rights and duties of chiefs were discarded and others taken up, new kinds of executive officials and special committees appointed, and territorial units reorganized. In judicial matters the work of the courts was extended through new laws, and there was modification of penalties for particular offenses, and adoption of new forms of punishment. Systematic taxation was organized to support tribal activities, including various public works, which often made use of tribal labour in new ways. Control of access to, use and disposal of pastoral and agricultural resources and timing of pastoral and agricultural activities were important areas of economic innovation, as was regulation of trade and migrant labour. Religious matters, usually involving Christianity and traditional practices thought to be incompatible with it, were an important area of concern, with various customs and ceremonies being outlawed, restricted, modified or encouraged.

The Tswana chiefs, either in comparison with their contemporaries or in terms of their chiefly line, differed from one another in many respects: degree and substance of attempted innovation, success of innovation, mode of operation — democratic/autocratic, social “vision” — toward tradition or progress. It is the significance of this variation that Schapera sees as the primary point of this study:

Social change in any one tribe was thus not determined rigourously by external influences and internal pressures alone; in part it depended also upon an unpredictable factor, namely, the kinds of person its chiefs happened to be. (p. vii)

The demonstration of this individual factor is by means of comparison among the five Tswana tribes and the delineation of various pressures and circumstances to which different chiefs responded, sometimes in divergent and sometimes in opposite ways.

This study is a revision of TRIBAL LEGISLATION AMONG THE TSWANA OF BECHUANALAND PROTECTORATE published in 1943. The original was based upon both fieldwork and documentary research; the revision incorporates additional documentary research. The publication of this revision is a nice reminder that, contrary to the views of certain advocates of “new” anthropology, historical studies of tribal peoples in the colonial context have been done and published for quite some time.

McGill University
Montreal, Canada

PHILIP CARL SALZMAN


In his introduction Ivan Hall says his purpose is to reconstruct Mori Arinori’s career to 1889 in order to answer the question, was Mori a westernizer of some sort or a nationalist of some sort. The sorts that he identifies as the dominant historical images of Mori are self-explanatory: “Westernizer Commendable, Westernizer Reprehensible, Nationalist Commendable, and Nationalist Reprehensible.” To decide how he himself would evaluate Mori, Hall follows his life chronologically, chapter by chapter, from his childhood in

Journal of Asian and African Studies X, 3–4
Satsuma through his years in London and New York State (1865-1868), his return to Japan (1868-1870), his diplomatic duty in Washington D.C. (1871-1873), his second return to Japan (1873-1876), his diplomatic activity in Tokyo and then in London (1877-1884), his study of European education during his years in London (1879-1884), and then his work at the Ministry of Education (1884-1889) until his assassination at the age of forty one. After meticulously and thoughtfully reconstructing Mori’s life, Hall concludes that he regards Mori, “as both nationalist and westernizer in his goals, distinguishing between his political and social goals, and qualifying his westernism as something which in the realm of means, i.e., of specific institutions, did not encompass orthodox Christianity or political democracy” (p. 478).

This cryptic summary utterly hides the crucial point – that Hall has written a first class book, the most insightful, sensitive, and discriminating study of early Meiji intercultural relations that I have seen. Neither the title nor Hall’s modest statement of purposes betrays the rich lode of material and analysis that lies between these covers.

The excellence of the work stems from an elemental choice the author has made. He found that the documentary resources on Mori were highly uneven, and so he had to choose between writing a tight and selective biography that would portray the man on the basis of these sources alone, or attempt a fuller exposition by filling in the background, by arguing from analogy, and by drawing implications from contextual hints and suggestions. Happily he chose the latter strategy, and the result is a much bigger book that is both a perceptive commentary on Mori and a thoughtful reconstruction of fascinating aspects of the world in which he moved.

Some of the more interesting facets of the book deserve comment to illustrate the range of topics that are included. Lacking detailed information on Mori’s childhood, but aware that the child begets the man, Hall describes the Gōjū or “village fraternity” of Satsuma, a sort of local peer group organization for Satsuma samurai boys of age 5 to 17 that played an important role in the boys’ maturation. Hall gives us in his fourteen pages on the Gōjū a precious glimpse of childhood in Satsuma. Assuming with good reason that Mori had a Gōjū experience, he then judiciously ventures thoughts on the Gōjū’s contribution to the life of Mori Arinori, to such aspects of character as his frugality, puritanical self-restraint, and competitiveness.

Because the question of Christian influence on Mori – and on Meiji Japan – looms large among historians, Hall dwells at considerable length, two chapters later, on Mori’s experience in 1867-68 at the Christian spiritualist community that Thomas Lake Harris maintained at Brocton in western New York. Hall gives us a fascinating introduction to this religious community and its several Japanese participants and then proceeds to indicate with great precision the character of Harris’ influence on Mori. He argues, among other things, for example, that the Brocton experience functioned psychologically, “in the long and short of it, simply as a reinforcement of previous family and Gōjū commitments and as a call to a fresh round of moral exertion” (p. 119).

Several chapters later, when Hall gets to the heart of Mori’s historic contribution, namely his role in shaping the Meiji educational system, he undertakes to assess the various influences on Mori and Mori’s impact on Japanese education. To build his argument on a solid foundation, he describes briefly in