

On peut se demander si la collection d'articles que renferme *La dualité canadienne* s'inspire suffisamment de cet optique sociologique. La plupart des articles, excellents en eux-mêmes d'un certain point de vue économique, démographique ou politique, ne sont pas suffisamment reliés à la conception sous-jacente et plus générale dont parle Falardeau. Telle quelle, *La Dualité canadienne* présente une série d'essais sur certains aspects du Canada français et anglais; la question de savoir comment ces deux groupes s'appréhendent l'un et l'autre est à peine ébauchée.

Marcel Rioux

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Northwest Ethiopia: Peoples and Economy. Frederick J. SIMOONS. Madison. The University of Wisconsin Press, 1960. xxii, 250 pp., 102 illustrations and tables, \$5.00.

In many ways Ethiopia is now an ideal hunting ground for social scientists. Independent from foreign influences for thousands of years, except for a brief period of Italian rule, it preserves in undiluted form much of its ancient civilization, in contrast with most other areas of Africa which have long been under European colonial rule. At the same time, the impact of the "Westernization" of Ethiopia since the war has been so great that the area is ideal for studying cultural change. And the thirst of educated Ethiopians for self-knowledge has helped to smooth the way for research studies. Since few scholars have so far taken advantage of this opportunity, it is encouraging to find at least one who has done so.

In Dr. Simoons' study, "the emphasis is that of the historically oriented cultural geographer... who is concerned less with acculturation, comparative sociology, ethos, and problems of personality and culture than with culture as an intermediary between man and the earth." Within the limits of this perspective Dr. Simoons has done an excellent job. He has revealed for the first time in concrete detail the ethnic groups, settlement and house types, agricultural practices, and crafts of Northwest Ethiopia. At the same time, his book has an interesting central theme: the concern of the peoples of the Northwest with maintaining ritual purity has inhibited the acceptance of new plants and animals and has been a major factor in the development of the landscape.

For the purposes of his central theme, however, I think Dr. Simoons made a mistake in picking only one area for observation. It is true that the area he picked contains a mixture of ethnic groups, but it is an area in which one group, the Amhara, have been predominant for centuries. Hence the practices of the others have been influenced by the Amhara and are not necessarily representative of their practices in other part of Ethiopia. Moreover, he was forced to rely too heavily on the Amhara for his information,

and may also have got some of it garbled because he used an Amhara boy of seventeen as his full-time interpreter.

For example, he mentions (p. 34) that although the Jabartis (Moslems in Christian areas) like the Christian Amhara, drink liquor, like other Moslems they also chew the stimulant *ch'at*. My Southeast Ethiopian student, Kebebew Ashagrie, informs me that the Jabartis never take *both* stimulants because the two don't mix. In the Northwest most Moslem Gallas drink liquor, but in the Southeast (around Harar, where the Amhara predominance is only recent) they chew *ch'at* exclusively, presumably frightened by the local Amhara proverb, "If you give a Galla liquor he'll get drunk on a sip." Also, there is some doubt whether, as the author claims, coffee was originally a Moslem food recently taken over by the Amhara. The Amhara have used coffee for generations, and it is to be noted that, like Europeans, they use the bean while the Moslems brew coffee from the leaves. If Dr. Simoons had studied a traditionally Moslem area — even for a short period — his information on matters such as these would have been more accurate and his central theme more convincing.

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Readings in Anthropology: Reading in Physical Anthropology, Linguistics, and Archaeology. Morton H. FRIED. (Volume I). New York, Thomas Y. Crowell Co., 1959. XI, 482 pp., glossary, 2 tables, \$3.00 (Paperbound).

Readings in Anthropology: Readings in Cultural Anthropology. Morton H. FRIED. (Volume II). New York, Thomas Y. Crowell Co., 1959. IX, 598 pp., appendix, 5 figures, glossary, 3 tables, \$3.25 (Paperbound).

In these two paper bound volumes Professor Morton Fried of Columbia University has assembled 73 articles of great value covering all the main fields of anthropology. The first impression that the reader gets is one of harmonious balance between the different interests of our discipline. In Volume I after three introductory papers by Kroeber, Sturvant and White on the scope and aims of anthropology, the 125 page section of physical anthropology contains contributions on human evolution, (Le Gros Clark, Bartholemew, Oakley), human genetics and race (Dobzhansky, Coon, Shapiro and others) and a study by Washburn on the new physical anthropology. About 100 pages are devoted to the study of language, including both descriptive and historical linguistics (Sapir, Greenberg, Swadesh) and a discussion of the Whorfian hypotheses by Hoijer and Hockett. Archaeology is well represented with 15 papers, about 200 pages, on theory and methods (Phillips, Hawkes, Libby), paleolithic archaeology (Dart, Childe, Roberts), neolithic archaeology (Braidwood, Kenyon) and the rise of civilizations (Childe, Willey, Steward).