knowledge of African cities and, in particular, to the condition of African women.

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Fitzgerald’s *Africa* has been a standard textbook for over three decades; the first edition appeared in 1934. Successive editions have seen the incorporation of newly available data, but the structure of the work has remained essentially the same. Part I deals with the physical environment, Part II with ‘The People—Immigrant and Native’, and Part III consists of individual studies of eight African Regions, from South Africa to ‘Abyssinia and its Borderlands’. All of Africa, north as well as south of the Sahara, is included. The volume has justly had a reputation for its originality and penetrative insight; for many years it had no rival.

In recent years, however, the number of English-language texts in the field of African regional geography has mushroomed, some of which reflect modern developments in the methodology and orientation of this academic field, and whose authors almost invariably adhere to modern practices of expression when they deal with African realities. Thus it is odd to read of “the (Western) veneer covering the fundamental African, whose primitive ideas and native philosophy exist alongside outwards forms and usages which imitate the European”, and of ‘wise’ French colonial administrators who “realize that the learning of an European language and the adoption of a body of European customs are not accompanied by a corresponding change of physical and mental traits.” (p. 136)

Thus one is led to wonder what was the nature of Mr. Brice’s mandate; was is to preserve as much as possible of Fitzgerald’s own writing, or did he have a free hand to bring this book up to date? In the former case, this 10th Edition is understandably reminiscent of another era in writing on Africa, but as a real revision the job is poorly done indeed. True, many of the atrocious maps of earlier editions have been improved, and some—though by no means all—of the economic and political changes of the 1960s have been recorded. But one still reads of the Union of South Africa, of French West Africa, of Kenya Protectorate, of Abyssinia as a political entity. What is revised in one portion of the book is left unrevised in others. All this is unfortunate, for the book now has a bothersome inconsistency that detracts from its value as a work of historical interest as well as its usefulness as a current one.

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**Peter J. M. McEwan and Robert B. Sutcliffe** (Eds.), *The Study of Africa,* London, Methuen (University Paperbacks), 1967. (First published 1965.) pp. 444. 21/—.

McEwan's and Sutcliffe's reader aims to provide an introduction to some of the major problems of Africa within the scope of a single volume, because no such satisfactory "general guide" exists. To this end they have assembled thirty-nine snippets from the writing of as many authorities, grouped under eleven sub-headings with linking passages by themselves. It is directed at university students and teachers, "who are concerned with the study of Africa", and the "intelligent layman" with an interest in the continent. For the latter, if used as a discussion source book for something like a W.E.A. class consisting of experienced people of the world, it would certainly be better than any other book of which I am aware, with the advantage that the price is reasonable. But, for students reading academic courses, I have doubts about the book as a course reader. Most of the extracts are of intellectual distinction or by scholars of distinction, indeed often both, and are summaries of the work and thought of years. It is this very papal quality which raises pedagogic difficulties because hardly any data is presented which, by attempting his own analyses, can enable the student to evaluate the naked authoritative pronouncements. What can a student be expected to make, for example, of three and a half pages from 'Fortes' Oedipus and Job, sandwiched between passages from E. W. Smith's *African Ideas of God* and Gluckman's *Custom and Conflict*? Whereas exposure to Fortes' ethnographic reports and the complex content of his argument would be exciting and enriching, in this form they are reduced to a tranquillising pill. As the last sentence of the quotation from Fortes states: "... we must see religious ideas and rites in the context of the situation, the context of personal history and the context of social relationships" (p. 78).

The topics covered are so numerous that the result is a helter-skelter chase over disparate disciplines, customs and societies; they share no thematic unity only a common African setting. This, to me, is rather patronizingly offensive, out-dated and surprising from two Africanists. Similarly constructed anthologies entitled *A Study of the Americas* or *A Study of Europe* would surely only court a book society readership. Neither the vogue for African Studies nor African dignity are well served by this sort of sight-seeing tour.

Editors of, and teachers who use, readers would, I suggest, usefully ask themselves the following two questions. Firstly, what should I make of this selection if I came to them with no previous knowledge? Secondly, what examination could I set on this array? Examinations may be a dubious means of evaluating student abilities, but having to prepare examination papers is a good method of focusing a teacher's mind on the depth and coherence of what he has taught and set his students to read. Of course, the editors do not suggest this book is complete in itself, but the books listed, "as necessary reading for a balanced view of contemporary African problems", reflect the same bitty view of study and are mostly surveys or essay collections.

Given these general points of criticism, the extracts are mostly good, and it is always useful to have journal papers such as St. Clair Drake's *Traditional Authority and Social Action in Former British West Africa* or Max Marwick's *The Modern Family in Social-Anthropological Perspective* in a handy pack. But, there