ing, in part, to blame adherence to traditional customs for the lack of economic growth. He does not discuss current "development" activities (especially as instituted by the French in Mayotte) and has no positive proposals to deal with what, perhaps justifiably, he calls an "impossible dilemma".

The book is marred by numerous errors of omission and commission, created in part by the author's unequal and relatively superficial first-hand experience of the islands (a total of 2 months in 1974), his willingness to generalize in the absence of data, and his ignorance (especially odd in a book with pretentions of bibliographic exhaustiveness) of many key sources, especially North American ones. Had he read my own work (which, contrary to the dust jacket blurb, precedes his by several years as a book in English on the Comoros) or that of Jon Breslar or the Ottenheimers he might have salvaged his chapter on Comoran society which is full of half-truths and nineteenth century anthropology. But even these omissions can't explain his grossest errors, for example, the assumption that Islamic festivals occur according to the European solar calendar (!) or that, because he didn't observe them during his stay, Comorans no longer perform either ecstatic religious dances (in fact they are one of the most striking aspects of Comoran Islamic practice) or spirit possession.

There are many other errors, misleading statements, or contradictory remarks: about crops, about house types, about diseases, about marriage festivities and their economic impact, about so-called "matrilineality", and about the Mouvement Mahorais. Contrary to Newitt, Malagasy speakers on Mayotte were as divided as everyone else on the issue of sovereignty. Newitt has no sense of the passion of politics at the village level, of either the means taken to ensure political uniformity or to establish reconciliation with dissenters. While Newitt is probably right to consider the Mouvement Mahorais dominated by the interests of certain Creole leaders, he totally underestimates the popular support they received and the strong adherence of the supporters to Islam despite their political sympathies. He describes the 1975 gathering at Pamandzi airport to repulse the attempt of Ali Soilih to assert his authority over the island as a "mob". Yet he is strangely silent about the subsequent South African connection in Moroni.

Just as Newitt identifies Islam with the conservatism of a precolonial elite, so he identifies the attempt on the part of Mahorais free-hold farmers to prevent the wealthy land owners from expanding at their expense as a naive acceptance of neocolonial ideology. It seems as if the Comorans, whatever their political persuasion, can't win.

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This book offers an agricultural economist's view on the need to transform pastoralists into sedentary commercial livestock producers in Kenya's Maasailand. The author draws a dim picture of the future of subsistence herding. His argument is that the continuing subsistence orientation of the Maasai involves strategies of maximizing herd size at a time when the resource base is shrinking. The resulting "tragedy of the commons" is bound to finally destroy the rangelands. His proposed solutions are: 1) intervention at the micro-level to transform the Maasai to a commercial orientation, and 2) at the macro-level, relaxing price controls which serve to hamper entre-

preneurial ambitions. Evangelou employs two theoretical approaches: a farming systems framework, with individual land tenure, and a Western development economics approach which emphasizes efficiency of resource use and the benefits of free market pricing.

The book gives a brief overview of traditional Maasai social structure, cultural institutions, and subsistence dietary practices, and reviews in some detail the failure of past attempts at governmental intervention. In contrast to many authors who regard pastoral social institutions as rational responses to marginal ecological conditions, Evangelou treats Maasai customary practices as non-productive barriers to economic efficiency in the supply of livestock products for urban markets.

His micro-level findings come from field interviews with Maasai herdowners in Narok and Kajiado districts (along Kenya's border with Tanzania). Comparing production units of varying types, he concludes that regardless of tenurial status—group ranch or individual holding—the great barrier to productivity and resource control is a "subsistence" orientation. What is needed to remedy this, in his view, is "selective intervention" of developmental assistance to the more progressive, market-oriented Maasai.

The critical problem with Evangelou's work lies specifically in defining Maasai pastoral economy in terms of resource allocation, productivity and control. In doing so, he neglects the culture which goes in hand with the productive process. He criticizes those authors who point out that Maasai institutions themselves largely evolved as devices of resource control. But he misses the trenchant observation that Maasai conservatism exists in large measure due to the pastoral experience with past attempts to transform their economy, which also erode their institutions. To the Maasai, government intervention historically has meant forced destocking, encapsulation and overall loss of security.

Evangelou's call for intervention hinges on his definition of "subsistence." Yet there are inconsistencies in his use of the term which damage his argument. He defines it generally as the dietary dependency on milk from cattle, and meat and fat from small stock. His first-hand data, which show continuation of female predominance in herd structure, provide evidence of this trait among Maasai in a variety of tenurial and eco-climatic settings. Yet these same data show that there is more to the Maasai subsistence economy than milk production. When soil and weather conditions are right, for example, they are seen to shift with ease into mixed farming. Furthermore he points out that the Maasai diet consists largely, and increasingly of maize. Although at one point he seems to insist that the Maasai resist selling cattle for beef, he shows elsewhere that their reluctance is based on inadequate prices.

In the end Evangelou's analysis retreats from both of the theoretical approaches with which he has set out. In terms of farming systems, he opposes gradual modification of existing Maasai practices as "half-measures." He favors instead a radical transformation approach which is the philosophical antithesis of a farming systems perspective. In effect, he proposes replacing the Maasai pastoral economy in order to "save" it. In terms of his other approach—economic efficiency—his proposed measures can be seen as markedly ineffective. Realizing that his prescription for selective intervention in favor of the productive few would create "surplus populations," he recommends programs of training and relocation for displaced Maasai in nonlivestock sectors of the economy. Even if the government of Kenya were capable of such an undertaking, the question remains, where (in an economy already burdened with unemployment) relocated Maasai would fit. The more likely scenario is one familiar to