overview of the common and specific properties these regions present with regard to
temperature, rainfall and natural waterways.

Since this landscape is obviously not empty, he moves thereafter to a systematic analysis of
the local populations, their histories and their social and political organization. He shows how
these are likely to influence not only their distributions within the limits of the region but also
their life styles and notably the articulation between farmers and artisans as well as between
rural residents and city dwellers.

In the third part of the book, which covers about two hundred pages, the author gives a
systematic portrait of the organization of rural communities; the way they live, their modes of
subsistence, the evolution of the relations between subsistence and cashcrops, the changes that
such an evolution has produced with regard to husbandry, and most important, the effect of
such an evolution on the organization of markets.

Against this backdrop, the author is able to retrace the historical development of urban
centres in this southern part of Dahomey and to highlight in a remarkable fashion the specific
traits which distinguish the three phases of urbanization from one another in the region:
precolonial religious and political forces, the growth of the traffic of slaves, and the expansion
of economic exchanges with the Metropole during the colonial era. This particular section of
the book will be of particular interest for the students of urbanization in West Africa. The
author draws upon an incredibly large number of sources to provide not only a series of 'stills'
of each one of the local urban centres as well as on their networks but also a cogent and
fascinating account of the processes of destructuration and restructuration experienced by
these cities and their links.

After having completed this examination of rural and urban structures, the author analyzes
the various forms of exchange which take place between these cities and their hinterlands both
from an historical and contemporary perspective. More specifically, he gives a detailed account
of how the development of these exchanges reflects patterns of socio-economic and cultural
stratification before assessing what has been done to modify the existing modes of organization
of rural and urban communities and their exchanges.

In short, then, this book illustrates the long established French tradition of inter-disciplinary
studies. Geographer by trade, the author wears successively the masks of botanist, anthropologist,
economist, sociologist, political scientist and historian. It is no wonder that I

The organized bibliography of the author counts no less than four hundred and fifty-nine
entries and there is no doubt that he has read and made use of all of them.

REMI CLIGNET


Little known in the world at large except by a small number of Africanists and linguists, Sango
has the distinctioin of being one of Africa's indigenous linguae francae. However, unlike
Swahili, Lingala, Hausa, and Fulani, its range of use is limited to a relatively small area—the
Central African Republic and adjoining areas of the Cameroun and Chad.

Like Lingala, Sango is a pidginized form of a vernacular language, and both of them had, my
current research would suggest, similar histories, being the products of contact situations
where 'pacifying' European forces brought together thousands of Africans who spoke different
languages. (Bouquiaux's explanation of deliberate pidginization on the part of native speakers
of Sango cannot, of course, be proved, and it is more likely that it resulted from incomplete second-language learning.)

The present dictionary is an important contribution to the development of the language, not that there had been no previous lexicographic work on the language, all of which is acknowledged. Although Catholic missionaries were the first to write about Sango, it was Protestants, beginning in the 1920s, who developed literacy in the language, even though that literature was entirely religious. In the 1950s, for example, I found that 70 per cent of the registered Protestants in one remote village north of Bossangoa could read in Sango. (Bouquiaux errs in characterizing Protestant Sango as a western phenomenon, centered around Bossangoa. That was my address in the 1950s but Protestant work began in Bandu territory in the east, with the Inter-Mission Language Committee, some of whose people had been exposed to Zande, Bangala an eastern form of Lingala, and the vernacular Sango-Yakoma language.)

Two orthographies are used in this dictionary—a scientific one, in which all phonemes are represented unambiguously, and what he calls a ‘standard’ one, where tones are not marked and two sets of vowels are differentiated by the use of French diacritics.

This is certainly the most complete Sango dictionary in existence. The one by Charles Taber is based for the most part on the corpus I used for my grammar. Bouquiaux’s is different also in that it provides neologisms for many concepts for which there had been no Sango equivalents. In this work Bouquiaux was assisted by two Central Africans, of whom Diki-Kidiri is a linguist.

This dictionary will be of great aid to all those who work with Central Africans, both for the development of their nation, where Sango is recognized as the ‘langue nationale’, and for the understanding of its cultural heritage.

WILLIAM J. SAMARIN

Interpreters for Nigeria: the Third World and International Public Relations. By MORRIS DAVIS.

Interpreters for Nigeria again highlights the paradox of Third World elites who continually attack imperialism while helping to perpetuate the very structures which keep imperialism intact. Although their political rationale and legitimacy rest on the reality of the processes of decolonization, their political behaviour continues to undermine these processes and proclaim their unreality. The author documents how various Nigerian political elites turned to foreign public relations firms to manipulate not just the home publics where these agencies were located but, far more crucially, the Nigerian public itself. Ironically it was the more ‘modern’, ‘progressive’, southern elites who made fullest use of these clearly neo-colonial devices, and not the northern elites they continually accused of being wards of imperialism. We are told for example that PDA (Patrick Dolan and Associates) exerted crucial influence on the policies of Awolowo and the Action Group, helping to map campaign strategies and improving communications (pp.21–23). By advising on commercial, economic and telecommunications contingency planning prior to secession, External Development Services, another public relations firm employed by the Government of Eastern Nigeria, helped to lay the groundwork for secession (pp.41–44). And after secession was carried out, several other firms, most notoriously the Geneva-based Markpress, helped to prolong the suffering by inflaming rhetoric, poisoning the climate for negotiations, and manipulating a gullible European public brought up on precisely the diet of African barbarism which Markpress and its secessionist patrons served up daily. The author mentions the irony (for supposedly democratic societies) that ‘Biafra’ won the ‘hearts and minds’ of the European people while the political elites, with the exception of France, remained, for the most part, on the Federal side. Inability to explain this ‘irony’ relates to one of the weaknesses of this book, namely that it does not consider the impact of the public relations firms on the African audience, which was exactly the opposite of their impact on the European. The grossly distorted images, manufactured by ‘Biafra’, peddled by Markpress and communicated via dominant Western media, offended and enraged African