

us that other perspectives, worked out from particular observations, are probably more appropriate. This book is a convincing example of high-quality work on African philosophy, based on fieldwork on and in African languages, yet fully framed within the standards of a methodological paradigm of the recent Western tradition, namely ordinary language philosophy. The choice of framework offers the possibility of comparing Hallen's results with similarly oriented research on other cultures. It also allows easier integration and acceptance into mainstream philosophy than fieldwork-based studies are otherwise likely to.

On the other hand, owing to his approach, Hallen offers few insights into the living dynamics of Yoruba philosophical discourse in social context, no portrayals of individual thinkers and no in-depth discussion and interpretation of their specific fundamental insights into human life in their (written or oral) texts. I would also have appreciated more assessment of their social value, e.g. as guides on questions of basic theoretical and practical orientation in life. In the investigation of philosophy in Africa today these fields are equally important and relevant. Research on them would have offered different and complementary insights into philosophy in the Yoruba context, and particularly its 'discourse about values'.

To my mind, such complementarity is desirable for the future of African philosophy, a field which has seen embittered ideological battles over the possibilities of its existence, and which continues to be afflicted by various claims to exclusive rights to, and ways of, research. This does not mean that anything goes. But every source that can shed some light on the issue should be switched on. Hallen's book, from a particular perspective, offers us clear and bright light on the Yoruba epistemological framework and its normative links with moral and aesthetic discourse. Spot on.

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HOLGER B. HANSEN and MICHAEL TWADDLE (eds), *Christian Missionaries and the State in the Third World*. Oxford: James Currey, 2002, 307 pp., £19.95, ISBN 0 85255 783 3 paperback.

This book covers an enormous geographical range, and a similarly lengthy historical period. It is organised in eight parts. In Part I Michael Twaddle outlines the scope and range of the essays, providing an encompassing framework. Part II is devoted to 'The Caribbean diaspora at the end of the slave era', with studies by Mary Turner on Jamaica and Donald Wood on Guiana. Part III, entitled 'Mission and state in West and East Africa in the pre-colonial era', contains studies by Daniel Antwi and Paul Jenkins of Ghana, and John Rowe of Buganda. Part IV deals with missions and the early colonial state in Southern Africa, with articles by Doug Stuart, Roger Beck and Torstein Jorgensen. Part V deals with missions and education, with chapters by Deborah Gaitskell on South Africa and Jonathan Miran on Eritrea. Part VI covers mainstream missions and the colonial state, with chapters by Niels Kastfelt on Northern Nigeria, Jarle Simensen on Ghana, Holger Bernt Hansen on Uganda, John McCracken on Malawi and John Lonsdale on the settler colonies of Kenya and Southern Rhodesia. Part VII is entitled 'Complications with non-mainstream missionaries in Central and Southern Africa', with articles by Harry Langworthy on Joseph Booth in Nyasaland, James Campbell on the African Methodist Episcopal missionaries in South Africa and Michael O. West on the African Orthodox Church in Zimbabwe. Part VIII is devoted to the

post-Independence era, with Leslie Griffiths on Haiti, Christopher Abel on Colombia and Andrew Wheeler on Sudan.

It is impossible in a short review to do justice to the wealth of material. Obviously Africa predominates (as one would expect from these editors, who have been so prolific and illuminating on East Africa, particularly Uganda). In this volume Protestant missions receive the bulk of the attention—with Eritrea and Colombia the only studies in a Catholic setting. Welcome attention is paid to the contribution of Black missionaries. (The account of the Basel mission recruiting West Indian Moravians for Ghana is particularly well done.) The section on ‘non-mainstream’ missions allows the introduction of lesser-known cases, to which could be added Griffiths’s fascinating study of an anti-voodoo campaign in Haiti bringing about unforeseen consequences. All the studies are based on original material, all archive-based. Gaitskell is the only one specifically to focus on the issue of gender. Lonsdale is the only comparative study, in his case comparing Kenya and Rhodesia. Some of the cases seem unique in their dynamics, others point up a pattern. Much is made of the ambiguous role of missions, sometimes supporting states, sometimes (even directly) challenging them. Local rulers could welcome missionaries for their skills but could fear them for the threat they posed to the existing order. Twaddle’s helpful introduction does give a backdrop against which such diverse studies can be understood. He draws comparisons with the missionary efforts to European countries over a millennium before. In the cases studied here, converts were individuals rather than peoples. The missionary effort of the last few centuries was closely linked with education, and thus with elites. Denominational rivalry was a further complicating factor. Twaddle notes, too, that by the time of the First World War the number of American missionaries equalled that of the British, so the missionary effort was ceasing to be tied to colonialism in the narrow sense. He extrapolates beyond the cases studied here; missionaries, both main-line, with their humanitarian agenda, and non-main-line, with their evangelical aims, continue to work in the Third World, and indeed Third World missionaries are now targeting Europe. For those involved or interested in the socio-political dynamics of the modern missionary movement, this volume provides an invaluable background.

I cannot finish without alluding to the typeface. A font so small is more normally found in footnotes. Reading is thus made more difficult. Nevertheless, the effort is well worth while.

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THOMAS SPEAR and ISARIAH N. KIMAMBO (eds) *East African Expressions of Christianity*. Oxford: James Currey; Dar es Salaam: Mkuti na Nyota; Nairobi: EAEP; Athens OH: Ohio University Press, 1999, 340 pp., £40.00, ISBN 0 85255 7361 hard covers, £14.95, ISBN 0 85255 758 2 paperback.

This is an important and welcome book, one of the growing number in which scholars take African Christianity as seriously as do Christian Africans themselves in a continent where, over two-thirds of its area, biblical images infuse colloquial speech. As Spear argues in his introductory survey, many past studies of the subject have assumed that ‘materialistic and instrumental’ motives governed the largely sociological story of Africa’s christianisation. Now we pay more heed to the deeper dialectic inherent in the translation of scripture and belief into social action. In this Christian version of a universal struggle, as we are now inclined to argue, Africans have tried ‘to regain moral control over