

## Book Review

**Socialized Ecological Resources: Ethiopia and its Incessant Regeneration.** Fukui, K., ed., Kyoto: Kyoto University Press, 2005, pp. 380 (in Japanese).

Nine Japanese anthropologists in Ethiopian studies discuss the present management system of ecological resources among the “peripheral” southern Ethiopian societies in historical correlate with the “center” of the Ethiopian State.

The first review, “The Genesis of the ‘Local’ and the Construction of the Modern Ethiopian State” by Yukio Miyawaki and Minako Ishihara, outlines the history of Ethiopia in the 19th and 20th centuries as a process of interaction between the center and the periphery. Societies in southern Ethiopia formed the plural cultural-economic spheres loosely associated with each other through long-distance trading prior to the 19th century. However, these societies were taken into the expanding Ethiopian empire and have been marginalized under the center since the 19th century. Various patterns of marginalization occurred in southern Ethiopia. Here, we consider these excellent papers in four sections.

The first section, “The Various Strategies for Surviving,” contains three chapters. “Cultural Resistance over the Flood Field” by Yukio Miyawaki presents the agricultural strategy of the agropastoral Horr, who sought to minimize the lack of food in the off-season and to maximize the harvest. The elders collectively controlled the flood field to achieve these aims. Miyawaki concludes that such an agricultural strategy was developed in accordance with the Ethiopian taxation system between the 1920s and 1940s. In contrast, “The Secret of the Unripe Sorghum” by Hiroshi Matsuda focuses on the transient agriculture of the agropastoral Muguji along the banks of the Omo River. The Muguji do not store grain and even harvest unripe sorghum for consumption, although the environment of the Muguji is similar to that of the Horr. The Muguji live remote from the center of the Ethiopian State in the gap among nations such as Ethiopia, Sudan, Uganda, and Kenya, amid insecurity and the direct effects of global changes such as the collapse of the Cold War structure, the expansion of the international arms market, and neighboring countries’ civil wars. Matsuda reveals that their transient agriculture is a result of adaptation to the terrible uncertainty of perhaps losing their stored

grain all at once. “The Daily Practice of the Various Types of Crops” by Takeshi Fujimoto focuses on the various types of wheat and barley among the Malo. The richness of their variation is maintained by daily activities such as cooking. However, due to the influence of the cash economy, the Malo are changing the composition of the crops.

The second section, “Strategies for Coexistence with Wild Animals,” has two chapters. “The Future of the ‘Treasury of Wild Animals’” by Ken Masuda is on the subject of the prohibition of hunting by the Ethiopian State. Ethiopian highlanders had exploited the area between the Omo River and the Weir River as a source of ivory since the 19th century. The Banna who resided in this area also had been involved in elephant hunting. Masuda writes that the Banna developed their hunting culture under the influence of the highlanders, who were connected to the international ivory market. He also questions the recent policy for the protection of wild animals that tends to put the responsibility for lowering the number of wild animals on the locals. “Coffee Forest and Chanel N° 5” by Minako Ishihara focuses on the sociopolitical changes surrounding civiculture. A Muslim group undertook civiculture not only for financial gain but also as a religious activity. However, the government targeted this group, introduced a registration system, and promoted a more modern type of civiculture to combat criticism by animal rights activists. Ishihara argues that the intervention of the government was one-sided because the policy was aimed at maintaining civet export while ignoring many other aspects of civiculture.

The third section, “The Strategy for Sustainability of the Changing Forest,” contains two chapters. “Coffee Forest’ as a Social Space” by Keiichiro Matsumura provides diametrical data that the forest area in Gomma has increased since the 1950s, although it is said that Africa and Ethiopia have been confronted with serious deforestation. This coffee forest is characterized by a mild climate. Intense research on the composition of tree species by Matsumura revealed that villagers selected the most useful trees and created rules for the allotment of these resources. The coffee forest provides lumber, firewood, and medicinal herb. The coffee forest has multiple values for the villagers who can thus increase the forest area. “The Strategy of Living in the Forest” by Renya Sato

examines the cause of the migration of the Majangir forest people. Their move was due to not only their shifting cultivation cycle, but also to social incidents such as the death of a magician, slave hunting, raids by neighboring ethnic groups, and interclan retaliation. Sato writes that the Majangir, who have been exposed to constant risk, developed a strategy of escaping to the forest. They began to settle in a collective village during the Dergue regime but are now reviving their escape strategy in the present ethnic-based federalism that has caused more ethnic conflict.

The fourth section, "Social Changes and Reconstruction of the Space," has two chapters. "From Folk Time to Modern State Space" by Gen Tagawa discusses the changes among the age system in the Boran. The well-known age system of the Boran is a social system that keeps order in time. Tagawa points out that the age system has been connected with the local administration since 1991. After the introduction of federalism, ethnic conflict began to increase along the border of the ethnic-based regions. The Boran also caused conflicts with the neighboring Somali groups over water resources. The Boran organized their people by utilizing the age system to purvey money for supporting the bereaved families of the conflict and for purchasing arms. The leaders

of the age system also participated in the development plan for the region. Tagawa concludes that the age system of the Boran is now connecting with the region by subsuming into the end of the Ethiopian State. In "Repeated Conflicts and the Boundary of Ethnicity," Katsuyoshi Fukui, on the basis of his 30 years of research, asserts that the aggressive mentality of the Bodi is rooted in their culture. Because of their cultural identification to cattle, the Bodi attack their neighboring groups. They reconstruct their ethnic boundary by using ecological resources such as land; those who are excluded from land use become "them," and those who share the land become "us." Fukui considers how the ecological resources fuel people to reconstruct themselves as ethnic groups.

In summary, nine contributors interpret the basic relationships in the peripheral areas between people and ecological resources with reference to history, the structure of the global economy, and domestic politics. The rich and varied findings in this book are quite important not only to anthropology, but also to the fields of agriculture, environmental economics, environmental politics, sustainable development, and environmental conservation. It is hoped that this book will be published in English for a larger readership.

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