

impact of the interviews. Katz has dated the interviews, and she includes pertinent, politic, and historic commentary throughout. The book is accessible graphically and verbally. Readability is certainly not a big problem here. But the piece seems to fall prey to a kind of editorial tentativeness prevalent among publishers these days. The prose counterpoint to these often very human stories is crisp but not thrilling.

—Charles Mueller  
Chicago, Illinois

**Ambrose Y. C. King and Rance P. L. Lee, eds. *Social Life and Development in Hong Kong*. (Seattle: University of Washington Press, 1981) xxv, 366 pp., \$25.00.**

This book is a collection of research papers on the political and social conditions of Hong Kong sponsored by the Social Research Centre of The Chinese University of Hong Kong. The collection is not a comprehensive coverage of such conditions in Hong Kong. It is a selective report with the purpose of updating existing information. The new information will provide a better understanding of Hong Kong's problems and serve as a resource in coping with these problems.

The problems of Hong Kong are not, of course, unique to just this community. Other metropolitan communities which have undergone rapid growth and change in population and industry have experienced similar problems. Thus, the researchers of this collection make comparisons with other metropolitan communities and utilize the accepted sociological tools of validity. The circumstances of Hong Kong are, however, unique. It is a British Crown Colony with a population of 99% Chinese. At the root of many of the colony's problems—which include housing, medical, health services, water supply, and social welfare, as well as political pressures—lies the pressure of the rapid increase in population upon its limited land area and its resources. Hong Kong is particularly intriguing to the sociologist in the interplay between the forces of modernization and political integration, and between the ideas and values of East and West. Hong Kong is also unique in its proximity to China.

The research papers are grouped into two sections: metropolitan structural development and institutional characteristics and their change. The former deals with topics such as high-density living, development of new towns, small factories, and population mobility. The latter contains materials related to the political, family, religious,

cultural, and medical institutions in the urban setting. The papers are correct in their research design. The thoroughness of each researcher is evident; however, the collection, as a whole, is a group of papers reflecting specialized interests and not a comprehensive picture.

In all the papers, there is the stated or implied conclusion of limited involvement of the majority population in the planning and decision-making of the Hong Kong community. Thus, there is the suggestion for the need of greater participation by the Chinese community in solving the problems of Hong Kong which can only worsen if the majority is not involved. Two papers (Chapters 7 and 8) suggest apathy on the part of the majority due to a feeling of political impotence; however, there is considerable hesitation by the majority in changing the *status quo* in the light of relative prosperity which Hong Kong currently enjoys and the security provided by the British. Surprisingly, there is no mention of the expiration in 1977 of the 99-year lease of the New Territories with China. That there must be great anxiety concerning the expiration can be seen in some exodus of people and money from Hong Kong.

— Richard Doi  
Ellensburg, WA

**Mazisi Kunene. *The Ancestors and the Sacred Mountain*. African Writers Series 235. (Exeter, NH: Heinemann Educational Books, Inc., 1982) xix, 75 pp., \$5.50.**

Mazisi Kunene is admirably qualified to transmit both the traditional and his original Zulu poetry to an anglophone audience. He is a scholar and a performer of Zulu oral folk poetry. As leader for his own people, for ten years Chief Representative for the African National Congress in Europe and in the United States, he can interpret the heroic epics of ancestral worth. He has translated into English the great epic poem of the Zulu hero Shaka. Long an exile from South Africa, Kunene was a founder member of the Anti-Apartheid Movement in Britain. He has been Lecturer of African Literature at Roma in Lesotho, at Stanford and the University of California, and most recently at Nairobi. Thus he can reach audiences with his translations even though the originals in Zulu are banned in his homeland.

*The Ancestors and the Sacred Mountain* comprises one-hundred and five of his most recent poems. As the title implies, most of the poems allude to ancestral values. In his own introduction, Kunene sets out his purpose. He does not seek his *roots* in dreamy nostalgia for a past Africa. He does not lament his exile condition as one of uprooted, purposeless wandering. He voices vitality and affirmation. He urges that Africans

*Explorations in Sights and Sounds*. No. 4 (Summer 1984) 43