

The Bantu-Speaking Peoples of Southern Africa Edited by W. D. Hammond-Tooke London, Routledge & Kegan Paul, 1974, xxii, 525 pp. no price indicated.

This revision and updating of the classic *Bantu-Speaking Tribes of South Africa*, first published in 1937, is to be welcomed, both as a teaching work and (in Schapera's words) as 'a satisfactory manual of South African Ethnography' (p.xii).

Immediate questions will be asked about how the new edition compares with the old, what the coverage is like, and how the new contributors have acquitted themselves.

The first noticeable feature of the volume which Hammond-Tooke has edited is its more detailed documentation. In a Bibliographical Index of well over a thousand sources it is possible to pick out not only at least 200 pre-1936 ethnographic texts, including and extending those in the original 'General Ethnography' bibliography, but at least 250 post-1936 genuine ethnographic contributions, that is, descriptive social anthropological as opposed to historical, medical or physical anthropological items. This bibliography alone is a substantial contribution for the benefit of scholars and students.

The actual subject coverage of the book has been narrowed to the extent that the former sections on language and music have been omitted, and this in a volume which has been extended from 453 to 525 pages. Here the editor's explanations that pressure on space and the development especially of linguistic studies prevented their inclusion must be respected. The reorganization of the contents in three progressive sections is also a useful feature of the new volume.

The change in the title will not have escaped notice, and the editor refers to it with a useful disquisition on the modern vagueness and ambiguity of the term 'tribe'. In spite of this, 280 'tribes' are listed in the Tribal Index of the present volume compared with 266 in the old book, although the entry against 'tribe' in the comprehensive Subject Index is a modest one.

To some people the contrasts of subject treatment between the old and the new volume will suggest an interesting historical development of South African ethnography over the

space of two generations. Even in the four introductory chapters which deal with the background — 'The People and their Environment' — there is a real difference of approach. The traditional broad classificatory stance towards races by Raymond Dart in the original Chapter 1, for example, has been replaced by the modern biological focus on populations in which Phillip Tobias, writing with his usual clarity, stresses the environmental pressures which have led African Negro populations to diverge in genetic constitution. The distinguished ethnologist van Warmelo, the only contributor whose work was also in the original volume, now renames his former 'Grouping and Ethnic History' chapter more appropriately 'The Classification of Cultural Groups', updating the terminology (Zulu-speaking Nguni for Natal Nguni, North Sotho for Transvaal Sotho) and extending the ethnic descriptions with additional documentation. 'Material Culture' by Margaret Shaw in Chapter 4 stands alone as a systematic and well-documented treatment instead of being merged, as it formerly was, in Schapera and Goodwin's chapter 'Work and Wealth'.

In Part II, 'The Traditional Societies', Basil Sansom deals with 'Traditional Economic Systems', but as in Part I, ecologically oriented, with an interesting developmental thesis that a) the traditional economics of Bantu tribes in southern Africa were of two kinds, produced as adaptations to the contrasting ecologies of east and west, and that b) the unitary subsistence economy of traditional times has been superseded by a dual economy marked by the interpenetration of subsistence and market sectors.

A chapter of great interest to social anthropologists will be Eleanor Preston-Whyte's contribution, 'Kinship and Marriage', drawing together in the modern style material which in the old volume was spread between two different chapters on 'Social Organization' and 'Individual Development'. Preston-Whyte's analysis is truly comparative and goes beyond the descriptive ethnography of the original contributions. With much more material now to hand, it is a praiseworthy attempt to marshall, and one suspects often to reconcile, fieldwork at

varying levels of competence. This is a substantial contribution to our overview knowledge, and the author gives credit for the help of Professor Eilcen Krige.

The chapter on 'Growing Up' by Virginia van der Vliet is a similarly competent extension of new from previous material, with a real attempt at analysis. Sansom's chapter on politics, 'Traditional Rulers and their Realms', is a little disappointing from an ethnographic point of view in that while he adopts a useful theoretical approach supported by case studies with some success, this tends to obscure the basic ethnographic parameters of Bantu political life, for which one still might have to refer to Schapera's contribution in the original book. The same might be said of Myburgh's chapter, 'Law and Justice', but for very different reasons. In spite of being well documented and utilising the highly relevant distinction between public and private law, the work appears somewhat diffuse although it has value in detail.

David Hammond-Tooke's own contribution of two chapters on religion and magic marks a modern advance on the earlier chapters by Eiselen and Schapera and Winifred Hoernlé respectively. He deals first with the Bantu world-view as a system of beliefs, and in the second chapter with the working out of these beliefs in action. The result is good ethnographic coverage together with a willingness, previously evinced in his inaugural lecture, to come to terms with the psychological components of social life, a fairly recent trend in anthropology.

The four chapters of Part II deal with social change and the processes of urbanization.

University of Rhodesia

Christianity South of the Zambezi Edited by A. J. Dachs Gwelo, Mambo Press, 1973, 213 pp. Rh\$2,90.

The significance of Christianity in Africa has never been limited to the purely theological implications of its teachings. Its introduction into Africa coincided with the advent of Western imperialism in much of the continent; and the conversion of individuals often was regarded

Benyon's historical introduction, of considerable value, somehow fits into the first section of the book, or should at least be read early. Desmond Hobart Houghton's account of 'The Process of Economic Incorporation' naturally follows on. The book concludes with two valuable chapters — the one on 'The Influence of Christianity' by Pauw, again with fine comparative ethnography, and the other on 'The Impact of the City', by Allie Dubb, an overview of urban Bantu life presented with his usual crispness and rigour. As he says in his conclusion: 'There is no doubt that since Ellen Hellmann wrote her chapter 'The Native in the Towns' in the original 1937 edition of *The Bantu-Speaking Tribes of South Africa*, urban studies have come a long way.'

In spite of the gaps (to which Dubb also alludes), this reviewer would say that the present volume demonstrates the same proposition of progress for ethnographic studies as a whole in southern Africa. The editor is inclined to be apologetic in his Preface about sheer lack of information and patent inaccuracies and misunderstandings, particularly in the earlier sources for this book. It may be that contributors have papered over the cracks a little too well and thereby produced some spurious concordances. Nevertheless one cannot fail to be impressed by the sheer technical, qualitative and quantitative improvements in ethnography and analysis in this volume over its now largely superannuated predecessor. Whatever one's views on the current state of anthropological theory, the vigour of its ethnography, at any rate in this part of the world over the last thirty-five years, cannot be doubted. This book must take its place as essential reading for southern African ethnography, and a sound guide to sources.

D. H. READER

as a sign that they had adopted Western cultural standards and had turned their backs on their own traditions. In much of Africa the task of introducing Western social services also fell to the missionary and for years the educational and medical facilities of the continent