

Several pieces (notably those by Priestley, Levine, Lloyd, Tardits, and de Graft-Johnson) analyze elites in a historical context, which is more than can be said of much of the North American literature on stratification.

Nevertheless, the book leaves much to be desired, as presumably most volumes of this type would.

(1) The book makes less of a contribution to either sociological methodology or theory than could be expected from a wealth of fresh data. Mitchell's piece is the only one that shows explicit concern for methodology. As to theory, the authors share only a common rejection of Marxian analysis as inappropriate to "classless" African societies. To be sure, the Marxian framework is *not* very useful in the African context, but the acceptance by scholars of the African socialist's myth of classlessness is dangerous. While no well-defined "modern" class structure has yet crystallized in most African countries, this will most probably happen within a generation or so. Furthermore, many pre-colonial African societies had highly stratified class or even estate systems broadly comparable to those of feudal Europe or Japan. To refer to societies with slaves, nobles, commoners, and craftsmen castes as "classless" is misleading, to say the least. The interplay between "traditional" and "modern" status systems is mentioned by several of the authors (perhaps most adequately by Mayer and Southall), but nowhere is there an attempt systematically to explore the numerous analytical and conceptual problems of status inconsistency, role and value conflict, multiplicity and convertibility of status criteria, and many others raised by such an interplay.

Most of the special studies are descriptive reports of historical, statistical, or observational studies of a single country and are quite good as far as they go. Several authors make incidental references to the theoretical literature, mostly the "classical" (Marx, Weber), but only two attempt a more general analysis in terms of a more specific theoretical framework, namely Southall and Mercier, and the paper by the latter is very sketchy owing to space limitations. Lloyd as editor, could have remedied this deficiency in his introduction, but he chose instead to write in a discursive and theoretically eclectic manner. Oddly, he devoted several pages to McClelland's concept of need achievement but confessed in conclusion that attempts to apply the concept to Africa left him "bemused" (p. 47). I am bemused at his taking such simplistic psychologizing so seriously when several more promising approaches suggest themselves.

Several authors do, however, suggest interesting analytical leads, for example, when Mayer speaks of the antinomy between the statuses of "elite" and "governing group" in a situation where an ascribed racial or ethnic minority dominates the society.

(2) Editorially, this volume does not meet the

high standards that one has come to expect from a publication of the International African Institute. The book contains serious misprints (e.g., "Europeans" instead of "Ethiopians" on p. 319; the consistent misspelling of David Riesman's name on pp. 45 and 65) and solecisms (e.g., the condensed title "Les Femmes Commerçantes Dakarois" on pp. 245, 247, 249, 251, 253, and 255, where the editor could have done us the charity of a feminine plural).

Most serious of all is the gross inadequacy of the summaries. Following the practice in some British Africanist journals, each piece is accompanied by a summary in French if the article is in English, and vice versa. The assumption that not all educated people can read both English and French is unfortunately correct. But then, the summaries should not badly distort the original text, as they do here. For example, in the 20-page French summary of Lloyd's introduction we read (p. 67): "Thus, in West African territories . . . a very great part of the population has attended university." (The actual proportion is well under one in a thousand.) Or, elsewhere (pp. 76-77): "The high aspirations of parents, coupled with fear of failure . . . regularly lead [African students] to mental illnesses." A statement by Lloyd (p. 17) that the Copperbelt developed "from the 1930's" becomes condensed as "après 1920." Anyone reading only the 60-odd pages devoted to summaries (and many busy non-Africanists will, no doubt, yield to that temptation) will be left with an undeservedly low opinion of the authors and of the editor. Surely, it would not be asking too much of the authors or the editor that they write the summaries themselves or at least edit them carefully. Or could it be that some of them too are not bilingual?

Völkerkundliche Forschungen in Südamerika. WANDA HANKE. (Kulturgeschichtliche Forschungen Band II.) Braunschweig: Albert Limbach Verlag, 1964. 195 pp., references, 101 figures and plates. DM 32.

Reviewed by ARYON D. RODRIGUES,
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Wanda Hanke was an extraordinary woman who spent the last 25 years of her life visiting Indian groups in South America, from the Paraguayan Chaco to the upper Amazon. Although she was already over 60 years old and walking with the help of a cane (because of severe arthritis) when this reviewer saw her for the last time, it was amazing to see how enthusiastically she spoke about the peoples she had just visited and how vividly she planned new explorations into the most remote spots of tropical America. She went again and again, and died in 1958 at the age of 65 in the country of the Tukuna Indians on the Solimões, where Brazil borders with Peru and Colombia. Although she had an uncommon education, with doctorates in philosophy, medicine, and law, it appears that Wanda Hanke had no opportunity of studying either anthro-

pology or linguistics. It is indeed a pity that a person so well gifted with both the physical and moral energy to endure more than 20 years of field work and who was acquainted with so many (about 40) tribal peoples was not equipped with anthropological and linguistic concepts and methods for organizing her observations and the invaluable data within her reach. Hanke's ethnographic as well as linguistic notes are in general asystematic, superficial, and often quite naïve.

The book under review consists of five papers, edited by Georg Eckert and Herrmann Trimborn, to whom they were sent by Hanke between 1955 and 1958, and its publication is intended as homage to the memory of this "courageous woman." Three of the papers are mainly linguistic contributions: "Scattered Indian villages in southeastern Mato Grosso" (pp. 9-33), comprising notes on the remnants of the Opaïé (Ofayé), the remnants of some Guaraní groups, and a vocabulary of the Opaïé language with about 700 items; "The language of the Dätuana" (including "The language of the Jupua") (pp. 40-66), comprising about 800 Detuana words and nearly 200 Yupua words besides some Detuana songs; and "Tentative comparison of the Betoayan dialects Makuna and Čuna" (pp. 67-90), consisting essentially of a comparative list of about 500 items in Makuna and Čuna. The other two papers are: "Magic and medicine, charms for hunting, fertility, and love among the Tembekwá" (pp. 34-39) and "Drawing among the primitive peoples of South America" (pp. 91-191).

The ethnographic notes on the Opaïé and Guaraní, including the Tembekwá, are very meager. More valuable is the vocabulary of Opaïé, which includes many items not recorded either by Nimuendajú or by Gudschinsky, the linguists who have recorded this by now probably extinct language. Detuana, Yupua, Makuna, and Čuna are languages of the Tukano (earlier Betoaya) family. Of Makuna and Čuna there were until now no published data.

The longest paper is that on "primitive" drawing in South America. Distinguishing between spontaneous and elicited drawings, it consists essentially of a collection of pencil drawings by Indians who in most cases were using pencil and paper for the first time in their lives. These nonspontaneous trial drawings, obtained from members of 16 tribes, are reproduced with commentaries and descriptions of the circumstances under which they were obtained.

Indians of the North Pacific Coast. TOM McFEAT, ed. (The Carleton Library No. 25.) Toronto: McClelland and Stewart Ltd., 1966. xv, 268 pp., appendix, suggestions for further reading. \$3.65 (paper).

Reviewed by RONALD P. ROHNER,
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McFeat is to be commended for drawing together 25 very readable essays on some of the key issues in

Northwest Coast ethnology. The book is essentially designed as a reader to be used in Northwest Coast culture area courses. It contains papers or excerpts from longer texts by many of the outstanding contributors to the ethnology of the North Pacific Coast. These papers have not always been easily accessible to students.

McFeat divides his book into six parts: an introduction to the area, social organization, the potlatch, rank and class stratification, ceremonialism, and deviance and normality. He also includes a portion of Drucker's trait distribution list in the appendix. The book focuses on the traditional cultural systems of the Coastal Indians; it particularly emphasizes the potlatch, as well as different viewpoints in the class-rank stratification controversy.

This volume reflects the confusion and inconsistencies in the literature regarding some of the leading conceptual issues in Northwest Coast ethnology. In fact, one of the useful latent functions served by McFeat's book is to point out—even though implicitly—some of these inconsistencies. The student who reads Sapir's description of the southern Kwakiutl tribes as being "subdivided into a number of clans" (p. 43), for example, may be a little puzzled when he reads Barnett's statement about "the so-called *numaym* or patrilineal kinship group" (p. 82) among the Kwakiutl. Further ambiguity is introduced when Codere refers to the Kwakiutl *numaym* (p. 93). The student will either assume that she is referring to the patrilineal kin groups of which Barnett wrote or to the clans about which Sapir wrote. In this case, however, Codere means "a type of bilateral lineage division" (1950:2), but the student cannot know this because the definition is not included in the reader.

Later in McFeat's book, Codere defines a *numaym* as "a lineage group consisting of a series of ranked social positions" (p. 154), and in a succeeding chapter she describes it as a ranked lineage group (p. 249). The student is apt to be utterly perplexed when he examines Drucker's trait list in the appendix and finds the Kwakiutl cited as having bilateral descent with a patrilineal bias. None of the essays in the volume correctly identifies Kwakiutl descent as being ambilineal.

Kwakiutl descent groups comprise only one area of conflicting interpretation in these essays. Descent groups, however, serve to point out the shortcomings of not just the papers in McFeat's book but of a large part of the existing North Pacific Coast literature. The inconsistencies in the book do not reflect any deficiencies in McFeat's selection or editing of papers. Rather they reflect something of the complexity of Northwest Coast social systems and the difficulties of trying to reconstruct aspects of aboriginal culture from the records of Boas and other early scholars.

Indian Legends from the Northern Rockies. ELLA E. CLARK. (The Civilization of the American Indian