
When Swaziland, the last of the three former High Commission territories, achieved independence in September, 1968, the laboratory of southern Africa was equipped for a unique experiment: the presence within South Africa of three independent black African states. The challenge for all concerned in the experiment is both complex and significant. For the three newly sovereign African countries the issue is one of maintaining their integrity in every sense, moral and physical, and yet keeping their peace with the powerful and prosperous neighbor whose territorial embrace is one of the dominant facts of their existence. For South Africa the issue is not only how to reconcile the overriding claims of apartheid with friendly intercourse with black states within its borders, but also, and more important, how to develop its relations with them in such fashion as to make them useful stepping stones leading from the domestic Bantustans to independent black Africa to the north, where only Malawi has so far been ready to enter into relations of peaceful co-existence.

As indicated by its substitute, the central theme of J. E. Spence’s *Lesotho* is the history, nature, and prospects of the relations of the former Basutoland with South Africa, but in the course of his account the author also gives in brief compass a useful survey of the country’s development, resources, and problems. Among other matters he explores the evolution of political parties as self-government and then independence approached, coming to a climax with the slim victory of the Basutoland National Party, which brought its leader, Chief Leubua Jonathan to the Prime Ministership, enabling him to preside over the coming to independence in October, 1966. At least under the auspices in which it came, independence was widely objected to by other leaders, and the author expresses regret that “Basutoland in the last years of colonial rule was unable to establish a united front to cope with the uncertainties of independence in economic and external affairs.” He fears that the arrest and detention of opposition leaders will make any reconciliation even more difficult.

The problems which immediately confront Lesotho are immense and Mr. Spence is not inclined to minimize them. At home it is a poor country—the author cites the general estimate that at least 43% of the adult males are away at work in South Africa—and the continued hold of the chiefs tends to block advance. Externally South Africa is in a commanding position which it may utilize, as Mr. Spence brings out well, either to hold the country back, thus making its Bantustans look more attractive, or to promote its development as a sign to black Africa of South African good will. It is his hope that despite the formal cutting of ties through independence, Britain will stand by the three ex-High Commissioner territories and see them through the process of making their peace with South Africa and establishing themselves in the world at large.

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Professor Steward's "Introduction" presents his thesis that agrarian societies in the process of becoming active participants in the modern industrial world undergo socio-cultural transformations of a profound qualitative nature. Professor Steward asserts that in order to unravel and understand this process of modernization in any given agrarian society it is helpful to examine three orders of phenomena: 1) the local socio-cultural and ecological base; 2) the integration of local personnel into activities both meaningful locally and relevant to the impinging industrial society; 3) the nature of the formal institutions such as banking, nationally sanctioned administrative hierarchies, school systems, official doctrines, etc., being superimposed on the agrarian society by the modern world. The three African case studies presented in this volume were selected and treated with the above methodology as guidelines so that they could be compared along these three dimensions, with a resultant clarification of the modernization process. The studies vary so much, however, both in the availability of previous studies and documentary sources the authors could utilize, and also in the quality of their field work and scholarship, that we fear most comparisons between them have been rendered theoretically sterile.

Professors Winter and Beidelman divide their study of the Kaguru of Central Tanganyika into two parts. They begin with a good general political, social and economic sketch of colonial Tanganyika culled from historical sources, governmental administrative and demographic reports, etc. Then they turn to the Kaguru, a Bantu group numbering around 80,000, who prior to their field research, were a little known people. The authors demonstrate admirable scholarly restraint in not pushing their base-line reconstruction and their generalizations about Kaguru modernization beyond the limits of their rather historical sources. Their account sketches clearly the principal agents for modernization in Kaguru, and whets the appetite for more information about this matrilineal society, particularly for a full treatment of Kaguru contemporary social organization.

Called the "tribal showcase" of Kenya, the Kipsigis have been the focus of considerable research and writing which Professor Manners skillfully employs together with his own extensive recent field research to produce both a succinct pre-contact base line sketch of the Kipsigis, and a very graphic summary of subsequent social changes and developmental trends. Manners convincingly presents the Kipsigis point of view regarding the superimposition of an alien administration, the advent of white settlers, confinement to a tribal reserve, missionization, the introduction of new crops and a market economy, and the coming of Kenyan independence. His analysis of the shrewd unflinchingly realistic Kipsigis view of cattle which underlies their sentimental attachment to these beasts, will not pass unnoticed by any one familiar with the literature on pastoralism in East Africa. This well-rounded account, vividly illustrated by examples, case histories, well-captioned photographs and maps, would seem to be everything that Professor Steward might have hoped for in a case study of social change, and stands as a worthy monograph in its own right.

Stanley Diamond draws on varied sources to give us a spirited introduction to the Nigerian "Middle Belt". His account of the Anaguta tribe is based on his own field work, the first by a professional anthropologist, there being virtually no previous documentation. His writing up was seriously handicapped