

Book Reviews

Ethnicity and Conflict in the Horn of Africa. KATSUYOSHI FUKUI and JOHN MARKAKIS, eds., London: James Curry, 1994, pp. xiv+242.

No contemporary concerned with the Horn of Africa can be indifferent to the subject of "ethnicity and conflict". It is no exaggeration to say that the 11 contributors to this volume have boldly challenged one of the most serious and difficult subjects of this area. Until this publication, most information on this subject has been limited to general political trends involving central government, so that we could not obtain enough reports on what had been actually happening to local commoners during and after large scale conflict. We should place a high value on this study, at least in respect of speaking for those commoners, not for the politicians and military officers.

After the incessant conflicts, I suppose that political scientists must have noticed the significance of the cultural factors that sometimes play a great ideological role in political trends. At the same time, anthropologists may have confronted an unfamiliar type of conflict to them, during their field work among the marginal people, that was not caused of those peoples' own accord, but of their involvement in large scale political relationships. This process may have been accelerated by the smuggling of military weaponry and the struggle for relief goods from abroad.

On this point, this study is quite remarkable for collaboration among anthropologists, historians, and political scientists. This collaboration made it possible to extend the scope of the preceding work edited by Fukui and Turton, *Warfare among East African Herders*, (1979), which mainly covers violent conflict among marginal pastoralists of the Horn, to regional movements, and to the movement for independence from the state. Consequently, Fukui and Markakis have divided this volume into three parts, according to the scale of the conflict: "Conflict on the Margin", "Caught in the Middle", and "Conflict at the Centre".

Maybe to avoid fruitless argument on the definition of ethnicity, contributors are not so eager to start by defining it. The following comment of Turton represents their position well:

An ethnic group, in other words, is not a group because of ethnicity but because its members engage in common action and share common interests (p. 17).

Although the purposes of the contributors are manifold, and their conclusions vary, in the introduction to this volume, the editors mention that there are two main purposes to this work. One is to delve into the motivation of those who engage in social conflict. Another is to pursue the impact of violent conflict on social and cultural institutions, and values (p. 3).

On the first theme, Markakis clearly provides the general framework for the analysis in the last chapter. He takes notice of the fact that in conditions of great scarcity of natural and social resources, people incline to compete for them, and that the state plays a great role in controlling the allocation of such resources. For that reason, "dissident groups seek to restructure the state in order to gain access to its power, or, failing that, to gain autonomy or independence" (p. 217). I would like to recommend aid organizers and development experts to examine this framework, because they concern themselves with bringing a great deal of "scarce resources" into this area. Accordingly, under the veil of "ethnicity", readers will be able to find out that more essential factors,—environment, territory, demography, technology, and political economy—are linked to the motivation of conflict. An example of the competition for social resources in South-eastern Sudan is accounted by Kurimoto. He compares the Pari with the Lotuho and the Lopit. One extreme is the Lotuho, who have obtained more educational chances, and occupied more senior posts in the government than the Pari. Another extreme is the Lopit, who have had less education and were more marginalized in the regional power structure than the Pari. The Lotuho and the Lopit, both of whom were reluctant to join the SPLA, contrast sharply with "the Pari, whose position in the region is located in the middle of these two extremes, joined the SPLA in large numbers" (p. 109).

However, these essential motivations never go without the thick veil of cultural ideology as "tribal" and "ethnic" identity. The rich details in this book illustrate how this ideology, creating an imaginary unity, concealed and

assimilated the various characters of the local people under the colonial and post-colonial settings. Actually, people of the Horn have been keeping relationships which overlap each other and cut across the tribal and ethnic borderlines. People have easily shifted from one tribe to another. The most typical cases are shown by Turton, Fukui, and Matsuda. They describe how the peoples of South-western Ethiopia have been in the process of incessant genesis, extinction, fission, and assimilation. The editors suggest that the coalescence which gives rise to tribal and ethnic identities occurred as a response to novel pressures in a changed environment, in which basic units—clans, lineages, villages—could not cope. This socio-cultural adaptation to the new circumstances after the conflict is the second theme of this work. To deepen this theme, the present ethnic situation should be carefully examined in the context of modern history. Among the contributors, Lamphear and Kurita typically practice such an historical approach.

Allen shows one of the most ironical cases. The Acholi and the Madi, both inhabiting the Sudan-Uganda borderland, have been keeping non-“tribal” identities. Among them, “an assertion of ‘tribal’ cohesiveness may now be viewed as something ‘progressive’, in much the same way as formal education, cash cropping, speaking English, going to the health centre and reading the Bible” (p. 134).

Baxter also suggests that the Oromo, whose language is spoken by 20 million people, demonstrate much diversity in culture, way of life, and religion, and that the creation of a pan-Oromo consciousness can be seen as a consequence of the colonial experience. In spite of this, Oromo intellectuals have been intensely concerned to establish the autonomy, distinctive values, and intrinsic worth of traditional Oromo culture, as part of the creation of a national identity (p. 171).

The incorrect image of a uniform ethnicity, which was imposed from outside, may happen to lead to tragic consequences for many smaller and previously quite neutral populations lying on the conflict’s front-line. James reports such a case for the Uduk on the Sudan-Ethiopia border. The Sudanese garrison attacked them, taking the view that the church was behind the people’s involvement with the guerrillas, while in fact they went to the church to signal their continuing loyalty to the authorities.

From the viewpoint of contributors, the vogue of socialism among the regional, ethnic, and clan movements in the Horn can also be reconsidered. Mohamed discerns that socialist ideas of the SPLM do not substitute for the traditional values of the Dinka. Markakis also

illuminates the fact that socialism was used to endow the parochial cause of the movements with universal attributes.

As is briefly shown above, the fruitful results of this work will lead readers to recognize how innumerable social dramas are submerged in a simple label of “ethnic conflict”. It can be said that the contributors have succeeded not only in analyzing the real motivation of the conflict, but also in illuminating the ideological role of ethnicity.

However, this work should be seen as only a first step to approaching the knotty problem of incessant conflicts in the Horn. It seems to me that Allen may show a sign of the next step, when he asserts:

Showing that ‘tribal’ identities are the product of historical processes is surely helpful. It does not make them go away. People kill each other because of them. It is no use maintaining that they should not do so because their mutual antagonism is not really traditional behavior (p. 125).

Actually in the contemporary context of the Horn of Africa, it is becoming quite difficult if not meaningless to differentiate the traditional from the modern, and Mohamed makes the following remark:

Consequently, the transition from tribal to modern warfare cannot be seen as a dichotomy between the simple-traditional and complex-modern type of conflicts (p. 199).

Therefore it is not so significant to indicate negatively that the traditional proves to be the modern product. And the reverse is also true: the modern proves to be the traditional product. What is required for African study today is to discard the dichotomy of the modern versus the traditional (cf. Ohta 1993: 4), and to contrive novel methods to grasp the conjunctures positively. From this viewpoint, the “network approach”, as Schlee suggests (among the contributors, Turton and Allen quote from the same part of his article) may be worth while practicing.

Might it not be better to start with a radical application of the concept ‘network’ than from established social units? (Schlee 1985: 33)

Anyway, in this way this volume urges us to realize keenly that we need more radical reconsideration of conflict studies of the Horn. We should accept this book not only as a rewarding outcome, but also as a guideline for forthcoming African study.

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SHIN-YA KONAKA

University of Shizuoka

Nuer Prophets: A History of Prophecy from the Upper Nile in the Nineteenth and Twentieth Centuries. DOUGLAS H. JOHNSON, Oxford: Clarendon Press (Oxford Studies in Social and Cultural Anthropology), 1994, pp. xx + 407.

The Nuer are one of the most well-known peoples among social anthropologists and Africanists through the trilogy by Evans-Prichard and many later reanalyses based on E-P's works. It is, however, also well-known that E-P's field research was done under politically trying times, so that his Nuer studies are, although his magnum opus, not as complete as his Zande studies. Many of the secondary studies such as those by T. O. Beidelman or T. E. Evans lack careful assessment of the historical background of E-P's works. Historical sources such as administrative documents of the Anglo-Egyptian Sudan government (e.g. reports by P. Coriat) are also seldom consulted by them, although these data contain useful information in spite of their Western prejudice against "pagan tribes". On the other hand historians tend to depend too heavily on such material. It is often implicitly assumed by them that official sources are essentially correct though they contain many misconceptions of Nuer customs and values.

Meticulously cross-checking various historical sources, ethnographies, and interviews with numerous Nuers and Dinkas from his own field research, Douglas Johnson gives us a completely new and insightful account of the history of Nuer prophets and prophecy. It covers not only the late 19th and early 20th century, but also the present day situation of the Sudan civil war in Part Three, in which the reminiscences and reinterpretations (or inventions) of old prophecies derived from the Nuer quest for peace are discussed. This will give some invaluable insights on the study of social memory or "how societies remember".

Johnson also attacks traditional stereotyped

views of Nuer society and Nuer prophets. E-P and others (e.g. M. Sahlins and J. Buxton) gave us the image of the Nuer as the military-minded invaders and the Dinka as the perpetual victims. Johnson convincingly demonstrates that historical documents and peoples' traditions do not testify to this image. Particularly in eastern Nuerland, a Dinka is not someone to raid but one to have a relationship with. Besides, the prime motivation of Nuer migrations and feuds is not passion or love for warfare, but the overpopulation of usable land as a result of frequent flooding. The Nuer secured land for their settlement not so much by war as by marriage and adoption. There is no doubt the Nuer sometimes attacked the Dinka, but it is also true that they intermarried and merged together peacefully. After various eastward Nuer migrations, some of the Dinka were incorporated into the dominant lineages of the Nuer. This gave the Nuer legitimacy as *diel* (original settlers). One view among anthropologists who claim the new concept of ethnosystem as useful for understanding inter-ethnic relations classifies such relations *either* as hostile *or* as friendly. Johnson's analysis tells us that such an idea is too naive.

E-P writes on Nuer prophets that their main function was to direct cattle raids on the Dinka and to fight against the various foreigners who troubled the Nuer from northern Sudan. "Nuer prophets are chiefly regarded as the medium through which God gives orders to fight and victory" (*Nuer Religion*, p. 45, see also p. 308, *The Nuer*, p. 188). He also confesses, however, that owing to the action taken against the prophets by the government he had no opportunity to get to know any of them well enough to reach an understanding of their mentality: "when I began my studies Gwek, the leading prophet, had already been shot; Dwali, the next most prominent was in prison; so also was the well-known prophet Car (I declined the administration's offer that I might visit them in prison); and the influential prophet Buom was banished in the course of them" (*Nuer Religion*, p. 305, n. 1). In Part Two, Johnson reconstructs the lives and activities of various Nuer prophets whom E-P could not meet. Through these detailed biographies, Johnson argues that the emphasis on the role of crisis in the evolution of prophecy and on the political role of prophets is based on a lack of deep knowledge of Nuer history, and will distort the picture of Nuer cosmology, that Nuer prophets were more peace-makers and mediators than war leaders, and that there were great differences between the Eastern Nuer and the Western Nuer in the manifestations of prophets.

The most stimulating aspect of this book is the analysis of the relation between the Sudan government and the Nuer in the "colonial context". It is persuasively argued that the administrative control of the Sudan government during the 1920s vacillated between civilian and military control (the most notorious of the advocates of military force was C. A. Willis, who troubled E-P); that the momentum of the military imperative was caused by the threat of religious uprising organized by prophets; that prophets were regarded as the cause of the absence of any obvious executive figure among the Nuer and as the illegitimate usurpers of a hierarchy of secular chiefs which was invented by the government; and that any hostility between the Nuer prophets and the government was generated from within the structure of the Sudan government itself. The appearance of E-P in Nuerland and the role of his ethnographical papers are also considered in this context: E-P's presentation of the Nuer prophets as confronting the great empire of their days in their time of crisis (this was based on W. Robertson-Smith's model of Israeli prophets), unwittingly, not only reinforced the administration's view that the appearance of prophets had little to do with the traditional values of the Nuer, but also the later historians' descriptions of prophets as emergency leaders or organizers of resistance, which should be called not so much history as mythology. This kind of argument has seldom been proposed before except by Johnson himself. It will become a model for further study on the relation between European colonial governments, 'native' people and anthropologists in Africa.

No one will be able to keep a traditional image of the Nuer after the publication of *Nuer Prophets*. I am convinced it will soon become a classic and a must for social anthropology and African studies. As John Davis suggests in the forward, this seems the most successful attempt yet to marry anthropology and history. There is, however, a pitfall to this marriage.

J. P. Vernant writes; "the Greeks of the archaic and classical periods have, of course, an experience of their ego and their person, just as they have of their bodies, but that experience is organized differently from our own. The ego is neither bounded nor unified; it is an open field of multiple forces —. Most important, this experience is turned outside, not inward. Individuals seek and find themselves in others, in those mirrors reflecting their image, each of which is *alter ego* for them" (*Mortals and Immortals*, Princeton University Press, 1991, p. 327). Ancient Greek experience of self is very close to that of the Dinka, which Godfrey Lienhardt beautifully and lucidly describes. Lienhardt

suggests that Dinka personhood or self cannot be understood without referring to Divinity or divinities (*Divinity and Experience*). His analysis seems also true for the Nuer. In the many detailed biographies of Nuer prophets by Johnson, however, each individual is treated as a subject that has self-consciousness, and can take action according to his own ambition, reason and will. This kind of individual is rather a Westernized individual, although they were possessed by divinities, and far from the kind Lienhardt depicts. "It was by such widespread application of his divinity to individual and personal problems that Ngundeng established and maintained his claim to spiritual primacy both within and beyond Lou society" (p. 87). In this regard, I can hardly say that *Nuer Prophets* gives us a new insight alternative to those of E-P and Lienhardt. He should have taken into account historical change, or "linguistic parallax" (R. G. Lienhardt), of experience and of the notion of self. I hope a sequel will address this issue.

To those who have interest in the relation between the Sudan Government and the Nuer during the 1920s and 30s, *Governing the Nuer: Documents by Percy Coriat on Nuer History and Ethnography, 1922-1931* (JASO occasional papers no. 9, Oxford, 1993), edited with introduction and notes by Douglas H. Johnson, is also very useful.

AKIRA DEGUCHI
Shimane University

Mahdism Described in Texts: Sudanese "Nativistic Movement" from an Anthropological Perspective. KAZUO OHTSUKA, Tokyo: The Middle East in the Muslim World No. 3, University of Tokyo Press, 1995, pp. iv+255 (in Japanese).

How to tackle Islam from an anthropological perspective, has been a topic of heated discussion since the 1970s. Islam itself, as a multifaceted religion arguably referable to in a wide range of contexts, theological, sociological or architectural, opens ground for interdisciplinary discussion. Kazuo Ohtsuka is one of the pioneer anthropologists in the Japanese anthropological scene actively committing himself to the crucial problem of Islam. His *Islam as the other culture* (1989) has become a standard reader for any Japanese student of anthropology conducting his or her field research in the Muslim world.

Mahdism is, at once, a theological concept of the belief in the advent of a Muslim saviour, namely the Mahdi, and a political stance sup-

porting the belief that gave rise to an anti-colonial movement at the end of the nineteenth century. As the title of the book denotes, *Mahdism Described in Texts* subjects various types of written material related to Mahdism in Sudan to textual analysis.

First, a comparison of historiographical texts written from diverse viewpoints reveals that the terminology utilized in *The White Nile* (1960) written by an Australian journalist, Alan Moorehead, and its Japanese translation originally published in 1963, is highly problematic. Terms such as 'Mohammedanism' and 'dervish', and the emphasis laid on sensuality and brutality as characteristics of the Mahdi are criticized as 'Orientalistic' in Said's sense. Nowadays becoming a cliché remark among social scientists, the author tacitly appeals to the reader to be both critical and attentive to hegemonic power relations hidden between the lines.

Secondly, Ohtsuka examines the present state of a 'Mahdist' village based on his own ethnographical data, placing the small community in the political economic context of the post-colonial state of Sudan. In a literate society like Mahmudab, written texts are utilized and referred to in various contexts in village life. Ohtsuka reveals that the written texts are recognized to have a certain degree of normative force and authority, a prominent result of modern education. Although starting as a branch of social science dealing with non-literate, or 'primitive' societies, the author states that anthropology is and should be confronted with new questions, including literacy, modern education and publishing.

Thirdly, Ohtsuka re-examines the theoretical framework in which the Mahdist movement had been conceptualized in classical anthropological texts. Here, a comparison of the Mahdist movement with the Wahhabi movement is made. Although both movements share many common traits and theological background, only the former had not evaded being categorized under the analytical terms 'nativistic', 'revitalization' or 'millenarian'. Why? Ohtsuka argues that the Mahdist movement had been conceived as a sporadic event that broke out in order to counteract the 'civilizing' process accompanied by 'secularization', thus ending in 'failure'. The 'primitiveness' and the assessment of the movement as 'failure' were supposed to provide ground for anthropological analysis. On the other hand, the Wahhabi movement, as an incentive to an ongoing worldwide movement called Islamic fundamentalist or reformist movement, has provided analytical material mainly for historians in theology and politics.

The religious revivalist movement witnessed in the Muslim, Christian and Judaic worlds since the 1970s has proven false the assumption that 'civilization' inevitably entails 'secularization'. The aim of these movements is to revive an ahistorical idealistic 'past'. Ohtsuka notes a similarity with the so-called Islamic radical revivalists, nationalists and militant religious fundamentalists in their advocacy of an 'essentialist' or 'hard' apprehension of their own culture or religion. In a recent trend in anthropology, hitherto retaining 'cultural relativism' as its basic theory, a more flexible way of perceiving culture has come to the fore. Such a flexible or 'soft' perception of culture does not premise an ahistorical, unchangeable and inherent culture but leaves the borders of cultures arguable to the extent that some 'cultures' can be conceived of as 'invented' in a historical past. Ohtsuka's opinion is that the duty of social scientists is to investigate the dynamism underlying the alternative perceptions ('hard' and 'soft') of a culture with reference to historical and social situations.

The argument evolved in this book is consonant with the recent trend in anthropology that focuses on culture and power relations. Said, Hobsbaum and Marcus & Fischer's arguments are explicitly introduced along with his own ethnographical data. However, his discussion is addressed not only to students of anthropology but also to a wider audience. The multifaceted aspect of Mahdism, and the multiplicity of the material utilized make the book inviting for both non-specialists and scholars of the social sciences. Nevertheless, the enforced conciseness of the book (under publishing policies), seems to have hampered his argument from having its full swing. For example, although comparison of historiographical texts is an intriguing issue in itself, the argument is diminished to a criticism of 'Orientalist (for *The White Nile*)' and 'Orientalo-Occidental (for the Japanese translation)' terminology. 'Islamic network' is another insightful perspective, but somehow he fails to seek the 'Mahdist network' inside post-colonial Sudan, the existence of which is implied in the validity of the 'Mahdist booklets' and 'Mahdist tents' opened for holiday gatherings. Thus, he leaves us with the question of 'how to deal with historiographical material and written texts found in the field' open ended for further discussion.

MINAKO ISHIHARA
University of Tokyo

The Japanese Who Went over to Africa. SUMIO AOKI, Tokyo: Jiji Tsushinsha, 1993, pp. vii + 274 (in Japanese).

This is one of the few books which describes the movements of Japanese who went over to Africa in the *Meiji* period (1868–1912), the era of early Japanese modernization immediately after the removal of an almost 230 year national isolation policy, and the following *Taisho* period (1912–1926).

Until recently Japan-Africa relation studies rarely received much attention in Japan. This may partly reflect the fact that Japan, after opening the country, had much less political or economic relation with Africa than with Western countries. It is, however, a misunderstanding to think that it is only recently that Japanese have gone to Africa on business and the like. Some Japanese went over to Africa as soon as the national isolation policy was over, though the number was not large. They sometimes had to face bitterness such as racism, as consular protection for Japanese residents had not been fully provided in Africa. Many of those Japanese who struggled to survive in the distant continent are no more in people's memory, and there were also many Japanese women, who were generally despised due to the nature of their occupation. Sumio Aoki, the author of this book, describes them with respect and sympathy, in the light of his energetic hunt for old books and records, and also interviews with the persons concerned.

The book consists of an introductory chapter, 'Japanese and Africa in the *Meiji* Period', followed by three main chapters, namely, Ch. 1 Naokichi Nakamura, the forgotten world traveler without money, Ch. 2 The Japanese merchants who put down roots in Africa, and Ch. 3 '*Karayuki-san*' (a euphemism for Japanese prostitutes who worked abroad mainly in the *Meiji* and *Taisho* periods) in Africa.

Ch. 1, which occupies almost half the book, presents the eventful life of Naokichi Nakamura, the world traveler without money who travelled through five continents, namely North and South America, Asia, Europe, and Africa, from the *fin de siècle* to early in this century. Nakamura also published 'Records on Explorations in the Five Continents' (5 vols.), 'one of which portrays vision of Africa of those days through the eyes of the Japanese traveler, and records the doings of some early Japanese living in the continent. But Nakamura passed away in obscurity and has been completely forgotten. A hatter from a small town in Aichi Prefecture, he was not so good at languages, nor was he a rich man. Without anything to de-

pend on except for a letter of introduction written by a member of the House of Peers, Nakamura went on his reckless journey with extraordinary passion and a personality that fascinated anyone he met.

The costume of rickshaw operators, like a buffalo equipped with two horns, surprised Nakamura in Durban, South Africa. He observed the life-style of Africans employed by Whites in the town, and he also noted down some fragments of their marriage customs. The world traveler, of course, did not overlook the cruel racism, but alleged that it would never last forever because "vicissitudes are the necessary reason." At the East African coastal cities and on the island of Zanzibar he mentioned some Japanese who lived as photographers, cooks, and prostitutes. He claimed also that he ventured to hunt for hippopotami on a lake, about 60 miles from Mombasa. This was the first big game hunt or 'safari' in Africa by a Japanese if his story is true.

Nakamura's books were attractive as they were collaborations with a popular adventure-writer. But he died with people continuing to regard him as an untrustworthy liar, for his books were much exaggerated or dramatized, probably by the coauthor. Aoki, however, scrupulously traces Nakamura's journey, and reappreciates him as an 'ordinary traveler' as well as one of the earliest internationally-minded pioneers of Modern Japan who boldly and fearlessly met many famed persons or politicians of the world, such as the family of a sultan in Indonesia, a sultan and Foreign Minister of Persia, an undersecretary of the Colonial Office of Cape Colony, the Interior Minister of Romania, mayors of major cities along the West Coast of the US., the President and Military Minister of Costa Rica, the President of Columbia, the President of Ecuador, and so on. Nakamura collected their autographs when he met them, and the collection assures a part of the truth of his journey.

Ch. 2 reconstructs the lives of some Japanese merchants, namely Komahei Furuya of Cape Town, Iwasaki and Ogawa of Durban, and Denzo Akazaki of Madagascar. They had to struggle in circumstances of racism that affected not only Africans but also Japanese. Particularly, the entire life (from childhood up to his last moment in the *Kanto* Earthquake Disaster of 1923) of Furuya, who was once known as 'the great merchant of Cape Town', is scrupulously reconstructed. Though he faced difficulties in many ways because of a lack of sufficient protection for Japanese residents, his business was successful on the whole, and he used to ungrudgingly receive Japanese visitors. Nakamura, the world traveler, was also receiv-

ed warmly by Furuya, Iwasaki, and Ogawa when he visited South Africa.

Ch. 3 focuses on the Japanese prostitutes of the *Meiji* and *Taisho* periods, who lived through hard times in Africa. Most of them were sold off owing to the deplorable circumstances of their families, and afterwards they found new markets for themselves in a few cities of South Africa, Beira in Mozambique, Zanzibar, Mombasa, and Mauritius. Some found their way even to Nairobi, a newly constructed inland colonial town. Some sent money home from distant and unfamiliar lands despite the hardship they must have suffered because of the nature of their occupation. The author, who minutely investigated their whereabouts, seems moved by their toughness and extends sympathy to them. Needless to say, the description of this chapter is free from contempt or prurience.

One may feel that this book fails to consider the relevance of the author's finding for Japan-Africa relation studies in general. But of course the author is not unaware of this. I guess he rather moderates his language from first to last. Indeed, he defines himself as 'an amateur of African Studies' in the postscript. Therefore, probably, this book should not be criticized as a so-called academic historical study. But, even so, this does not lower its value at all. The significance is that this book has earnestly considered matters that have long been overlooked, for they could hardly find their proper place in authoritative history. We should notice that the whole book is asking a keen question; are the Japan-Africa relation studies trustworthy when they lack detailed research on the early Japanese who struggled to live in Africa?

There may be another question. Possibly many Japanese Africanists in various fields are not very conscious of the history of the relation between the object and their own country, as compared with other Japanese researchers whose object is Asian countries which the Japanese Empire once colonized and ruled. This book may also have something to appeal to many Japanese Africanists on that point.

Aoki is the Director of the Third Experts Assignment Division, Experts Assignment Department, Japan International Cooperation Agency (JICA), Tokyo. He was Deputy Resident Representative of JICA, Nairobi, Kenya, when he published this book.

SHIGEO KIKUCHI
Tokyo Metropolitan University

Faunal Change of Late Miocene Africa and Eurasia: Mammalian Fauna from the Namurungule Formation, Samburu Hills,

Northern Kenya. HIDEO NAKAYA, African Study Monographs, Supplementary Issue No. 20, 1994, pp. 112.

Africa is the birthplace of Mankind—palaeoanthropologists think so. In 1924, Raymond Dart, then a young anatomy professor at the University of Witwatersrand, South Africa, discovered the fossilized juvenile skull of a chimpanzee-like creature from a block of breccia sent to him from a limestone mine at Taung in the Bechuanaland Protectorate. The fossil looked like an ape in general appearance, but Dart's trained eyes detected its human-like features. The fossil skull was, Dart considered, a human ancestor, rather than an ape, though somehow he gave it the scientific name *Australopithecus africanus* or "southern ape of Africa". To the general public, it is more famous as the "Taung child". Since the discovery of the Taung child, palaeoanthropologists have obtained a number of human fossils from South and East Africa. Readers will remember the recent news of the oldest human ancestor, *Ardipithecus ramidus*, from Ethiopia, dated to 4.4 million years ago.

In addition to the human fossils, palaeoanthropologists have discovered hundreds of fossil specimens of primitive apes from the earlier part of Miocene (ca. 23 to 14 million years ago) in East Africa. However, there exists a huge gap of nearly ten million years between the australopithecines and the Miocene fossil apes. During this period, few fossil apes have been found in Africa. One of the few exceptions and very important is the single maxillary specimen of a large ape, nicknamed the "Samburu Hominoid", from ca. 9 million years ago. It was discovered in 1982 by the Japan-Kenya Joint Project in the Samburu Hills, an arid, hilly area in northern Kenya.

Hideo Nakaya is a palaeontologist on the Japan-Kenya Joint Project, who has joined in field research at the Samburu Hills for years. The Samburu Hills, approximately 350 km north of Nairobi, is the east bank of the Suguta Valley which forms a part of the Eastern Rift System. In this area, the Precambrian basement is unconformably overlain by Miocene sediments. Fossils were obtained from the Aka Aiteputh, Namurungule and Kongia Formations. Nakaya has studied the vertebrate fossils of this area, mainly those from the Namurungule Formation, where the Samburu Hominoid was discovered.

In *Faunal Change of Late Miocene Africa and Eurasia*, he has provided the faunal list of the Namurungule Formation as well as those of the Aka Aiteputh and Kongia Formations. In addition, he has listed from the literature the faunal

assemblages of the several famous Afro-Eurasian fossil localities of the middle to late Miocene (Astaracian to Turolian). These localities are classified into five areas (Sub-Saharan Africa, North Africa, West & Central Europe, Sub-Parathetys, Siwaliks and North China). Nakaya has analyzed the mammalian faunal resemblances between these localities. Dendrograms derived from a cluster analysis based on Simpson's Index and Minkowsky's Distance are provided.

His purpose is to examine the faunal resemblance between Sub-Saharan Africa and Siwaliks, previously suggested by other authors on the basis of fragmentary remains from the middle to late Miocene of Sub-Saharan Africa. The newly discovered, rich vertebrate fossils from the Samburu Hills enable him to compare the Sub-Saharan middle to late Miocene faunas with other Afro-Eurasian Miocene faunas with more certainty than previous authors. Nakaya concludes that based on the new evidence, the Sub-Saharan fauna is more similar to the North African, West & Central European and Sub-Parathetysian faunas than to the Siwalik fauna.

He has also analyzed the faunal change of Sub-Saharan Africa during the Miocene, by examining the first and last appearances of the mammalian species, and by calculating the half-life and mean longevity of the faunas. The result shows a faunal turnover in the middle Miocene of Sub-Saharan Africa. Nakaya suggests that the faunal turnover indicates some palaeoenvironmental change in the middle Miocene.

Nakaya's results and conclusions are interesting. The analysis of the Namurungule fauna is important in relation to hominoid evolution, because of the presence of the Samburu Hominoid in this fauna. The many faunal lists in his paper will be useful to readers. There is a large appendix at the end. It lists up all the mammalian taxa in the paper, and the presence or absence of each taxon at each locality is indicated. Referring to the appendix, readers can easily find out what taxa were found in which locality.

However, readers must be cautious when they refer to the faunal lists in the paper. Unfortunately, some faunal lists are based on older literature so that taxonomic names might have been revised or new species might have been added in more recent studies. This is especially the case in fossil primate taxonomy, where new discoveries of fossils and taxonomic revisions have been made in recent years. It is also regrettable that proofreading seems not to have been thorough. There are not a few editorial mistakes. For example, *Komba minor* and *K.*

robustus from the East African fossil localities are prosimian primates, but in Nakaya's faunal lists, they are positioned at the end of the Insectivora (pp. 50, 54, 57). This seems to be a careless mistake, because just after the *Komba* species the primate fauna begins. In another case, a creodont, *Anasinopa leakeyi*, appears as if it were a primate in the faunal list of Maboko (p. 60), because the order name Carnivora is missing before the species name. In some parts, the texts seem to have been wrongly pasted during editorial work with a word-processor.

In spite of these careless mistakes, Nakaya's work is recommended to readers who are interested in the evolutionary history of Afro-Eurasian mammals, especially that of apes and humans. Recent biomolecular evidence suggests that the lineages of the living apes and humans emerged during the middle to late Miocene, but fossil evidence of this age is quite rare in Africa. *Faunal Change of Late Miocene Africa and Eurasia* contributes much to understanding the palaeontological background of this important age, when our distant ancestors left their African ape cousins on the way toward humanity.

YUTAKA KUNIMATSU
Kyoto University

The Arabic Dialect of Qift (Upper Egypt), Grammar and Classified Vocabulary.
TETSUO NISHIO, Tokyo: ILCAA, Tokyo University of Foreign Studies, 1994, pp. 332.

This book contains a grammatical sketch and a vocabulary of the Arabic dialect of Qift. The language is spoken by the Qift or Qiftiyūn (pl.), expert archeological excavators, who live near the city of Qift. They are famous as skillful workers in archeological excavations in Egypt. The city of Qift is located on the east bank of the Nile river in Upper Egypt, or the southern part of Egypt (al-ṣaʿīd al-ʿaṣṣā). The Nile river turns to the east at the city of Qift, and this town is located closer to the Red Sea than any other town along the Nile river.

Khalafallah (1969) classified the Ṣaʿīdi Egyptian Arabic dialects into two dialectal groups, namely, the Northern Ṣaʿīdi and the Southern Ṣaʿīdi. The Arabic dialect of Qift belongs to the Southern Ṣaʿīdi. In addition to the geographical classification, Khalafallah (1969) proposed that the Ṣaʿīdi Egyptian Arabic dialects are divided into two linguistic subgroups which intersect the two dialectal groups. Khalafallah considered that the linguistic subgroups are social variants.

The author collected data in field research from November, 1990 to January, 1991, from December, 1991 to January, 1992, and from December, 1993 to January, 1994. In collecting the data, he interviewed three informants. Among the subgroups of social variants proposed by Khalafallah (1969), the youngest informant speaks the Group 2 variant and the other two informants speak the Group 1 variant. It is not easy to understand how speakers belonging to the same social stratum speak variants of different social variant subgroups. The author considers that the two linguistic subgroups are social variants as well as geographical variants, but he does not give a sufficient explanation for the complicated linguistic situation in the Arabic dialect of Qift.

As the author notes, the city of Qift was historically located at an important commercial

center of the trade route between the parts of the Nile river and the Red Sea. The people of Qift were archeological experts who worked at historical sites all over Egypt. The complicated linguistic situation of the Arabic dialect of Qift reflects the unique circumstances in which the speakers lived. This book gives a hint to examine the geographically and socially complicated linguistic situation in Arabic speaking societies.

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OSAMU HIEDA

Osaka University of Foreign Studies