

Book Review

Imaginations in the Periphery: State Rule and Resistance of the Hor in Southwestern Ethiopia. Yukio Miyawaki, Sekaishiso-sha, 2005. 513 pp.

Over the past few decades, an increasing number of Japanese anthropologists have undertaken field research in southern Ethiopia. Unfortunately, few ethnographic papers have been published in English, although many have been published in Japanese. Furthermore, only a limited number of ethnographic books have been published, even in Japanese (Fukui 1991; Kurimoto 1996; Shinohara 1998).

Yukio Miyawaki's ethnographic *Imaginations in the Periphery: State Rule and Resistance of the Hor in Southwestern Ethiopia* is a recent product of the social anthropological work that has focused on southern peripheral peoples. The Hor, formerly called the Arbore or Erbore, are an agropastoral group living near Chew Bahir (Lake Stephanie).

The book consists of three parts and contains 13 chapters, an index, and a helpful glossary of vernacular terms.

The key word here is *periphery*. The boundary of Ethiopia was determined as a result of military operations by the northern monarchy in the last half of the 19th century. Through this, the peripheral peoples, of whom the Hor are one, have been positioned geographically, politically, and economically as "peripheral".

The introductory chapter, "Constructed Periphery," outlines Miyawaki's theoretical and conceptual frameworks. In this context, the state of being peripheral refers not just to being situated on the geographical fringe and being subject to political-economic exploitation; it also refers to the process of resistance and the function of imagination in that colonized space.

Part I "Spatial Ideology" contains five chapters that analyze Hor social structure and ideology, the latter of which functions to maintain and stabilize the social structure. After providing basic information on Hor ecology and their environment, subsistence economy, clans, and surrounding groups in Chapter 1 "The land of the Hor", Miyawaki describes the indigenous classification system in relation to the environment, the system of Hor agropastoralism, and the politics of resource distribution and administration

in Chapter 2 ("Savannah/Flood Plain Cosmology").

The next three chapters shift the analysis into a more social anthropological perspective. Chapter 3 ("Power, Body, and Space: Patriarchy and Spatial Construction") describes and analyzes the Hor social structure. Miyawaki defines Hor society as one based on a patriarchal ideology with a fundamental basis in the kinship system, age system, norms of gender, spatial composition in the villages, and so on.

Chapter 4 ("Enemies' Blood Is Sweet: Ideology of War and Creation of Outside") outlines inter-ethnic relations and questions the meaning of war for the Hor people according to the vernacular idea that "enemies' blood is sweet". The Hor classify surrounding groups into three categories—(1) enemies whose blood is sweet, (2) impure people who have "hot" blood, and (3) friendly groups with whom the Hor share a peaceful relationship—but Miyawaki points out that even these classifications have changed over time and that war is the process of enacting the symbolic fertility/richness in the Hor community. The analysis of symbolism continues in Chapter 5 ("Blessing and Cursing"), which describes the myth and magical potential of the Hor ritual leader *Karwo*.

Part II "History of Events" includes five chapters that describe Hor experience of the modern Ethiopian state since the 19th century. The chapters are as follows:

Chapter 6 "Ethno-History of Immigration and Hybridization: Around Lake Turkana, 1800–1900"

Chapter 7 "Between Empires: Conflicts and Annexation Into Ethiopia"

Chapter 8 "Collapse of Imperial Rule: Italian Occupation and Changes of Rural Administration, 1897–1935"

Chapter 9 "Amhara Poison: The Power of Middlemen and Interethnic Conflicts, 1941–1974"

Chapter 10 "Enlightenment and Darkness: Revolution and Modernity Among the Hor, 1974–2002"

Although these chapters cover two centuries, Miyawaki does not use a unilinear chronology; rather, he describes history as a series of interactions between the Hor and the state. Through the historical analysis, Miyawaki attempts to clarify the