

pêcheurs, les légendes des forgerons, les vieilles traditions relatives à l'âme qui expliquent, malgré Bouddhisme et Shintoïsme, certains comportements récents ou modernes; les rites imposés aux femmes: des usages concernant le mariage ou les rites d'initiation des adolescents. Cette énumération abrégée ne peut que suggérer la richesse de ce livre clair, bien imprimé et sobrement illustré, qu'un vocabulaire et un index complètent très utilement.

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The Cultural Affinities of the Newfoundland Dorset Eskimo. Elmer HARP, Jr. National Museum of Canada: Bulletin No 200; Anthropological Series No 67. 183 pages; 34 plates, 11 figures. \$3.00.

There is a certain frustration experienced in trying to assess Professor Harp's monograph, in that it so obviously merits the most serious critical consideration, but it is impossible today to accord it a treatment at all comparable with what it might have received twelve years ago. The monograph was written in 1952 as a doctoral dissertation at Harvard, but until the present publication was issued by the National Museum the only copies available were on file in the University. The manuscript could be seen in or borrowed from the Harvard library, and some of the ideas contained in it were expounded at meetings and in other, published, works by Professor Harp. But its influence has been less, or less directly felt, than it might and should have been had it been published twelve years ago. It is immaterial as to whose fault or lack of appreciation it was that it was not issued immediately, but the National Museum is to be congratulated on making this most important work generally available.

The monograph must rank as a classic in Arctic and sub-Arctic archaeology, and as a model for archaeological reports on any area when concerned with problems that are methodologically similar. All the pertinent substantive data relating to the numerous sites Professor Harp excavated in Newfoundland are contained in the report, together with information of the same order for all other Dorset sites known at that time. The author's own assessment of the meaning of those data is presented as a concise and well-reasoned argument, written in a lucid and pleasant English. Professor Harp is one of the few people who can write in the first person singular and yet not appear immodest.

Today, with additional information available, not all of Professor Harp's conclusions will be accepted. In particular, the age of the Dorset culture is now thought to be considerably greater than he estimated it was in 1952 — and his own work has been instrumental in the revision of that general estimate. It is also a little strange to read a study of the Dorset culture and find so few references to the pre-Dorset — rather like watching a performance of "Hamlet" from which the part of the Ghost has been cut. But again, the pre-Dorset culture was hardly suspected to exist in 1952 and only Meldgaard, whom Harp quotes, had published much that was to be relevant to it.

There is a great deal in the monograph that is still directly relevant to current problems in Arctic and sub-Arctic archaeology, and that not simply in its substantive content. Professor Harp's implied warning against too great a reliance being placed on simple beach heights for absolute dating, had it been followed, might have prevented the unwarranted acceptance and intellectual crystallization of some Dorset/pre-Dorset chronologies. His review of the Beothuk problem is still timely, and his survey of Dorset sites and their inventories still the best one available. The monograph will be required reading not just for Arctic archaeology, but for North American archaeology as a whole.

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The religions of the oppressed. A study of modern messianic cults. Vittorio LANTERNARI. (Translated by Lisa Sergio). New York: A. Knopf edit., 1963, xx — 343 — xiii p., index, 15 x 21 cm, US \$6.95.

La toute récente traduction anglaise par Lisa Sergio du livre de Vittorio Lanternari "*Movimenti religiosi di liberta e di Salvezza dei popoli oppressi*"¹ est bien différente de la traduction française du même ouvrage publiée dans le courant de 1952² par Robert Paris. En effet, "*The religions of the oppressed. A study of modern messianic cults*"³ comme le titre même l'indique est une simplification, par l'auteur lui-même, de l'ouvrage original qui a été non seulement considérablement abrégé, mais assez profondément remanié. De 330 pages denses et dont les notes infrapaginales étaient rejetées à la fin du livre, il ne reste dans le texte anglais, que 322 pages aérées avec des notes sobres mais immédiatement accessibles.

L'expression de la pensée de V. Lanternari n'y a sûrement pas perdu. L'auteur ne donne pas seulement une description des plus caractéristiques mouvements de révolte ou d'émancipation des peuples du monde entier contre leurs oppresseurs, qui ont eu l'allure de mouvements religieux, mais pour chacun de ceux qu'il a choisis en exemples, il dégage les traits principaux en tenant compte des protagonistes et du contexte humain, social, religieux et politique, pour insister surtout sur l'importance déterminante de ce dernier facteur sur l'ensemble.

Les sept chapitres portent successivement sur l'Afrique, selon ses grandes divisions géographiques qui ont vu surgir bien des cultes millénaristes et les aspirations plus ou moins confuses du pan-africanisme; sur l'Amérique du Nord avec une mention spéciale pour le culte de Peyote, puis les autres mouvements qui se sont assoupis, semble-t-il, avec le début de notre siècle; sur l'Amérique du Sud, depuis les lointaines migrations spontanées des Tupi à la recherche

¹ Feltrini édit., Milano, 1950.

² "Les mouvements religieux des peuples opprimés", Fr. Maspero édit., Paris, 1962, coll. "les textes à l'appui", 400 p.

³ Al. Knopf édit. New York, 1963, xx - 343 - xiii p., index.