

que chaque point de vue, pour être intelligible, requiert les autres. L'aspect le plus original de l'exposé de l'auteur, c'est d'être centré sur deux théories qu'on ne voit pas souvent discutées ensemble: le fonctionnalisme et l'évolutionnisme.

Après avoir rappelé les principales caractéristiques de la nature biologique de l'homme, il fait appel à un besoin universel de l'homme qu'il pose en postulat: "the need for positive affect". Ce besoin consisterait dans le désir que l'homme a de contacts humains, de reconnaissance, d'acceptation, d'approbation, d'estime et de domination. Ce besoin ne serait pas un produit de la vie en société mais découlerait de la nature sociale même de l'homme; il *pré-existerait à l'apparition de la culture!*...

La thèse fonctionnaliste implique que pour survivre toute société doit posséder certains éléments que l'auteur appelle "impératifs sociaux"; ces impératifs sont au nombre de six: groupes, valeurs, statuts, rôles, contrôle et idéologie. La façon dont chaque société répond à ces impératifs universels varie de société à société. Selon l'auteur, les différences les plus importantes peuvent s'expliquer par le système technico-économique de chaque société. Trois chapitres sont consacrés aux mécanismes de l'évolution sociale, à l'évolution et aux impératifs sociaux et enfin à l'évolution de la société. Pour l'auteur, la théorie évolutionniste est considérée comme une théorie fonctionnaliste parce que dans la première comme dans la deuxième les institutions y sont considérées comme des mécanismes d'interaction sociale qui servent à perpétuer la vie d'une société et que tout changement technologique à l'intérieur d'un système social affecte les autres éléments de ce système. Le Professeur Goldschmidt traite la maîtrise du milieu comme variable indépendante tandis que le reste du système qui varie avec la technologie est considérée comme variable dépendante. L'un des seuls reproches qu'on pourrait faire à l'auteur, c'est de choisir ses exemples chez les peuples primitifs surtout et de négliger ainsi les peuples historiques et contemporains.

Le livre est écrit dans une langue qui ne s'embarasse pas du jargon qui fleurit dans trop d'ouvrages de ce genre.

Marcel Rioux.

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*Africa: Its Peoples and Their Culture History.* G.P. MURDOCK. Toronto: McGraw-Hill (Canada), 1959. xiii, 456 pp., plus tribal map. \$11.75.

The excellent quality of anthropological field studies coming out of Africa in the last several decades have left little to be desired when judged as social anthropological accounts of particular groups of people. Indeed

much of the orientation of social anthropology has found its theoretical force in the African researches of workers like Fortes, Evans-Pritchard, Gluckman, Forde, and their students. However in terms of the more various interest in man manifested by American anthropology there are large gaps in the African literature. The ethno-history, folklore, art, personality and culture, and socio-cultural evolution of African peoples have received comparatively little attention from the anthropologists in recent times.

Professor Murdock has attempted to fill some of these gaps by establishing a base line in our knowledge of Africa as a whole. To do this he selects only a few of the sectors of ethnography, such as food-producing activities, the division of labour by sex, housing and settlement patterns, kinship and marriage, the forms of social and political organization, and a "few miscellanea such as cannibalism and genital mutilation" (p. viii). The time span encompassed begins about 7000 years ago with the Neolithic and ends with the conclusion of European colonial penetration around the beginning of the present century. This is where Murdock breaks new ground. His major purpose in synthesizing the ethnographic material is to reconstruct the culture history of the African continent.

After considering certain general problems on the nature of society, history, language, race, geography, and government as these relate to the entire continent, the author treats each area of Africa separately in what he hopes is some kind of chronological order. That is to say, major historical events in one chapter often include antecedent events of major concern to the peoples described in subsequent chapters. The basis of classification is partly historical, and partly cultural. Large areas showing regional unity in their historical development, such as the "Sudanic agricultural civilization", are subsequently divided up into culture "provinces" which approximate to the more traditional concept of culture area in North American ethnology.

Since history is the major aim of the book, the reader should be well aware of the methods used by Murdock in performing his reconstruction. As is usual with this author he conscientiously lays out his methodology for all to see and we are told (p. 42) that the materials utilized are as follows: (1) written records; (2) archeology; (3) linguistic relations; (4) distribution of domesticated plants and animals; (5) the methods and rules of reconstruction developed by Murdock in his book *Social Structure* (1949); (6) the age-area theory as applied to ethnographic data in areas of continuous distribution of cultural forms. The author claims that he "has not encountered a single instance in Africa when suggestive leads from two or more of these sources (the six methods) have indicated inconsistent conclusions" (p. 43).

Certainly the study has turned up at least surprising if not absolutely validated conclusions on the history of Africa. We are told that agriculture was independently developed on the upper Niger in the fourth millennium B.C., and that the sudanic states arose there between 2000 and 1000 B.C.

The trans-Saharan trade is said to have begun in second millenium B.C., much earlier than has previously been supposed, and Madagascar is said to have been unpopulated before the Indonesian (from Borneo) speaking peoples arrived by way of East Africa to inhabit the island. In a surprisingly high number of areas Murdock attempts to demonstrate that matriliney has preceded the contemporary patrilineal institutions in the social organization. These are only a few of the many new pathways that the author establishes. What may seem to the uninitiated as a mere synthesis of contemporary knowledge is to the specialist a literal mine of new ideas and hypotheses about African prehistory.

Naturally in a work of such comprehensive scope, the documentation is hardly constant throughout. The culture history of Madagascar is very amply documented and would require very weighty evidence to disprove, while that on the dating of trans-Saharan trade rests on the "fact" that "the bedrock along caravan trails has been polished smooth by the bare feet of countless thousands of human porters before animal transport came into general use" (p. 127). On the other hand some of his insights are fairly healthy inferences based on closely related data. Thus the well documented early inception of agriculture in the western Sudan allows him to infer a second milenia B.C. date for the rise of nation states in this area, even though our earliest previous date is only 100-500 A.D. (i.e. the beginning of Ghana).

The problem of matrilineal origins is a thorny one. Here Murdock relies heavily on his own methods of sociological reconstruction developed in *Social Structure*, and on distributional (age-area) information. Elsewhere in this journal reasons are given for doubting the complete trustworthiness of the so-called evolutionary theory of Murdock. It is this reviewer's judgment that when inferences rest solely or more strongly on the 1949 theory without much additional distributional evidence, the validity of a previous matrilineal state is less substantiated. It should be remembered in this connection however, that as long ago as 1937 Murdock established correlations between matrilineal institutions and less complex forms of socio-cultural development, while patrilineal institutions were correlated with the more complex forms. This leads to the hypothesis that where simpler cultures have been replaced by more complex ones, there is at least the possibility that matrilineal institutions may have preceded patrilineal ones. Whether or not Murdock has proven his case completely on the basis of his 1949 work, he has done convincing work even earlier which suggests that we should not throw out his African reconstruction without some serious consideration of their worth.

A final criticism that this reviewer feels should be made concerns the author's attitude towards several of his fellow anthropologists. He claims that "Work in the African field whether historical, or scientific, which the author considers definitely bad, he simply ignores in this book, whatever the reputation of the person responsible." (p. 41). Except for one bibliographic reference (p. 258) Herskovits is never mentioned. Radcliffe-Brown's

view of historical anthropology is interpreted as a "typical Freudian reaction formation" (p. 41), and his contribution to anthropology is largely placed in the wastebasket of erroneous ideas which have been disproven every time they have come into question (pp. 41, 378). To point out that Junod may have been correct in his interpretation of the mother's brother relationship among the Thonga, while Radcliffe-Brown was wrong in one thing; to publicly accuse the latter of some neurotic adjustment to another school of anthropology than his own requires documentation as does any statement about human behaviour. Could it be that Professor Murdock is himself reacting a bit emotionally?

Africanists can and will criticize this book on particular points in every area. However it must be realized that except for some rather poorly constructed attempts by Kulturkreise workers, this is the first time a "generalizing" anthropologist has given us a complete coverage of the ethnohistory of Africa. As Professor Murdock admits, it is a base line. If we disagree with this or that point, then it is our job to clear up the errors and make each area and its history known more precisely. In other words, this book is in the final analysis, a pioneer attempt. We are indebted to its author for having given us enough insights and hypotheses to keep historically minded anthropologists interested in Africa, busy for the next decade.

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*The World of Men.* John J. HONIGMAN. New York: Harper & Brothers, Publishers, 1959. XII, 971 pp.

Depuis quelques années les manuels d'anthropologie paraissent aux U.S.A. à un rythme accéléré. On souhaiterait un meilleur équilibre: quelques-uns de plus en français et quelques-uns de moins en anglais. Ce qui ne veut pas dire que celui du Professeur Honigman ne soit pas bienvenu; il ne fait aucunement double emploi avec ses devanciers car il fait état des résultats et des tendances les plus récents de l'anthropologie. Bien que "The World of Man" soit avant tout un ouvrage d'anthropologie culturelle, il traite suffisamment d'anthropologie physique, d'ethnologie et d'archéologie pour que l'étudiant ou tout autre usager ait une vue d'ensemble de l'anthropologie.

Ce manuel présente un certain nombre d'innovations qui en font le manuel le plus complet qui ait été publié. Par exemple, une des sept parties de l'ouvrage (p. 23-121) traite des méthodes et des techniques de recherche des principales disciplines de l'anthropologie; non seulement le volume présente-t-il les résultats des études spécialisées mais il discute de la