probably are not available in most university libraries. When it is considered that the read-
ship of this volume is likely to consist chiefly of undergraduate students, it would have been
deferable to delete several of the more obscure
of more accessible readings, especially
periodical literature, which is completely
lled.
In spite of these criticisms, Peru is useful to
university students as a handy summary of in-
formation and is well suited as a text for area
in anthropology and introductory Latin Amer-
ican history courses.

Freedom and Labour: Mobilization and Po-
tal Control on the Zambian Copperbelt.
Harries-Jones. New York: St. Martin's,
p. 256 pp. $19.95 (cloth).

Aidan Southall
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The last project financed by the renowned
Livingstone Institute in Northern Rho-
s before it became an appendage of Rho-
and then was Zambianized, this report on
rch conducted from 1963 to 1965 describes
umber of social activities during a period of
ordinary transformation in which the la-
turnover fell from 45% to 8% and the
umber of unskilled miners rose from 87 shillings
month, little more than those of unskilled
laborers, to over 300 shillings a month usu-
ally averaging over 500 shillings, with
uses and overtime. This was the period in
the political activism of Zambians, under
leadership of their future president Ken-
Kaunda, succeeded in breaking up the
esian Federation and winning political in-
idence for Northern Rhodesia as Zambia.
ablization of the mine labor force cre-
cmpensable urban unemployment, which
sed the militancy of the United Inde-
ence Party.

Besides participant observation, the study
alyzed the concepts and methods and pur-
the interests for which the Manchester
al in British Central Africa was famous: anal-
ysis of networks; decision making; lead-
ship and the management of rumor, social
ories and reference norms, with detailed
udies and accounts of particular events
uations. The Mayoral Election, the Party
al Committee, the African Mineworkers
n and the Zambia Women's League are
the context of concrete activity; the as-
pirations of elite mineworkers to a special
iddle-class status, cynically promoted by the mine
agement; the weakened importance of "tribal" identification, previously enforced by
colonial administration; and the continuing
ificance of "home mate" ties, which were
probably always a more accurate designation
what anthropologists insisted on calling
ial ties. The volume opens with a vivid 20-page
ccount of the process of political mobilization
one of the remarkable yet poorly educated
Zambian women who were in the thick of it.

Religion et Magie des Bayaka. L. De Beir, S.
Collectanea Instituti Anthropos, No. 4. St.
Augustin, Germany: Anthropos Institut, 1975.
191 pp. n.p. (paper).

The Biography of an African Society, Rwand-
a 1900-1960 Based on Forty-Eight Rwandan
obiographies. Helen Codere. Sciences Hu-
aines No. 79. Tervuren, Belgique: Musée
Royal De L'Afrique Centrale, 1973, xv + 399
pp. n. p. (paper).

An African World: The Basongye Village of
upupa Ngye. Alan P. Merriam. Bloom-
ton: Indiana University Press, 1974. xxiii +
47 pp. $12.50 (cloth).

L'Angola traditionnel: une introduction aux
roblemes magico-religieux. M. L. Rodrigues
De Areia. Coimbra, Portugal: Tipografia da

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Written by students of African culture with
highly different backgrounds and experiences,
these four works, each in its unique way, make
significant contributions to the understanding
of cultures in Zaire and Rwanda.

De Beir spent a long time as a missionary in
southwestern Zaire. His monograph on religion
and magic, which is complemented by another
more general work (Les Bayaka de M'nene
N'toombo-Lengelenge, 1975), was written be-
tween 1938 and 1946 and finally published in
1975. It deals with the matrilineal Yaka of
Chief Munene Mutombo in southwestern Zaire. This
unpretentious and straightforward de-
scriptive work, based on an admirable know-
ledge of the language and the analysis of many
cases, is a substantial addition to the ethnog-
raphy of the inadequately known Yaka, in par-
ticular to their systems of divination, ancestral
cult, and black and white magic. It is of special
merit for serious students of African art because of the new insights it offers into the uses, functions, modes of acquisition and transmission of Yaka art and the insufficiently known relationships between sculpture and oral literature.

Codere's work is a much more ambitious attempt to write the biography of Rwanda society from about 1900 to its complete transformation in 1960–61. The larger part of the book centers on the actual autobiographies of 48 Rwandan individuals of different caste (Tutsi, Hutu, and Twa), age, sex, occupation, and economic and educational backgrounds. These autobiographies range from a disappointing one page to 15 pages: they are presented in English translations, which are themselves made from French versions (interlaced with Rwanda words) and prepared from Kinyarwanda texts by Codere's assistants. Needless to say, these translations have no significance for the student of oral literary forms, and there seem to be some questions about the methodology involved in collecting these texts. The author stresses the fact that the importance of the autobiographies lies in their content. And definitely, they contain much new material and nuances about the ethnography of Rwanda, e.g., on children, women, the vassalage system, human relations, and individual variations in experience and belief (p. 7). The interpretation of the materials is based on a problem-centered view of society, especially on a method "to treat problems as the central fact of society" (p. 317). Social and cultural changes are explained in terms of changes in the physical, social, and ideological problems encountered by individuals and the means by which they are resolved over a period of time. Of central interest is the analysis of the system of political power in ancient (before 1981) and modern Rwanda.

Merriam's study of the Lupupa N'gye village among the Basongye ethnic group (Zaire) is "an essentially descriptive sketch of the way of life of the people" (p. xxi) of that village. It is a wide-ranging, careful ethnographical treatise on a little-known group, based on fieldwork and judicious use of published and unpublished sources. The work is intended as a background for two more volumes that will examine music and the other arts "as an integral part of society and culture" (p. xx). The discussion of the metaphysical surroundings (Chapters 3 and 4), in which most of the preliminary data on Basongye sculpture, is particularly illuminating for a more precise appreciation of the previously misunderstood position of their art in the context of ancestral cult and magical processes. The discussion of family, lineage, and larger social groupings (Chapter 5) is less convincing, especially with reference to the hierarchy of named groups into which the Basongye are subdivided. Such questions could probably be answered only through a more comprehensive study of Basongye social organization that would transcend the confines of the village. In discussing (Chapter 8) some dominant themes and principles in the life style of the villagers, the author presents interesting data on concepts of normalcy and deviant roles.

Under an unassuming title, Rodrigues de Areia makes a well documented comparative study on the triangular relationships between diviners, healers, and sorcerers existing in three major Bantu-speaking zones of Angola (represented, respectively, by the Kongo, Cokwe, and Umbundu and other related groups). The author establishes clear evidence for the basic concepts with which these three "magico-religious operators" work, the modalities of their power, their functions and social position, and the oppositions that characterize the categories of diviners and healers on the one hand and sorcerers on the other hand. Unfortunately, he does not pursue the analysis of their relationships with the power and authority of the chiefs.

The general ethnographical documentation on Zaire is very well served by Merriam's and de Beir's monographs, which achieve their goals of providing precise and admirably detailed new raw materials as a background for further in-depth research. Codere's work sets a clear example of the great potential of autobiographies for the study of sociocultural change and the variability of experience.


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In this slim volume, Shivji attempts to demonstrate the applicability of Marxist class theory to the analysis of underdeveloped countries in general and Tanzania in particular. At the same time, he criticizes some theories—dual economy theory and elites theory—currently applied to African countries. Underdeveloped countries are such, he argues, because their central focus is on production of goods.