quirements imposed by the resource, by other boats in the fleet, and by the various regulatory agencies of the United States and foreign governments within whose waters the vessels fish.

The chapter on information management is excellent and raises interesting points on how "news" is managed—the need to transmit private knowledge and secrecy restraints on such material (e.g., by radio), particularly as such information affects and is affected by the control of various networks in the fleet.

The remaining chapters deal with the fishermen themselves. These chapters are designed to "trace the route of a fisherman through his employment on the seiners and his socialization into the crew as a social and occupational group" (p. 162).

Orbach's study successfully attains his modest goal of presenting an ethnography of tuna fishermen and tuna fishing in terms of the ways in which they are reflected in "two cultural systems—one at sea and the other ashore" (p. 13).

Before researching this material for his doctorate in anthropology, Orbach was trained in economics; he is currently employed in the Washington office of the National Marine Fisheries Service and is deeply involved with fisheries management, especially as it is now concerned with problems created by the extension of our territorial limits under the 200-mi. act. The presentation reflects both his dual training and his commitment to applied anthropology. A text enlivened with well-chosen ethnographic examples and the lack of specialized jargon, as well as any lengthy theoretical discussion, makes for material accessible to the members of the fishing industry, administrative personnel (in, say, government), and, of course, students—even undergraduates. The straightforward style, combined with specific statistics and lively case studies, show that the author was concerned with a presentation that could be disseminated and read beyond the relatively narrow group of maritime anthropologists. It is to be especially recommended from that perspective.

Oral Literature in Africa. *Ruth Finnegan.* Oxford Library of African Literature. London: Oxford (Clarendon), 1970. xviii + 558 pp. $16.00 (cloth).

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Traditional African society is a complex world in which secular and magico-religious activities constantly overlap and social interaction is dominated by unwritten usage, symbols and ritual, expressed in oral forms patterned for each specific situation. One of the major merits of Finnegan's book is to have illustrated this by surveying the various genres of African oral literature with reference to their sociocultural background.

The work is divided into four parts. In the first, the author briefly discusses oral literature as a form of *art* and points out the limitations of previous research—deploring in particular the lack of interest of British "functionalists" in oral literature. To provide the reader with a better understanding of the tool used by African poets, singers, and narrators, Finnegan gives some hints on the structure of African languages, e.g., a listing of Lamba verb derivations, a few notes on the Bantu nominal class-system, samples of compound nouns, "praise names," and ideophones. It is, however, regrettable that her linguistic information focuses only on the Bantu languages, when it would have been possible to provide the same information on a wider basis, as Pierre Alexandre did in 1967 in his *Langues et langage en Afrique noire.*

Parts two and three survey poetry and prose and cover the various genres: panegyric, elegiac, religious and lyric poetry, as well as poems written for such special purposes as hunting, war, or work; topical and political songs; children's verses; prose narratives; proverbs; riddles; oratory and formal speaking. The author also devotes particular attention to the role of the poet or narrator in his society and the special function of his work in correlation with the patronage he receives. In this context, theoretical issues are also tackled, and Finnegan notes correctly that the anthropologists' functional approach has stressed the utilitarian aspect of some forms of oral literature so much that their significance and value as literature have been obscured.

The last part deals (under the heading of "special forms") with "drama," insofar as it exists in traditional African society, and with nonverbal communication through drum language, which is based on reproduction of the tone-pattern of formulaic phrases and sentences.

The book is extremely well-written, carefully researched, and very informative. The genres are described from a strictly African perspective and documented with abundant illustrative material from all parts of Subsaharan Africa. It is all the more striking, therefore, that the legal riddle-tales that G. Hulstaert and A. DeRop collected in their *Rechtspraakfabels van de Nkundó* (Tervuren 1954) are not referred to; they consist of a short narrative of the case at hand, ending with the crucial question of the palaver, and a clinching statement settling the matter, with a detailed motivation of the decision taken. Each riddle-tale illustrates an important point in customary law, e.g., the origin and meaning of compensation for damage suffered. Perhaps more attention should have been given also to the "historical poems"—mentioned only casually under "panegyric" poetry (p. 122); J. van Wing, in his *Études Bakongo,* for example, provides long extracts from an archaic poem documenting the origin of the Mpangu clan of the chief of Makanga among the baKongo. But these are only minor points. Finnegan's book has provided us with a valuable survey, which will remain a basic guide for all who want to gain a full understanding of the scope and significance of African oral literature.

Folklore and Nationalism in Modern Finland. *William A. Wilson.* Bloomington: Indiana University Press, 1976. xii + 272 pp. $10.00 (cloth).

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Although a certain distinguished southwestern American university now classifies folklore as the fifth subdivision of anthropology, most anthropologists still view the subdiscipline as an unstable melange of ponderous textual analysis and down-home guitar-plucking. This careful history of the long and uneasy relationship between folklore research and Finnish nationalism should lay to rest forever the related notion that folklore is a bootless and patronizing intellectual enterprise of no practical significance. Rather, it demonstrates how crucial to individual and national identity is a mythic past, even one of dubious historicity phrased in much-reworked peasant poetry.

Of all countries on earth, Finland most directly owes its existence to folklore, specifically the *Kalevala,* an epic poem composed in 1835 by Elias Lönnrot from fragmentary folk poetry collected over the previous two centuries. By contemporary standards, this opus is neither pristine folklore nor particularly moving literature, but it has served the Finns well as a rallying point. Its early Viking-like heroes were held up as models of behavior to their decadent descendants, who responded by demanding their independence, first cultural and then political, from Sweden and Russia. Begun by dour Lutheran bishops in the 16th century trying to translate and thus propagate the Bible among the Finnish-speaking peasantry of what was then Greater Sweden, folklore collecting was at first limited to didactic proverbs because the then-still-living epic songs were considered of Satanic inspiration designed to corrupt the youth. While the upper classes happily spoke Swedish and wrote art poetry in Finnish on German models, these saga-like poems were allowed to die, so that by the middle of the next century, when their value was finally realized, only enigmatic fragments could be found in scattered rural areas. But Fennophilism was on the rise, and these rude poetic fragments lent themselves to the most remarkable flights of historic fancy, tracing the language to Hebrew and Greek, and proclaiming the obscure ancient Finns as a great warrior nation that once dominated the North. In the course of this rhapsodizing, a literary language was developed, a true national culture was created, and cooler headed scholars did manage to reconstruct some of the authentic history of the Finnish people. As scholars sought the Finnish national spirit in ancient proverbs and legends, opulently supported by government funds, they soon discovered that politicians of the left and the right were equally avid to use their discoveries for their own purposes, and to pressure them into tailoring their findings to fit government policies. For instance, after the resounding Finnish defeat by Russia at the beginning of World War II, the warlike Kalevala hero Väinämöinen was transformed into a wise old shaman by the distinguished folklorist Martti Haavio, swallowing hard.

With exemplary bibliography, notes, and index, this study makes accessible much previously unknown material and deserves to remain the standard work on the subject for years to come.

Tradition and Change in Three Generations of Japanese Americans. *John W. Connor.*