

anthropologists such as G. Lienhardt, T.O. Beidelman, and W. James. Hashimoto is impressive as she utilizes her skill and sincerity to help her discover the rich elements in the classics and relate them with the latest data. Moreover, Hashimoto emphasizes that the Nuer do not accept a prophecy without questioning it and describes that they sometimes in fact depend on the prophecy and doubt its “rightness.” From this revelation, we can understand that “their” imaginations are not far from “our” imaginations. Lastly, the book includes many interesting themes such as the relation between the prophecy and new media.

This book has already received five Japanese academic awards in the various disciplines, including sociocultural anthropology, African area studies, religious studies, and development studies. It is strongly expected that this highly-esteemed ethnography in contemporary Japan will be translated into English and other languages so it can be more accessible to the rest of the world.

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**Local Beer as Food in the Dirasha, Ethiopia. (*Sake wo Taberu: Echiopia Derasya wo Jireitoshite*).** Yui Sunano, Kyoto: Showado, 2019, pp. 256. (in Japanese)

The title of the book challenges the general notion that one ‘drinks’ alcohol rather than ‘food’ it for pleasure. People living in Dirashe Special Woreda, Southern Ethiopia eat a large amount of local beer called *parshot* (fermented cereal brewage) as staple food. Local beer was once used as a meal in many parts of the world. Dirashe is one of the few places in the world where the culture of eating local beer as a staple food, continues to exist.

The first chapter, ‘How to Brew Local Beer *Parshot* as Food’ explains the complexity involved in the brewing process. *Parshot*, a green, muddy cereal brewage was originally made from ‘sorghum’ (a type of millet); however, in recent years, 30–50% of it has maize extracts. Kale leaves — sources of lactic acid bacteria, and dry moringa leaves — inhibitors of other bacterial growth, are added; these serve as vitamin sources. Elderly skilled workmen know the art of making delicious *parshot* from unique sorghum blends, and by special storage techniques.

The second chapter, ‘Food Culture that Drink Local Beer as a Staple Food’ describes the daily life of Dirashe people who eat an average of 5 kilograms of *parshot* daily. Eating *parshot*, remains an important activity amidst episodes of fieldwork, wedding ceremonies, and local disputes. Furthermore, the consequences of daily consumption of 5 kilograms of

*parshot*, which contains 3 to 3.5 grams of ethanol per 100 grams of *parshot*, is examined. The author estimates they can comfortably consume a large quantity of alcohol by slowly taking small portions of it (in a span of 14 to 16 hours). This is possible because the people have built strong constitutions by consuming alcohol since early childhood; therefore, they do not get easily intoxicated.

The third chapter, ‘Nutritive Value of *Parshot*’ discusses the dietary composition of *parshot*. Earlier studies reveal that the cereals used to make *parshot* contain less protein; however, the author indicates that their nutritive value may have been improved by fermentation. Based on the relationship between the standard calorie requirement (of an adult), chemical components in *parshot*, and actual quantity of drink consumed, it was found that *parshot* is a well-balanced and nutritive food.

The fourth chapter, ‘Agriculture in the Dirashe Area for Sustainable Food Production’ provides a history of the region, and explains its soil features, crop characteristics, and farming systems. Sorghum grown by the Oromo people who migrated from the south-eastern part of Ethiopia, during the 16th and 17th centuries, is the most important crop in Dirashe. Maize, introduced about thirty years ago as part of a policy, has also become popular. The characteristics of the field based on the topography of Dirashe are as follows: (1) Crop residues are retained for soil strength, and to minimize soil erosion in terrace farming, (2) Lattice-shaped straw made of stone, and crop residues are used to retain moisture, (3) The pebbles are retained on slopes, (4) Crop nourishment is ensured by grid-like ridges placed on steep slopes, and flat grounds.

The fifth chapter, ‘Underground Storage *Polota* for Long-term Storing Sorghum’ discusses the use of a flask-shaped underground storage, *polota*, which has a depth of 2 metres, a maximum diameter of 1.5 metres, and a storage capacity of 2 tons of sorghum. *Polota* is made by digging a hole in a soil layer; the hole can be retained for about twenty years by filling it with sorghum. It is said that if anyone falls accidentally into the hole, he dies because the *polota* has low oxygen levels. When the hole is filled with sorghum, a part of it germinates, and creates a space of high carbon dioxide concentration; this prevents the deterioration of crop quality, and enables long-term storage. This preservation function has enabled food self-sufficiency in the region, despite frequent harvest fluctuations during climate changes, and social conflicts.

The final chapter is a futuristic study based on the cultural importance of *parshot*. Although Dirashe people are currently satisfied with their traditional food, *parshot*, the author feels that this complacency

could be challenged in future. This is because the eating of *parshot* is closely intertwined with various changeable aspects of modern society.

I commend the author's efforts to explore the Dirashe culture through intensive fieldwork and agricultural study; in particular, the description of the brewing process where bacteria play an important role in enhancing the nutritive value of sorghum through fermentation.

However, it is a concern that health issues such as obesity are on the rise in other areas. These problems should be examined from a nutritional, and an anthropological perspective to understand the impact of integrated foods such as 'local beer' in the modern world.

This book provides a scientific account of the agricultural process with chemical formulae, and describes the local agricultural and brewing processes using technical jargon. Therefore, it proves to be a little difficult to understand if you are unfamiliar with the terminology. However, if you have some knowledge of the brewing processes of familiar beers, it proves to be a rich reading experience. It is an excellent academic book that can be referenced for research on agricultural science, and food and alcohol culture.

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**Governing Savanna: Genealogy of Governance and Resistance in the Northern Dryland of Kenya.** (*Africa Sabanna no "Genzaishi": Jinruigaku ga Mita Kenyabokuchikumin no Touchi to Teikou no Keibu*). Kazuki Kusunoki, Kyoto: Showado, 2019, pp. 304. (In Japanese)

This book adopts the viewpoint of "present history." As described in the book, the present history—or *Genzaishi*, the Japanese title—clarifies this subject by tracing how society has created and established a system that is now obvious. So far, studies that have taken the approach of present history have focused on the jail system and capital punishment. It can be said that these are problematic institutions—but in what way? There is a relation of resonance such that when we face a person who is suffering from pain or torment, we experience the same urgent feelings. However, these systems block the directness of such a vulnerability or externalize intercorporeality while masking extreme violence by strategically deploying containment forms (Levinas 1974, Merleau-Ponty 1960). The present history intervenes into what is clearly self-evident and consciously looks back on the trend of such an institution up to the present, where such fundamental problems and

repression are no longer visible. The subject of this particular book's present history is pastoralism in Northern Kenya, which has been stigmatized as problematic by hegemony outside the herders' community during the British colonial period and the post-independence period.

Africa has been greatly distorted by the history of the slave trade and the subsequent oppression and exploitation and especially by the history of the hierarchy and division of the world system that has been centered on the European powers since the Industrial and Civil Revolutions. This asymmetry was produced, in part, by the cognitive classification of "Africans" and by the disdain of taking "Africa" out of the "citizens" and "*liberté, égalité, fraternité*." This book aims to study Africa, which has been degraded by such a dominant structure where politics and representation are linked from within the governed space. It is nothing less than re-capturing the dynamism of the local living community against the overwhelming power from the "center," which equals the "outside." In that sense, we can regard the work of the present history of Northern Kenyan pastoralism as one that can enable the revision of the whole world.

So what was the problem with Northern Kenyan pastoralism for the governing side? For example, during the beginning of colonial rule, the Empire's rulers felt, watched, despised, and hated herders and their livestock. While nomadic pastoralism is common in East Africa, its mobility is far beyond the stereotype of sedentary Africans when considering the assumptions of the rulers embodying the European temperate model. Unbounded nomadic pastoralism is a deviation, and for this reason, the authorities violently banned people from moving outside of their "tribes" and "tribal" subunits by drawing geographical boundaries. The author, Kazuki Kusunoki, clarifies the background and actual situation by reading the administrative reports written in the early 20th century.

What did the rulers assert as a rational basis for supporting these measures? From Kusunoki's description and analysis, I read the assortment of venal behaviors that suppressed the spread of infectious diseases of livestock—especially keeping African livestock isolated from the herds owned by white settlers—and excluded the majority of Africans and livestock from the supply chain. This activity influenced the international markets to protect the white settlers' livestock industry. The rulers also gave the distinction and the structure of hierarchy and discrimination of "citizens," "natives," "whites," and "Africans" to (non-human) animals. The Europeans confiscated from the African herders' livestock the individual animals that had characteristics that