

workers and local people from a nearby village organized a *ngoma* party for us. They ate, danced and drank to celebrate Nishida's arrival. The local people and the Japanese researchers became very excited when Professor Tambila, one of their own, joined the dance and moved about with incredible agility, singing the songs they thought he did not know.



Nishida's concern was not confined to chimpanzees and the threat to their forest habitat. He was very much concerned with the poverty of the local communities living around the Park. He and I therefore thought we could make a small gesture to the local people to indicate that we understood their plight. So in 2000 we decided to build a primary school in one of the neighbouring villages called Katumbi on the shores of Lake Tanganyika. Funds were donated by well-wishers and friends of Mahale in Japan as well as by the Government of Japan. Construction by the villagers themselves started in January 2001 and was completed in May 2002 at a cost of US dollars 32,757. A proposal has now been put forward to add a secondary school and name it **Professor Toshisada Nishida School**. He once confided in me and said: "You know Kayumbo; in Mahale there is so much to do so few of us to do it, and so little time to do it"

Having worked in Tanzania for more than forty years, Nishida was not worried by the occasional inaccurate reporting of some local newspapers on Mahale, so long as the bounds of good taste and scientific probity were not overstepped.

## Nishida-san and Tongwe

*Makoto Kakeya*

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In 2011, the year we have suffered an unprecedented earthquake, a tsunami, and an accident at a nuclear power plant, we have lost Nishida-san. He was always concerned about the ongoing destruction of nature and devoted himself to the protection of the great apes. The loss of nature has coincided with an increase in the number of nuclear power plants. I recall the safari when I first visited the Tongwe villages with the late Professor Itani and Nishida-san in 1971; I now think that this time marked the turning point for these changes. At that time, Itani-san was 45,

Nishida-san was 30, and I was 26 years old. Forty years after that, Japan's practices to achieve modern civilization have finally led to undermine the life and mind of the Japanese, and Nishida-san passed away.

In 1971, we conducted two safari surveys together. In the first journey, we climbed Mt. Sisaga, one of the main peaks at Mahale, and made a survey of the villages near the Nyenda Plateau in the south-western part of the Tongwe Land. In the second one, we headed to the Mibanga Village to the east of the innermost Nkungwe Bay through the Lwegele River. I remained at the Mibanga Village to continue my research on the nearby villages. Meanwhile, Itani-san and Nishida-san moved further east to Mt. Ipumba and visited the Busungwe Village where people subsisted by hunting large animals. After their visit they enthusiastically related tales about Busungwe, which was really representative of the life of Tongwe people in the depth of the wilderness (which I confirmed myself in a later visit). We experienced many things and unforgettable moments during these safaris. In the first one, we followed the policy of Itani-san who loved to walk at a swinging trot, with minimal food and equipment. In the second safari, Nishida-san was in charge of food. Perhaps because the safari was longer and with more people, he brought along sufficient food, including two chickens. Although Itani-san teased Nishida-san about his "luxurism" compared to his own "minimalism," this may have been the Nishida-style not to trouble inland people about food.

Itani-san and Nishida-san's contrast was also seen in their Swahili language. Itani-san freely used his proper, but not so rich, vocabulary and was a joy to hear. Nishida-san, on the other hand, with his long experience in Tanzania and linguistic talent, spoke fluent Swahili and collected accurate and quantitative information.

I am now keenly aware that I managed to complete my study of the Tongwe people only because of the tutelage of these two quite different individuals. The Tongwe people have supported chimpanzee research and have given us tremendous folk knowledge about the animals and plants at Mahale. As the research went on, we step-by-step gained knowledge about the everyday wisdom, culture, and society of the Tongwe, who lived adaptively in the midst of the wilderness. We have become fascinated by these people and our respect for them became deeper and deeper. It was this sense of respect that bonded the three of us.

Recalling these 40 years, I would like to express my heartfelt condolences to the spirit of Nishida-san.

(English translation by Michio Nakamura)

## Short Tribute

*Christophe Boesch*

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It is with great sadness that I have learned about Professor Toshisada Nishida's death. This announcement brings me back to 1999 when I was with him in the Mahale Mountains comparing the hunting behavior of the chimpanzees with those of the Tai chimpanzees. We stayed for 2 months together in the field and he was kind enough to allow me to share his meals in the evenings. But what made these moments so special were the dis-