



Review

Reviewed Work(s): Documents Anatoliens sur les langues et les traditions du Caucase. 3, Nouvelles etudes oubykh. by Georges Dumézil

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Their reality is complex, not only because the intensity of such belief varies, but also because Haiti's sociology and history, as one of the oldest colonial and westernised countries in the world outside of Europe, is complex. To unite the romantic elements and a sober account of the facts in an interpretation of Haitian *vodun* is a laudable objective, but it is an ambitious undertaking that deserves far better than this. The concluding lines of F. Morisseau-Leroy's Haitian poem, '*Cé bon,*' somehow come to mind: '*Mettez-m nan folklore; Fai liv ac moin; Achetez-m bon ma'ché; Venne moin ché; Cé bon.*' Perhaps the invisibles can really be seen; but one would have to look.

SIDNEY W. MINTZ

WHITTEN, NORMAN E., JR. *Class, kinship and power in an Ecuadorian town: the Negroes of San Lorenzo*. ix, 238 pp., illus., plates, map, bibliogr. Stanford, Cal.: Stanford Univ. Press; London: Oxford Univ. Press, 1965. £2 14s.

This book contains an analysis of social change following the completion of a railway linking San Lorenzo with the Ecuadorian interior highlands. It mainly concerns the numerically predominant Negro population of the town, whereby due attention is paid to the place of the community in the wider society of San Lorenzo and Ecuador as a whole.

Though the central theme of the book is said to be the changing social structure of the town, it is, in fact, change in the economic and political spheres which is mainly described. The kinship organisation is amply discussed but not so much in terms of the changes therein as in terms of the ways it has managed to play a role in the otherwise changed situation. Whitten expresses the opinion that 'the social system shows no signs of disorganization' (p. 1). This may be true, but it seems unlikely that the kinship organisation was not affected at all by changes in other domains. Maybe, however, the effects of these changes will manifest themselves only in the future.

A crucial role in the adaption of the kinship organisation to the new situation has been played by the kindred, in particular by what Whitten (following Davenport) calls the stem kindred. Under certain circumstances a personal kindred may develop into a stem kindred, a process that accompanies and renders possible the socio-economic mobility of part of the Negro population. Such a stem kindred, according to the author, has a corporate character.

Whitten has well succeeded in giving an all-round picture of the many aspects of the complicated social life of San Lorenzo.

However, such topics as asymmetrical dyadic contracts, *compadrazgo* relations and reciprocal labour forms, though apparently important instruments in socio-economic mobility, are rather too briefly discussed without presentation of sufficient factual material.

The book derives a special interest from the fact that it is the first full-scale study of a Negro community of the west coast of South America.

A. A. TROUWBORST

DUMÉZIL, GEORGES. *Documents anatoliens sur les langues et les traditions du Caucase*. 3, *Nouvelles études oubykh*. (Trav. Mem. Inst. Ethnol., Paris, 71) 269 pp., plates. Paris: Institut d'Ethnologie, 1965. NF. 60

It is a pleasure to review this valuable, careful, and thoughtful contribution to our knowledge of the cultural history of the Caucasus and Anatolia. It is the third volume of Professor Dumézil's work devoted to the culture of the Oubykh's and commemorates the centenary of the annihilation of the Oubykh people of Caucasia. The prodigious erudition of the author so remarkably displayed in his famous researches into Indo-European religion and Mitra-Varuna is again evident on every page of this work. He is not content to provide precise phonetic transcriptions and French, Abaza and Circassian translations for Oubykh texts, but traces the Oubykh myth of the origin of enmity between the Greeks and Armenians, for instance, back to its first western reporter, Johann Schildberger, a Bavarian visitor to Anatolia in the early fifteenth century, and does not fail to provide the original German text.

Dumézil's interest in the history of Anatolia and Oubykh's dates back to his period as professor of the history of religions at the university of Istanbul (1925-31). He is familiar with the problems of the immigrants from the Caucasian region in Anatolia and has evidently established excellent connections with the leading families of these various groups. He has previously published some studies on the folk-tales of the Laz.

This book is in three sections. The first is a history of the Oubykh exodus under the hand of Russia into Anatolia. The story of the Caucasian peoples caught between the strangle-hold of two imperial powers, and on the fractured edges of Islam and Christianity, is a terrible one. Dumézil traces the complete destruction of the Oubykh, Circassians, and Abaza by Russia in 1859. The desperation and heroism of this struggle for life is vividly described. Only after most had been killed and the final remnants chased out of Caucasia into exile was the Grand

Duke Michael, Governor General of Caucasia, able to announce officially on May 21, 1864, that their 'pacification' was now completed. The broken remains of these peoples were then resettled in various parts of the Ottoman Empire where they were accepted into the Moslem community and are now on the verge of losing their cultural identity. The Circassians distributed around Van and Sivas in Anatolia are still numerous, but the Abaza and the Oubykh have almost faded away. It is from the last representatives of these cultures that Dumézil has been able to elicit complete texts and numerous folk-tales.

The second section of the book consists of fourteen tales provided in phonetic transcriptions in Oubykh and some in Circassian. French translations are provided. These are delightful to read and will be invaluable to future field-workers in this region. The third section consists of a revision of the Oubykh dictionary of Vogt published in Oslo (1963) which will be useful for linguists with interests in Caucasian languages.

Appearing as it does at a time when the pretensions of anthropologists have never been greater and the lack of scholarship, precision and imagination in the flood of hasty articles never more obvious, this unpretentious work is a refreshing reminder of our highest standards.

NUR YALMAN

UNNITHAN, T. K. N., INDRA DEVA & YOGENDRA SINGH (eds). *Towards a sociology of culture in India: essays in honour of Professor D. P. Mukherji*. 441 pp. New Delhi: Prentice-Hall of India, 1965. £2 2s.

There are in this book twenty-nine essays written by thirty-two scholars from India, Europe, and North America, most of whom are professional sociologists. The book pleads for studies of Indian culture in its entirety. Various suggestions are offered on how to overcome problems of regionalism, and the editors in the first article present a scheme for studying Indian culture in terms of *élite*, folk, and tribal sub-cultures and their interplay.

The other articles are grouped into four sections. These, however, do not all fall neatly into these sections, and I feel that a lesser number of articles, or some more sections would have been better for the organisation of the book. There are some exceedingly thought-provoking and original articles presented. They range all the way from philosophies of civilisation, as by Martindale, Sorokin, Radhakamal Mukerjee, Landheer, and Poinsoen, to concrete studies of specific problems. Kapadia presents facts on sects that combine

both Hindu and Moslem religious elements and makes us aware of the still unexplored field of the sociology of Indian religions. The article by Gore on the dilemmas of Indian university education is the best I have read on the subject, and one should next read Ross on the implications of multi-lingualism to get the complete picture. There are several stimulating essays on modern Indian *élites*. Prasad's study of leadership has an international character. The articles on comparative law and justice are also of international context, especially those by Mokre and Landis.

This has been a good attempt to synthesise thoughts on Indian culture and world civilisation. But more care should have been taken over the appearance of the book. The printing errors are far too many. The references are not uniform, and often incomplete. And a glossary of Indian terms would have been appreciated.

JYOTIRMOYEE SARMA

MADAN, T. N. *Family and kinship: a study of the Pandits of rural Kashmir*. Foreword by J. A. Barnes. xix, 259 pp., front., illus., plates, maps, bibliogr. London: Asia Publishing House, 1966. £2 10s.

At last a book about Indian family and kinship which is not about caste! In this meticulous study Dr Madan holds caste constant, for he is dealing with a single caste community. He also excludes Hindu-Muslim relations and focuses his attention on Pandit family and kinship. His analysis proceeds along the lines of the developmental cycle as worked out by Fortes and his students. It is extremely careful and very clear. Structural, symbolic and cultural aspects are all treated and the whole is enriched with delightful proverbs, twenty-nine of which appear in an appendix. Dr Madan makes the important point that partition is normal even though not approved. Even wage earning in the village studied does not seem to be undermining the joint family.

There are chapters on the history and social organisation of the Kashmiri Pandits and on the village, stressing local organisation. After chapters on the recruitment, economics and partition of the household, there follow chapters on the patrilineage and non-agnatic kin in which we can again see the importance of patterns of settlement. In contrast with many African systems the lineage has virtually no politico-jural functions. An appendix gives brief biographies of Dr Madan's five principal informants, and quotations from some of them in the text can be found by looking up their names in