

BOOK REVIEW

Institute for the Study of Language and Cultures of Asia and Africa, Tokyo University for Foreign Studies (ed.)

“AHURIKA SHAKAI NO KEISEI TO TENKAI”

(Urbans-Rural Relations in Africa)

456 p. 1980, Dohosha, Kyoto, 5,100 yen.

1. This book, edited as a report of a long-term research project for Africa, contains 13 papers written by 15 authors. Needless to say, this book would show a level of achievement of African studies in Japan, particularly in the sector of social studies. The chief editor of the book, Professor Morimichi Tomikawa, is one of the pioneers of African studies in this country, and his methodology, his interests and attitudes toward Africa and Africans pervade the book. The project, organized by the Institute for the Study of Language and Cultures of Asia and Africa which belongs to Tokyo University for Foreign Studies, was carried out during 1968–76 recruiting many scholars such as Junzo Kawada, Shun'ya Hino and Motoyoshi Ohmori of senior generation and younger generation as well. This publication is, therefore, one of the major fruits of the members who have played important roles of African studies in Japan since 1950s.

2. Thirteen papers in the book are classified to two parts; part one contains papers written as key-note reports, and the part two are papers of nominated discussants. Each paper will be briefly summarized and commented according to the order of pages in the book.

“Characteristics of Royal Towns among the Mossi—The Case Study of Tenkodogo” by Junzo Kawada is an attempt to compare one of the three Mossi capitals, Tenkodogo with other capitals and village communities of the Upper-Volta. This paper is one resumé of the author's research from 1962 to 1979. He has stayed there some six years in total, and already written many articles and books on the subject tribe. In this paper he sets up (i) place where spirit of earth is, (ii) patrilineal groups, (iii) chiefs and common men, and (iv) visitors and their long-range trade as operational concepts, then he describes the detailed process of the tribal history, and compares the capital Tenkodogo to villages, in their forms and functions. In this way he makes it clear that in the capital, there are several lineages and a population of 8,000, and that the capital maintains its integration by the kingship. He sees the modern contradictory nature of kingship as it takes efforts to keep the traditional status of the king through the positive cooperation to the institution of the Republic.

“The Rules of Bamoun Kingship over villages—with special Reference to the Political Organization of Bamoun Kingdom in Western Cameroons” by Haruka Wazaki shows a hierarchical structure among 139 village communities and 5 urban-administrative centers through the kingship in the Bamoun of Western Cameroons. The Bamoun people, as in the case of the Mossi described by Kawada, do not distinguish village from country (state) nor town in their native concepts, but they do the capital Fouban, where their king lives, from other communities as a place where the “conquerors' dynasty” is. Thus a model of concentric circles is proposed, putting the capital at the center, the core part as next, and then rest of the country. Wazaki has made a detailed study of each parts, referring to the kinship organizations and their ritual objects, artisan groups in the capital and other technological elements. Then he describes the entire picture of the political organization of the Bamoun.

It includes such interesting analysis as the Bamoun's concepts of high and low. As a whole the paper shows the world of Bamoun as they see it. The author belongs to the second generation of African studies in Japan, so this paper will prove the level of achievement of his generation.

"Social Relations between Towns and Villages in the Adamawa Region—A Case Study of Ngaoundéré and Mbang Mboum, Northern Cameroons" by Shun'ya Hino deals with tribal relations and conquest of the Fulbe, the introduction of Islam, emergence of the Fulbe chiefdoms, the development of Ngaoundéré as an urban center, and other historical elements of the Adamawa Highlands. Then, having these historical elements as the prerequisites, he attempts to analyze Ngaoundéré, a city with a population of about 20,000, and Mbang Mboum, a village of 443 persons, located 50 kilometers northeast of Ngaoundéré, focusing on aspects of population migration, changes of roles of scared chiefs of the Mboum, diversification of livelihood, and relations between the city and the village. The author's view is clear enough, and although it is presented as a form of case-study, it is a vital guide for a general understanding of African traditional societies with their complex historical background.

Kazuhisa Eguchi's "The Socio-cultural Relations between Urban and Rural Societies through their Language Life—Case of the Fulbe of Diamare, Northern Cameroons." concretely describes his findings in language that reflect rural-urban relations of the Fulbe in the subject region. He examines firstly the concept of settlement and related words, the differentiation of dialect in cities and villages, and he traces the emergence of "bilikiire" a dialect of subordinate class population in early 19th century. He finds the bilingual nature in folktales he collected there. Further, he shows the present situation of oral tradition in this region, and says that there is a co-existence of professional griots, who are sponsored by city dwellers and yet live villages, and oral traditions kept either in family or in the village. Eguchi is a leading collector of the Fulbe oral traditions and he has published several books on them. This paper shows his well-informed background on the subject.

Shuji Matsushita's "The Selection of a Lingua Franca and its Determining Factors" is a highly theoretical analysis. He aims at the mechanism of selection of a common language and its determining factors on the level of "langue". He takes his concrete example in English-speaking West Africa. Firstly he examines the Islamization, i.e., borrowing of Arabic vocabulary, and the colonization, i.e., borrowing of English vocabulary, and he concludes that relative rank of languages, their dominant-recessive relations, are not hypothetical but a concrete fact determined by the direction of borrowing of other languages, or attitudes for learning of other language. From this, he deduces that "in a certain given region, the selection of its lingua franca can be determined mechanically, if the relative ranks of existing languages in the region are determined". This paper is, together with that of Hata at the end of the book, the most abstract among them. It will be a merit of the interdisciplinary project to produce such an *etic* contribution.

"The Organizing Movement of the Social Stratification at an East African Town, Kabale, Uganda" by Motokichi Ohmori, is based on his research in 1967–8 and 1974–5. He takes a case of Kabale, a Uganda Town. Kabale grew up with the invasion of Western *power into* the region, and played the role of centers of administration, transportation, commerce, education and religion. In 1959 there were 733 non-Africans out of a population of 11,000, 140 Europeans and about 700 Asians. They formed a social strata, but after the revolution by Idi Amin, all Asians were forced to leave, and Europeans escaped, except an English teacher and a Russian doctor. The vacant upper stratum was taken over by Ugandan elites. By the end of 1974, Ohmori notes, new strata were formed; The African elites qualified by education and examination at the top, and the peasants at the bottom, and in between the

'middle class' salaried people. For the elites ethnic background does not count for much, at least in theory and they are ranked by occupational status and income. As the new stratification develops, crimes are increasing and peasants tend to migrate to towns from their villages. Ohmori's observation is frank, and it is obviously applicable to other parts of Africa.

Hino's second paper 'Territorial Structure of the Swahili Concept and Social Function of the Swahili Group' is his synthesis of the study of Swahili, and together with the following paper by Tomikawa and Tomita, will be the climax of the book. "Swahili" is a very important notion among the East Africans. Hino has been dealing with the inquiry since 1964 and has written several articles. This paper is a compilation of his findings. He first reviews the historical stages of the development of Swahili from its formative period (1st–15th C.) its settling period (16th–17th C.) and its expansion period (first: 18th–19th C. and late: 20th C.). Then he describes the regional differences with the indices of coast/inland, and many muslims/few muslims/non muslims. Then as attributes of Swahili, he lists up (i) racial character, (ii) urbanity, (iii) Islam, (iv) Swahili ways of livelihood, and (v) Swahili Language. He points out that the Swahili helped in the formation of detribalized groupings and argues its relation to "Westernization". This paper will be an article for the basic list of bibliography for the students of the East African societies.

"Social Growth in Mangola Peasant Society, Northern Tanzania" by Morimichi Tomikawa and Kozo Tomita is the longest (132 pages out of 456 pages) ethnographical monograph in the book. Mangola is a small settlement of southeastern shore of Lake Eysai of Northern Tanzania. It is primarily a settlement which grew up by reclamation of land for farming at the region which used to be the hunting territory and the pastoral Datoga's migrating area. This obscure out-of-the-way village name became popular in Japan since the two co-authors have settled there to study as a pioneering project since 1962 and many Japanese scholars have visited and reported about the Mangola ever since. This paper is their product. Beginning from social and ecological environment, the paper traces the process of reclamation of land in detail, and weaves them with life histories of individuals in the village. Then the way of grouping people, social control, control of irrigation, are analyzed. Descriptions are founded on a settlement called Godfani. This is the root of African studies in Japan, so readers may find out some distinctive features, the merits and demerits of Japanese scholars in Africa in this paper.

3. Here, 8 papers of part one end, and 5 papers of part two begin.

Mieko Miyaji's "Formation of the National Society and Social Change of Urban-Rural Relations—On the Case of Nedroma Town, Western Algeria" is based on three studies done by others. She introduces a Magreb society in detail, using models Muslim/non-muslim, urban/rural within muslim, elite/commoner within urban, and the vertical hierarchy of elite/commoner/rural population/non-muslim.

Tomikawa's second paper "A Mutual Association in Bamenda, Western Cameroons" is a sketch of mutual aid association in a city formed by peoples from same district called Oku. The social psychology of the members as well as their cultural and economic roles are well described. It is an interesting case-study of "sodality" or association in African society.

Chizuko Tominaga's "Development of the Long Distance Trade and its Impact upon Chieftdoms in East Africa—A Case Study of the Pangani Route in Nineteenth Century" is an analysis of changes of Chieftainship in Northeast Tanzania during 1850-80s in relation to the long-range trade from the coast to the inland. Emerging class by the long-range trade was in fact based its power on agricultural production, although the commercial items were ivory and slaves.

Shohei Wada's "Social Changes of an African Traditional Society—A Case of the Gitting

Village of the Iraqw, Northern Tanzania” is based on his observation in 1974. He has stayed long in the village before, and by that time there was a well organized village community of the Iraqw, but the Ujamaa Project of the Tanzanian Government pushed people to collective settlement, mechanization and economic cooperation. Thus, morals, attitudes and communal rituals have changes and disappeared rapidly. This shows his critical standpoint to confusion of reforms.

In Nobuyuki Hata’s short paper “A Comment on the Model of Spatial Integration (Urban and Rural Settlements) in West Africa”, he proposes a rather important hypothesis. It is an attempt to make a model according to his (and other members’) remarks that folk taxonomy of rural-urban (city-village) distinction are obscure among African tribal tradition. To persuade others Hata is required to refine the model further and to show concrete cases to prove it, but propositions still seems to have a good potential.

4. After these articles, “Glossary related to settlement and local *lingua franca*” which is written by the 15 scholars who studied in their fields as an appendix, and the book ends with the formal record of the project. The project has made several other publications including African Language and Ethnography (an English serial publication edited by Tomikawa), but this book will be the main report of the entire project.

The subject of the study is wide enough, so we have limited chances to learn from Africa. Particularly when you are working in the field, queries after queries arise such that once you are in Africa and start learning from it, you may miss the chance to organize what you have seen, and may tend to postpone writing it up. If the chance to edit this type of book makes people to terminate the ever-lasting ordinary work, it may have a meaning. Although one may say it is a jumble of wheat and tares, the efforts of the editors must be commended.

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