-in-interaction. They are independent in that each has its own systemic character—its own kind of integration among constituent elements. Parsons and his colleagues believe that they are now on the track of a conceptual synthesis which will take account of both the independent variability and the interrelatedness of these systems. Thus each of what they call "pattern variables" of institutional role definition has a counterpart in a type of "object orientation" in personality systems and a type of "value orientation" in cultural systems. A concrete element of action will have meaning on each of these levels, but its meaning on one level will not be the same as, or determinant of, its meaning on other levels (pp. 360-63). Parsons' reasoning is far too complex to be described adequately in a few lines, but it is this reviewer's opinion that his handling of the personality-society-culture problem is far and away the most adequate yet suggested.

Two other papers, new in this edition, may be noted more briefly. "Social Classes and Class Conflict in the Light of Recent Sociological Theory" is a critique of Marx written for the centenary of the *Communist Manifesto*. The final paper, "A Revised Analytical Approach to the Theory of Social Stratification," which has appeared also in Bendix and Lipset's *Reader in Social Stratification*, is a detailed working out, in one area, of the theoretical developments noted above.

These papers, in brief, provide samples of nearly every phase of Parsons' widely ranging and deeply probing thought. They are often ponderously written, but social scientists will ignore them at great intellectual peril.

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*Bibliografia Crítica da Etnologia Brasileira.* HERBERT BALDUS. ("Comissão do IV Centenário da Cidade de São Paulo, Serviço de Comemorações Culturais.") São Paulo, 1954. 859 pp., 11 plates.

This is a monumental and erudite piece of work. It is not the usual classified bibliography, but rather a guide to the literature of Brazilian Indian ethnology from 1500 to 1953 which may be used both by the inexperienced student and by the specialist. Baldus, a German-trained ethnologist who studied under Thurnwald, has been a dedicated student of the Brazilian Indian for almost thirty years. This volume is the fruit of his research in the libraries of South America, the United States, and Europe, and

the intimate knowledge of Brazilian Indian cultures gained from his field research is apparent throughout. The bibliography includes 1,785 published items on Brazilian aboriginal cultures. These sources range from the sixteenth-century classical accounts of the Tupinambá on the Brazilian coast to travel accounts of nineteenth-century naturalists, more recent scientific studies by German, French, North American, and Brazilian ethnologists, and obscure and brief articles by casual observers. Baldus has provided us with a critical comment on each item listed. Some of these comments are but brief warnings as to the veracity or soundness of the author's observations, or short statements about the particular interest or value of a publication. For other items, Baldus has written full-length critical reviews. These reviews and commentaries, along with his historical and interpretative introduction to the volume, amount to a history of the ethnology of the Brazilian Indian. Quite wisely, Baldus has included many important publications on Tropical Forest and Marginal tribes from beyond the national frontiers of Brazil. Furthermore, the volume is an efficient research tool. Each item is numbered. There is a subject index which is not very complete. There are also, however, a geographical index, a tribal index, and an index of authors. Baldus has more than achieved his aim, which is "to prevent my colleagues and students from spending time, money, and intellectual effort in doing what I have had to do—that is, spend years and years in libraries and spoil my sight reading countless books, many of which contain nothing which merits note. Naturally, I also desire to clear up uncertainties and to provoke new doubts, as well as to prevent the 'discovery' of tribes unknown to discoverers, but very well known in the literature" (p. 40).

Of course, the publication of this critical bibliography is most important to students of South American Marginal or Tropical Forest ethnology. But it should be of interest to all anthropologists for the picture it gives of modern Brazilian ethnology. Outside the English-speaking world, Brazil is undoubtedly one of the major centers of anthropological research; in Latin America, only Mexico has shown a comparable development in this field of study. But because Portuguese is not widely read outside Brazil (although it is spoken by over fifty million people in the Americas alone), few of the younger and highly productive ethnologists of Brazil are well known abroad. As Baldus states in his introduction, "Brazilian ethnology, a field of study cultivated in the past almost entirely by Europeans and especially by Germans, has now become the domain of the native born of this country." So rather than discuss the early chroniclers, the classical accounts by naturalists, or the modern scientific studies published in German, French, or English—all of which Baldus has evaluated for us—I shall limit my discussion to publications by Brazilian ethnologists which have appeared in Portuguese in recent years. These publications regularly appear in the *Revista do Museu Paulista*, in *Sociologia*, in the *Revista Municipal*, in the *Revista de Antropologia* (all published in São Paulo), and in the *Boletim do Museu Nacional* of Rio de Janeiro—as well as in book-length monographs and theoretical books.

The most experienced and most productive student of the Brazilian Indian is Baldus himself, as indicated by the numerous articles and books which he has published from 1924 to the present. His critical evaluation of his own contribution is much too modest. Although German by birth and training, Baldus has identified himself closely with Brazilian anthropology, and most of his scientific publications are written in Portuguese for Brazilian journals. Furthermore, through his teaching at the *Escola Livre de Sociologia e Política* in São Paulo, he has made a fundamental contribution through his many students. Among them are some of the most active younger men in the field of Brazilian Indian studies.

Outstanding among the younger Brazilian anthropologists is Florestan Fernandes.

In a series of book-length studies, he has made use of a functional approach to analyze the data furnished by historical documents on sixteenth-century Tupinambá society. Fernandes writes with "audacity and penetration," to use Baldus' words. His *Organização Social dos Tupinambá* (Social Organization of the Tupinambá) and *A Função Social da Guerra na Sociedade Tupinambá* (The Function of War in Tupinambá Society) show not only a careful use of historical data but also an awareness and understanding of contemporary European and American ethnological and sociological theory. When added to Métraux's studies of Tupinambá material culture and religious life, Fernandes' works provide us with a remarkably complete picture of this extinct aboriginal culture of the Brazilian coast.

Another Brazilian anthropologist whose work deserves wider notice is Egon Schaden, who is Professor of Anthropology at the Faculty of Philosophy, Science and Letters of the University of São Paulo. To date his major contributions have been in the field of mythology. His *Ensaio Etno-sociológico sobre a Mitologia Heróica de Algumas Tribos Indígenas do Brasil* (Essay on the Mythology of Several Indigenous Tribes of Brazil) is, in Baldus' opinion, "one of the most important works on modern Brazilian ethnology." In recent years, Schaden has carried out field work among the remnants of the Guaraní tribes of southern Brazil.

Baldus also calls attention to the work of Darcy Ribeiro and Eduardo Galvão, both of whom are at present high-ranking staff members of the *Serviço de Proteção aos Índios* (Brazil's National Indian Service). Both of these young anthropologists are already well known in Brazil as field workers. Ribeiro is best known for his publications on Kadiueu religion, mythology, and art, which, to quote Baldus again, "show remarkable ability both in field reporting and in 'armchair analysis' (*trabalho de gabinete*)." Since 1949, Ribeiro has carried out several expeditions to the Tupí-speaking Urubú tribe in northeastern Brazil; the results of this research are as yet unpublished, though he reports on them briefly in an article concerned with the scientific program of the Indian Service (item 1307 of the bibliography). Galvão has carried out field research among the Tapirapé, the Tenetehara, the Cayúa, and the tribes of the Upper Xingú. At present he is doing field studies on the process of Indian acculturation on the Rio Negro in the northeastern Amazon. The most important recent publication by Galvão, based upon research undertaken when he was a member of the Museu Nacional staff, *Cultura e Sistema de Parentesco das Tribos do Alto Rio Xingú* (Culture and Kinship System of the Upper Xingú River Tribes—*Boletim do Museu Nacional, Antropologia*, No. 14 [Rio de Janeiro, 1953]) appeared while Baldus' bibliography was in press and is only briefly mentioned (p. 264).

Among other highly competent contemporary Brazilian anthropologists Baldus comments upon the work in physical anthropology of Pedro Lima of the Museu Nacional; on the research among the Terena of Fernando Altenfelder Silva, who teaches at the University of Paraná; on the work among the Umutina and Krahó of Harald Schultz of the Museu Paulista; as well as on Gioconda Mussolini's interpretative studies based on the data collected among the Vapidianá (Wapishana) by the Benedictine missionary Mauro Wirth. Since Baldus' bibliography is limited to studies of Brazilian Indians, it does not include the work of people such as Thales de Azevedo, Antonio Candido de Melo e Souza, Octavio da Costa Eduardo, Lucilla Hermann, Ezra Borges Teixeira, Levy Cruz, Oracy Nogueira, René Ribeiro, and others who work in the field of modern community studies and on Afroamerican subjects. And it must be said that nowadays, perhaps, more Brazilian anthropologists are interested in contemporary

Brazilian culture than in aboriginal groups. Yet Baldus' bibliography gives us evidence of the highly active group of anthropologists now at work in Brazil.

A perusal of this bibliography also discloses several facts about the Brazilian anthropological group. First, there is little recent work in archeology, physical anthropology, and linguistics; an overwhelming majority of the younger group are social or cultural anthropologists, whether they work with indigenous or with modern communities. Second, it is clear, at least among the younger group, that the ethnologists broadly share a functional-historical point of view. Not one of them, except perhaps Eduardo Galvão, seems to have been influenced by the neo-evolutionary point of view of Leslie White and Julian Steward. Instead, they seem to have been influenced by people such as Benedict, Herskovits (in Afroamerican studies), Linton (*The Study of Man* has been translated into Portuguese), Redfield, Malinowski, Kroeber, Radcliffe-Brown (who taught for a short period in Brazil), and to a certain extent by the modern British social anthropologists and American sociologists such as Merton and Parsons. Except perhaps for René Ribeiro, whose publications are on Afro-Brazilian studies, I know of no Brazilian anthropologist whose primary field of interest is personality and culture. Thus, on the one hand, Brazilian anthropologists have a common ground in the similarity of their interests (Brazilian sociology is to a large extent synonymous with social anthropology); on the other hand, the "Brazilian School" is a limited development weak in archeology, in linguistics, in the modern genetic approach to physical anthropology, and in many seminal approaches to modern cultural and social anthropology. But the tempo of modern Brazil is rapid development and change, so that most anthropologists are being called upon to tackle practical problems—to help formulate realistic policies for the Indians, to study rural and urban communities for educational and economic development programs, or to participate in projects for the study of race relations for UNESCO. Anthropology has developed in Brazil just because it is closely allied to the national interests of the country.

Despite this preoccupation with research more directly related to current national problems, there is inevitably also a "last-hour spirit" (to use Baldus' term) among students of the Brazilian Indian. There is a feeling of the urgent necessity of collecting and recording data on the numerous primitive cultures threatened with extinction—a point of view comparable to that current in the United States earlier in this century regarding the necessity of studying the vanishing Indian cultures. As Baldus states, "We know the names of many tribes, but few have been studied. There are numerous authors and hundreds of publications that deal with our Indians, but few of these works satisfy modern scientific standards" (p. 39). Furthermore, several hitherto unknown tribes and formerly hostile ones have entered into peaceful relations with the officers of the Brazilian Indian Service within the last five years; these groups offer perhaps the last opportunity to study relatively unacculturated American Indian cultures. But time is short, for the truck, the airplane, the radio, and other apparatus of modern technology, plus the eagerness of Brazilians to take possession of the land, have increased the tempo and intensity of Western impact upon the remaining tribal groups of Brazil. Neither Baldus nor the reviewer advocates that Brazilian social anthropologists and foreign ethnologists interested in Brazil should turn entirely to gathering facts. Rather we wish to call attention to the Brazilian Indian as a field for theoretically oriented modern research. Baldus points out that there are several tribes such as the Krahó and the Carajá, for example, which would, like the Navaho and the Hopi, provide excellent laboratories for a wide variety of research problems.

Finally, it must be said that this important contribution to the study of the Brazilian Indian was published by the Commission for the IV Centennial Celebration of the Founding of the City of São Paulo and that the volume is dedicated to the XXXI International Congress of Americanists, which met in São Paulo in August of 1954. The city of São Paulo, therefore, must be congratulated for choosing to celebrate its four hundredth anniversary by publishing a series of important books on Brazil and by playing host to a long series of scientific congresses.

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*Die Anfänge des Eigentums bei den Naturvölkern und die Entwicklung des Privateigentums.* W. NIPPOLD. The Hague: Mouton & Co., 1954. 94 pp. f 22.

The origin of the concepts of property and the development of different kinds of property in humanity are discussed from time to time mainly by economists, and are interpreted in political programs. Obviously, such comments remain pure speculation (cf. Jan Lt. Lewinski; *The Origin of Property and the Formation of the Village Community* [London, 1913]) as long as they do not take as their starting point the real facts which can be observed for some very old groups among the vast mass of primitives. It is the task of cultural anthropology to determine these tribes whose economic organization and social laws date back into an early stage of evolution of human culture as well as to investigate their ideas and rules concerning the forms of property.

Only about twenty years ago, for the first time, the famous scholar P. Wilhelm Schmidt (*Das Eigentum auf den Ältesten Stufen der Menschheit* [Münster i. W., 1937]) tried to analyze the whole bulk of the concepts, rules, and laws concerning the property of the so-called "Urvölker," the actual living tribes on the lowest cultural level, namely, the food-gathering stage; he derived from their practices the ideas and rules in that sphere of very early man. Nippold, now fortunately possessing better and more accurate observations and under more favorable circumstances, repeats the same attempt in his book but restricts himself to only three representatives of that very early group: the Pygmies in Central Africa, the Bushmen in Central Africa and the Negritos in Southeast Asia. Why he has made this restriction is not explained. But, in anticipation, my observation in this: in principle the same ideas and rules have been found among the Indians of Tierra del Fuego (cf. M. Gusinde, *Die Feuerländer* [Wien, 1931/37]), among the Indians of eastern Brazil (cf. A. Métraux in *Handbook of South American Indians* I:299), and among other tribes of that very primitive group. Following principles applied in the investigation of civilized people, Nippold works out to a historical certainty that the above mentioned nomads still follow the system of life in their material activity which essentially may have been that of earliest man, who can be described as a restless hunter and food-gatherer. It can hardly be questioned that very early mankind provided for its subsistence by food-gathering.

The three groups discussed here recognize two kinds of property: individual and common. Every person, regardless of age or sex, is able to acquire goods and prepare tools, and over these each individual has right of ownership and disposition. Barter is very little developed and occasionally presents are exchanged, but there is no individual ownership of the land or hunting area. Therefore private rights are in existence earlier than those of landownership, for women and children were recognized as full-entitled owners of property, with individual rights of disposition, equally as early as men. Obviously the total of owned objects on this low culture level adds up to very little in quantity, but the titles which legitimize the property rights are clearly defined. As far as communal or public goods are concerned, these primitives recognize only permissive