Wright's final section, on revolutionary Libya, has one piece entitled 'Arab dialogue'. It appears to be out of place, but it may serve a different objective. The article analyzes the controversial exchange between Gadafi and the late Tunisian president Bourguiba during Gadafi's visit to Tunisia in April 1973. When Gadafi gave a talk calling for Arab unity and social change in Tunis, Bourguiba intervened and ridiculed him for his lack of realism and for overlooking not only Arab realities but also the fact that Libya still needs to achieve unity first. The author not only admires Bourguiba's wisdom and moderation but he agrees with his critique of Gadafi and his regime.

Lastly, Wright has adopted a confusing transliteration system from Arabic, such as El-Adem not Al-Adem, Giarbub not Ghabub, and Menscia not Manshiyya. Instead of one systematic style, he has used various ones common in the Italian, English, and French languages. This should be avoided in future editions. The many factual mistakes, patronizing language, colonial assumptions, and lack of Arabic sources do little to ensure confidence. Rather, they do more to undermine Wright's claims to a scholarly book on the making of modern Libya.

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BRITISH FEMALE MISSIONARIES IN AFRICA AND THEIR IMPACT ON PROGRESSIVE MOVEMENTS IN BRITAIN

doi:10.1017/S0021853710000617

The Communion of Women: Missions and Gender in Colonial Africa and the British Metropole. By ELIZABETH E. PREVOST. Oxford: Oxford University Press, 2010. Pp. xii + 312. £65 hardback (ISBN 978-0-19-957074-4).

KEY WORDS: Madagascar, Uganda, Christianity, missions.

Christian missions were an important factor in African social history in the nineteenth and twentieth centuries, shaping ideas about gender relations, family and kinship, marriage, and motherhood. This has been shown by Kristin Mann's book about the marriage choices of the Christian elite in colonial Lagos (1985) and, more recently, by books by Meredith McKittrick (2002), Dorothy Hodgson (2005), and Phyllis Martin (2010). The title of Prevost's book suggests that it is a contribution to this dynamic field. However, although Prevost uses two African case studies – Madagascar (from 1867 to 1923) and Uganda (from 1895 to 1930) – and frequently employs the concept of (religious) 'encounter', African experiences and perspectives seem to be of marginal interest to her study. Her object is the reconstruction of the British side of women's missionary communities and the impact of mission encounters 'in the periphery' on progressive movements in Britain, with particular focus on British Anglican women's perspectives. In order to do this, she focuses on four Anglican organizations – the Church Missionary Society (CMS), the Society for the Propagation of the Gospel (SPG), the Mothers' Union (MU), and the League of the Church Militant (LCM).

The book is divided into two parts, the first dealing with the activities of female missionaries in Africa and the second examining the influence of mission Christianity on discussions in Britain about women's suffrage and the ordination of women in the Anglican Church. The chapters on Africa are based on a close reading of missionary correspondence, complemented by other missionary sources

and, but only rarely, by secondary literature. Chapters 1 and 2 discuss the beginnings of the employment of single women as missionaries by the SPG in Madagascar and the CMS in Uganda respectively, while Chapters 3 and 4 examine the activities of the MU in these places. Madagascar and Uganda were two very different mission fields. In the former, female missionaries had already arrived in the precolonial period, when Protestant missions were affiliated with the Merina government; but after the French colonial take-over in the mid-1890s they faced the challenges of accelerated social change and French colonial education policies. In Uganda, where female CMS agents arrived only after the establishment of the British protectorate in 1894, Protestantism appealed to Africans through its association with the Ganda political elite.

Prevost's approach is not a comparative one; rather, she demonstrates the variety of missionary activities that developed in response to local conditions. In Madagascar in the early period, boarding schools were the centrepiece of a strategy of female evangelization aimed at separating young girls from what missionaries regarded as the degrading influences of the African social environment. Meanwhile, in Uganda, where the missionaries were concerned with a perceived discrepancy between the eager adoption of the trappings of Christianity and European civilization on the one hand and a lack of inner religious devotion on the other, the focus was on religious education and literacy training for adult women and on medical work. The importance of African initiatives for successful evangelization becomes clear in these chapters: African teachers, bible women, catechists, and MU branch secretaries are mentioned, although their stories are not explored. Prevost's main concern is how British missionary women saw and represented themselves and their work as being central to their mission's success. She also strives to show how their firsthand experiences of African religious practices and social organization (including polygamy) changed their own thinking about Christianity and gender. However, the examples given – such as the admission of divorcees to the MU in Uganda, which deviated from requirements in Britain – seem to have been pragmatic responses to constraints on the ground rather than, as is claimed, 'a dramatic reformulation of Protestant ideology' (p. 180).

The limits of the discussion are set by the almost exclusive reliance on the correspondence of a small number of missionary women, with minimal contextualization and little critical reflection about the problems that such material presents. Owing to their richness in detail and personal style, missionary letters can be alluring sources; but they must be read against the grain and checked against complementary sources. For example, the SPG women may have 'defined their function in the Madagascar mission field as serving the Malagasy' (p. 69), but what exactly does this mean and what did the Malagasy think of it? Similar considerations apply to missionaries from other societies and the colonial authorities: most of them probably defined their purpose in the same way, yet they may have acted very differently. A narrow empirical basis also characterizes the second part of the book, which analyses the ways in which the LCM and the MU utilized women's active roles in overseas mission as an argument in their struggle for female emancipation in Britain from 1900 to 1930. This is the more to be regretted as there are some fascinating aspects, such as the creation of links between MU branches in Britain and overseas by means of exchanges of letters between individual members of these branches. The first overseas branch to establish such a link was the one in Madagascar. However, as the corresponding British branch has not been identified and the letters themselves are not presented (and have not been found?), the discussion remains abstract and it is difficult to sense what these epistolary exchanges meant for women who participated in them. The study raises

interesting questions, but answering them requires that we look beyond missionary rhetoric.

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POLITICAL STRATEGIES OF MUSLIM LEADERS IN GHANA

doi:10.1017/S0021853710000629

Between Accommodation and Revivalism: Muslims, the State, and Society in Ghana from the Precolonial to the Postcolonial Era. By HOLGER WEISS. Helsinki: Finnish Oriental Society, 2008. Pp. 439. €30 paperback (ISBN 978-951-9380-71-1).

KEY WORDS: Ghana, accommodation to colonialism, civil society, Islam, postcolonial, precolonial.

The history of Muslims in Ghana attracted a great deal of attention during the years immediately following independence. Researchers, many affiliated with the Institute of African Studies at Legon, managed in less than a decade to create a rich scholarship based primarily on Arabic texts, other precolonial documents, and the official histories of chiefs and the 'ulamā'. After a period of relative neglect, when only a handful of historians showed interest, a new generation, including Sulemana Mumuni, Rev. Nathan Samwini, and Ousman Kobo, has recently produced more sociological and cultural analyses, relying largely on oral histories of non-elites. In the present volume, Holger Weiss offers a wide-ranging account of the political strategies of Muslim leaders that builds on both generations of scholarship while itself drawing heavily on colonial archives. Although the incorporation of Ghanaian Muslims within the structures of indirect rule has been studied in pieces by James Dretke, Enid Schildkrout, Deborah Pellow, and David Skinner, Weiss provides the first comprehensive narrative of this process and of the persistence of these basic structures into the postcolonial period. For Anglophone readers he performs the further service of synthesizing recent German scholarship and German-language archives.

Studies of West African Muslims have long made use of a 'stagist' model in which minority populations cycle through being 'quarantined' from host populations to 'mixing' with them to 'reforming' or purifying their practices to restore internal cohesion. Weiss argues that in Ghana several factors promoted a greater-than-usual emphasis on mixture and accommodation for most of the last four centuries. The region's Muslims were committed to a 'Suwarian' tradition that rejected both conflict with non-Muslims and aggressive proselytization. For their part, non-Muslim elites found many of the skills – literacy, spiritual capital, trade networks – offered by Muslims sufficiently valuable to tolerate their presence, albeit often grudgingly. Regional variations largely reflected the relative strength of Asante influence: in the north, Muslim scholars typically exercised real social authority and constituted a source of political power distinct from (if subordinate to) non-Muslim chiefs; closer to Kumasi, Muslims were better integrated into ruling structures and thus less autonomous. Insulated from the *jihadi* stirrings in Sokoto, this situation persisted on the broadest level from the seventeenth century to the twenty-first, with colonial rule and the postcolonial state simply constituting powerful entities to be accommodated. On a smaller scale, however, European rule resulted in more instances of both segregation and purification. After brief