elsewhere in Africa. It is unfortunate indeed that data for the study were not more systematically gathered so as to admit of statistical analysis. For while the author is to be commended for her perceptive insights and her comprehensive approach, she can be faulted for failing to give the reader a grasp of the relative importance of the many factors considered in her study.

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Some will say this book about Kenyans in Kampala, Uganda, is a great book, outstanding history; some will say it is only a good book, fair anthropology. Depending on the reader's interest, either view is justifiable.

From its beginnings around the old capital of the Buganda kingdom, the whole Kampala-Mengo agglomeration has developed into a commercial, administrative, and communications center for the modern country of Uganda, much larger than the old kingdom alone. Mengo has been inhabited largely by Ganda, the "Host" people; Kampala largely by Europeans, Asians, and other non-Ganda "Migrants". Kampala-East, the city ward which is the locus for this book, has a heavy concentration of Africans migrant from Kenya. These Luo and Luhya are the "neighbors and nationals" to which the title refers.

Although most of this book is a report on the lives of Luo, Parkin presents his data in terms of a general super-tribal cultural dichotomy between "Hosts" (Ganda and those people from politically centralized societies who are affiliated with them in Mengo, the Soga, Nyoro, Toro, Ankole, and Rwanda) and "Migrants" (foreigners from politically uncentralized lineage-based societies, the Luo, Luhya, Acholi, Lango, Lugbara, Kiga, Iru, Samia, Padole and Jonam). He argues that these broad cultural differences — expressed in town by "Migrants" in terms of tighter kinship control, stronger ideology of brotherhood, and less emancipation of women — coincide with modern political and economic cleavages. Thus, even if Kenya Migrants, who were dominant in Kampala East just prior to the independence of Uganda (1962), were all forced to return "home" to Kenya, their place in the general social scheme would be taken by other "Migrants" culturally like the Kenyans but from Uganda and therefore not disfranchised as were all Kenyans in 1963. "Very loosely, then, Kampala East is something of a microcosm of the city in the presumably future joint participation in its affairs by local and migrant tribes" (p. 11).

This potential relevance, the opportunity to deal with an important future-oriented problem, is lost as the book proceeds through detailed, well-documented, cases of political, kinship, and association events that focus on Kenya "Migrants" in the process of retracting, instead of on Uganda "Migrants" who might be coming on. The book becomes more a history of the episode of Luo experience in Kampala than a scientific treatise examining general principles of urbanism and ethnicity.

It would be very exciting to investigate intensively that part of the Kenya
Migrants’ (Luo, Luhya) experience that is relevant to the carrying on of the Migrant tradition (by Ugandans). Instead, Parkin puts much emphasis on that which seems unique to the Kenyans and their times and their circumstances. He is intrigued with how the Kenya Migrants adjust to disfranchisement, with how they maintain as much of their economic and social status as they could without displeasing those in power, and with how they keep prepared for eventual repatriation if necessary. There is nothing uninteresting in all this – in fact there is nothing uninteresting in the entire book – but the future-oriented question perplexes and is never resolved.

The city council housing estates in which Parkin made his observations, and participated to the extent that a European and non-resident could, are Nakawa and Naguru, fairly high in the residential status hierarchy of Kampala localities for non-Ganda. Differentiating between “locality” (the wider concept) and “neighborhood” (the narrower) he finds that both have status implications but that for the men, those attached to locality are most important while for the women, their wives, the implications of neighborhood are more important. “It is men who join associations, become leaders, send deputations to make claims to the housing authorities and take decisions about moving…” (p. 60). “Women tend to be much more restricted physically. Many of them spend on average only half of the year in town, returning home twice a year for periods of three months for digging and planting, and for harvesting. Only wives of the very high status have jobs, while most women have domestic and child-rearing chores around the house and so are limited physically to the immediate neighborhood…” (p. 60). “The policy of allocating houses according to economic status has the result that in any one neighborhood of from ten to twenty houses, there will be a general parity of economic status among householders” (p. 62). Successful men, “leaders”, move up from neighborhood to neighborhood and from locality to locality.

Migrant men marry Migrant (not Host) women but not always women of their own tribe. These migrant marriages are generally sanctioned by the kinsmen of both parties. In fact, Parkin emphasizes the degree to which “Migrants share a highly complicated system of negative sanctions deriving from the tribal system” (p. 103). The ideology of brotherhood, that derives from rural kinship, is useful for political and economic and moral reasons in maintaining a wide and effective network of associates, “brothers” in an extended sense, around any one person in the city. All this is more true for Migrants, especially Luo, than it is for Hosts, especially Ganda.

So the Kenya Migrants, using a flexible ideology of brotherhood that helped maintain ties in Kampala, in other towns, and even in Kenya, developed a series of “tribal” associations (clan associations, location or subtribal associations, tribal unions) manifestly aiming at mutual aid, recreations, or political support, but latently helping to maintain a wide network of communication that served many purposes for Migrants both as neighbors and as nationals. This wide network made possible communication with the ultimate source of authority (in Kenya) which was an important factor enabling the Kenyans to be in a position to undertake a phase-out from Kampala without too much personal and social dislocation, if this became necessary” (p. 148).

In a concluding chapter, Parkin attempts several separable things. First he reviews the historical process he has been describing: the interaction of status