

newspapers. It makes a valuable contribution by presenting a part of southern history and of the black experience that has been until now little explored by other scholars.

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**Tarharka. *Black Manhood: The Building of Civilization by the Black Man of the Nile.* (Washington, DC: University Press of America, 1979) xxx, 380 pp., \$13.25.**

In an ambitious effort to document the positive role that the black man has played throughout history, Tarharka has proposed a nontraditional interpretation of that role on the basis of extensive library research. As a result, he calls the credibility of most western scholars into question. Support of his thesis is offered by first reminding the reader that the earth's original man was of Africa and how that man was responsible for initiating human culture and civilization.

In addition, the author asserts that there is ample evidence for altering historical views. Many examples are offered to support his position. A sparse sampling includes observations such as: 1) Herodotus—father of history—described the Troglodyte Ethiopians as “flat-nosed, cave-dwelling Blacks” who not only “lived with snakes [but who] ate them”—an unflattering and insensitive account; 2) The mislabeling of Africans in ways that an authority, such as the anthropologist Paul Bohannan, had to refute; 3) The widespread resistance to acknowledging the “Negroness” of Egypt's native African ethnic strain. Tarharka attributes a major portion of the problem to the “mind-set” of the Anglo-Saxon who finds it difficult to see Negroes in positions that are *not* menial or slave-like.

The book is filled with information which, if it is to be considered carefully, needs to have more systematic attention paid to the organiza-

tion of its contents. As it stands, the collection of references is overwhelming. Then too, the references tend to focus on taking a reaction-oriented position rather than an action-oriented one. It is as if one must offer "new" information from a defensive stance.

A more active approach should be used to challenge the historical interpretations. For instance, information could be presented in a more streamlined form; photographs, maps, and charts would enhance its readability. A series of short monographs might help in this regard, also. Such a project would add to the challenge of the undertaking.

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**Edward A. Tiryakian and Ronald Rogowski, eds. *New Nationalisms of the Developed West; Toward Explanation*. (Boston: Allen and Unwin, 1985) 394 pp., \$35.00.**

Tiryakian and Rogowski have edited a strong and useful collection of nine theoretical and seven comparative articles on nationalism in advanced industrial societies in the West. What is new in the presentations in this work is the systematic comparison of a number of nationalist movements that have been treated hitherto as separate cases. The writers are focusing on nationalism in advanced capitalist economies rather than in developing nations or socialist industrial states, so examples are drawn from Quebec and Western Europe. A great strength of the collection lies in the richness of the analysis produced by contributors drawn from a range of disciplines, including political science, sociology, anthropology and international relations.

Tiryakian's "Introduction" provides an historical and cross-cultural context for current debate in the study of nationalism and gives an overview of the articles in the volume against that backdrop. Each article is followed by a list of cited references. In general, the papers are well-written; a judicious use of terminology maintains precision without sacrificing readable prose.

One significant methodological feature of the work is the emphasis on "recent nationalist movements not of the nation-states but of nations against states." Tiryakian and Nevitte suggest why this is a valuable