relationships" (page 83): they accept village values where these effect them, but they manipulate them for their own social needs. The villagers, mainly Bira and Lese, are organized patrilineally, with chiefs, and maintain an elaborate system of patron-client and initiation links with the Mbuti. Despite the organizational links, the value systems, especially in relation to the forest and to witchcraft, are in total opposition. The organizational flux enables the Pygmies to maintain their own cohesion in the face of village attempts to absorb them economically and politically. The villagers attempt to do this by their control of Pygmy ritual, which the Mbuti accept yet regard as "stupid". Turnbull's argument disregards economic interdependence, although important to both sides, as the main reason for Pygmy acceptance of what seems at first sight a harsh and inferior position in the system. He shows that this inferiority is apparent rather than real, and that Pygmy acceptance of their role is rather a structural one, in the sense that it is in fact a highly efficient way for them to maintain their own essential independence as people of the forest. He sums up the situation in the words

"... The Mbuti have evolved a social system of their own which, while still permitting their traditional hunting and gathering existence, takes this new village factor into consideration and, so to speak, by opposing, ends it. For the Mbuti forest system seems almost expressly designed to run counter to the village system, and, by opposing it at every point of possible structural contact, it makes any structural relationship except one of opposition quite impossible" (p. 88).

The book begins with the analysis of the total Ituri situation, from the viewpoint of the villagers. The main part consists of a descriptive analysis of the Mbuti band, in which territoriality and age are the most important principles of organization, and of the Mbuti life cycle. Mbuti life is oriented to the forest and is in both close economic and mystical contact with it. The most interesting, and the most central, chapters are on religion and on the forest values of "quiet" and "noise": we see that if there is a single basic principle of Mbuti life, it is bound up with the concept of "quiet". The book ends with maps and diagrams on which much of the foregoing argument has been based. There is a useful bibliography.

Turnbull has given us here an account of what actually happens among the Mbuti of the Ituri, and enables us to put them in their proper perspective. Much previous writing on these ethnologically important people has been simply wrong, as has so much of the facile use, made of misunderstood accounts, by writers such as Steward and Service. We are grateful for this careful and humble book.

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The racial practices and policies of South Africa are the source of acrimonious controversy throughout the world; and countries closely linked with the Republic are subject to intense pressure by the African states and their allies.
The leaders of the assault on the South African regime are fully aware that
the African states as such lack the resources, economic, military and political,
esential for toppling this regime. It is not enough to have the moral and political
support of the Soviet Union and its allies, or even the backing of the majority
of the members of the United Nations. It is clear to them that no basic action
can be taken or sustained against South Africa without full support from the
United Kingdom and the United States—a fact appreciated as well in Pretoria.

This abrasive South African issue and the question of what Britain can or
will do about it are thoroughly explored in this lucid and balanced study by
Dennis Austin, done under the auspices of the Royal Institute of International
Affairs in London. The aim of the study, in the words of the author, is “to
measure the extent of British interests in South Africa, and the degree to which
they are likely to influence United Kingdom policy towards the Republic.”
(p. 2) The volume is richer in content and more subtle in tone and emphases
than this sparse statement of aim would suggest.

In his analysis, Mr. Austin first identifies the nature of British interests in
South Africa and in two later chapters (V and VI) he explores in greater detail
the role of South Africa in Britain’s strategic and defense requirements, and in
its economic life—trade, investments, gold and development. In chapter II,
“Britain, South Africa and the OAU,” he examines the relative importance
of South Africa when compared with the African states to the United Kingdom
in such matters as trade, investments, development prospects and defense
needs. In the same chapter, the position of the Organization of African Unity
in regard to South Africa is explored and critical questions are raised as to the
possible impact of hostile actions against South Africa by OAU. In chapter IV,
“Britain, South Africa and the United Nations,” the confrontation between
OAU and its allies and South Africa within the framework of the UN is re-
viewed.

Crucial to any analysis of South African and British involvements in Africa
is that of the position of the former High Commission Territories of Basutoland,
Bechuanaland and Swaziland. In chapter III, the author gives an astute de-
lineation of the relation of these territories with South Africa and Britain. Since
the publication of the book Basutoland and Bechuanaland have become in-
dependent and Swaziland is scheduled to achieve independence in the near
future. It is abundantly clear that these countries, given their geographic and
economic linkages with South Africa, will have limited scope to exercise their
independence or sovereignty.

As the author was concluding his study, the Rhodesia Front government
declared its independence (November 11, 1965). This event, and the subse-
quent imposition by the United Kingdom government of selected retaliatory
sanctions against the rebel regime, suggested to Mr. Austin that Rhodesia might
constitute a test case of the effectiveness of sanctions against a regime not totally
unlike that in South Africa, “virtually a trial run for the larger problems of
white supremacy in Southern Africa.” (p. 167) In the final chapter (VII),
“The Rhodesian Parallel,” he analyzes the possible impact of sanctions on
Rhodesia. On the whole, his doubts as to the effectiveness of sanctions in this
case have been sustained by developments since the chapter was written, more
than a year ago. The Austin inference is that prospects for effective sanctions
against the far more powerful South Africa are remote.

Mr. Austin’s analysis of the Rhodesian situation points up some of the