impact of governmental agencies, development schemes or the working of a capital market economy. This common focus on current problems and ongoing processes of adaptation and change is useful and broadens the appeal of the book.

The contributors themselves are a fairly good cross-section of those interested in African pastoralism and land-use. The data presented are in most cases new and should be valuable to those scholars or administrators interested in the continuing effects of drought in the region. Baker, Gallais, Bonte, Jacobs, Toupet and Tubiana deal explicitly with various developmental schemes and other attempts to directly intervene in the herd management practices of nomadic populations. Two studies, those by Baxter and I. M. Lewis, focus on the problem of sedentarization, while Swift, Dupire, Frantz, and Bernus examine large-scale patterns of land use and social organization. The Fulani and Touareg receive the most attention, as one would expect from their wide distribution. Diarra, using material from the Peul, addresses himself to the problem of nomadic-sedentary interaction. Bourgeot does the same for the Ahaggar Touareg, and Horowitz analyzes cross-ethnic exchange networks in Niger. In summary, this reviewer finds this an admirable collection of articles, one which will be frequently cited in the future.

Hunter College of the City University of New York, New York, U.S.A.  

Daniel G. Bates


The Ainu may not be a lost tribe of Israel as once claimed to be; but they are a lost tribe, with their language and culture gone forever – one more tribe of the world ruthlessly decimated through conquest, colonization, and subjugation by a neighbor possessing superior military, political and economic power. During the past hundred years, anthropologists, Japanese and foreign alike, have busied themselves recording the culture of this dying tribe. While much was never studied and is irretrievably lost, a remarkable amount of data has been collected and subjected to excellent analysis, as one can see in the two volumes under review.

Watanabe’s work is a “revised” edition of his The Ainu, A Study of Ecology and the System of Social Solidarity between Man and Nature in Relation to Group Structure, which appeared as Section V, Vol. II, Pt. 6 of the Journal of the Faculty of Science of the University of Tokyo in 1964 and is here published as Number 54 of the monograph series of the American Ethnological Society with a new title.

Aside from correction of typographical errors, “revision” consists of addition of a brief preface on the general background on the Ainu and a useful but also brief “History of Ainu Studies” tucked on at the end of the volume.

Watanabe’s work is, and will remain (since field research on the traditional culture is no longer possible) one of the few ecological analyses of Ainu culture. Much of Ainu studies has concentrated on aspects of material culture, language,

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and religion, each taken in isolation. It is rare to see a work which attempts functional or integrative analysis of Ainu culture. In Watanabe's work, based on a series of field interviews with old informants conducted in the 1950s, one sees the interrelation of the habitat, materials for hunting and gathering, social organization (kinship and community), and the system of supernatural beliefs, as of 1880s (the ethnological present chosen by Watanabe), masterfully reconstructed and analyzed with crystal clarity. Separation of conceptual analysis (pp. 1–82) from factual data and other details (pp. 83–159) renders the reading lucid while giving the reader an opportunity to examine empirical bases of the writer's analysis. Incidentally, the English in this volume is highly readable, a pleasure seldom (although fortunately, increasingly) encountered in English works by Japanese scholars. Some may wish that Watanabe had made more precise quantitative information on such matters as the amount of game caught and consumed, man-hours expended on hunting, etc. But it is unreasonable to ask for such data on activities carried out 60 to 70 years prior to the time of investigation. It is remarkable that he was able to collect as much data as he did. Also, one must evaluate this work as a product of theoretical advances of the 1950s and the early 1960s in the field of ecological anthropology. It is no doubt one of the better works to come out of the theoretical thinking of the time; moreover, given the limitations imposed by the nature of "salvage anthropology," it would be unreasonable to expect anything more.

The Taguchi volume contains, as the title suggests, annotated lists of tape recordings, maps, books, periodicals, photographs and material culture which the author brought back from Hokkaido on her 1969 trip. The books, tapes and photos are housed in the East Asian Institute of Aarhus University, while material culture is deposited in the Department of Ethnography, Moesgaard, Aarhus. The volume also lists 54 Ainu informants, with their names, the dialect spoken and synoptic comments on their background. The lists of books on the Ainu in the East Asian Institute in Copenhagen and of material culture in the National Museum, also in Copenhagen, provided in the appendix of the volume supplement the above lists. Together, we are informed of resources on Ainu studies available in Denmark. As such this volume is a valuable research tool for Ainu specialists.

Most maps and some photos appear to be of little research value. Other photos, on the other hand, are of ethnographic importance. Also, among the books and periodicals Taguchi collected are some valuable and rare sources. Unfortunately many of the informants listed in the volume are already dead; and if still alive, they are unable to or do not wish to speak Ainu. For many informants, location of current residence is not provided, and no information is supplied as to how to contact them, rendering the list less useful than otherwise.

One important part of the volume is the short history of Ainu studies, complementing a similar treatment in Watanabe's book. Whereas Watanabe's treatment is more academic, concentrating on substantive and scholarly contributions of various anthropologists and listing their major works, Taguchi goes more into personalities and biographical background of contributors to Ainu studies, giving a "human" touch to the history of the field. It is in these sections of the two volumes that one begins to appreciate the remarkable amount of Ainu studies conducted to this date. Aside from some of the pre-modern reporters of Ainu life, major figures of Ainu studies such as Chamberlain,