that are conjured up by Watson's presentation of various British officials' attempts to make sense of what was going on within their jurisdictions. *Civil Disorder* provides much food for thought regarding both the politics of this important city and also the nature of Indirect Rule in Southwestern Nigeria.

Jonathan T. Reynolds
Northern Kentucky University
Highland Heights, Kentucky

Shiraz Durrani. *Never Be Silent: Publishing and Imperialism in Kenya, 1884–1963*. London: Vita Books/Mau Mau Research Centre, 2006. xi + 272 pp. Bibliography. Index. £20.00. Paper.

African historians in Kenya have long been familiar with *Uhuru and the Kenya Indians* by Dana April Seidenberg (New Delhi: Vikas Publishing House, 1983), and with Robert J. Gregory's *India and East Africa* (Oxford: Clarendon Press, 1971). This volume by Shiraz Durrani will be a very welcome addition to the researcher unfamiliar with the role of South Asians, or "Wahindi," in the struggle for Kenya's independence. It is at once a research document to be used by discerning aficionados and a resource for those not constrained by the lack of strict footnotes. The author tells us in the preface that he has been involved with the Kenyan underground struggles, and much of this detail informs the text. The pages on the banned publications are particularly valuable, for they remind us that the struggles continue, that they did not begin yesterday, and that the spirit of humanity remains uncowed by all those forces dedicated to the suppression of African voices, in the past, present, and in the future.

Where is Shiraz coming from? In *Breaking the Culture of Silence* he tells us that he is a veteran of the anticolonial struggles, having been initiated while serving as a "progressive" librarian at the University of Nairobi from as far back as 1979, before his journey led him to exile in Britain in 1984. Though he touches on various aspects of his own struggles, his text brings out a masterly record of the broader anticolonial struggles in Kenya. I particularly like the countrywide sweep of his approach, which reminds us that *Mwalimu*, by Francis Khamisi, was a radical publication in 1946, and that a whole gamut of gramophone records and films were banned by the colonial authorities—works like *En Ang'o ma ni e chuny piny* ("What is happening [in the middle of] the world?"), which was banned by the government on July 17, 1954; and John Mwale's *Nilisimama River Road*, which surely must have offended nobody in his right mind! The author notes that among the films banned were "West of Zanzibar" and "Jhansi ki Rani."

The informants, alive and dead, are important, too. They include Sitaram Acharia, Haroon Ahmed, Amer Singh, Basant Kaur, Chandrabh Bhatt, M. A. Desai, Keshavlal Dwivedi, Amon Gakanga, K. C. Kamau, Victor

Murage, V. G. Patel, Merchand Puri, Tirath Ram, G. D. Rawal, Francis Ruhinda, Stephen Ruhinda, L. M. Savle, Goopal Singh, W. L. Sohan, and Temal Singh. We do not know what individual roles these informants played; but as we used to say in my high school: "they also ran."

The net result is a mosaic that rescues Kenyan historians from the condescension of decades of brainwashing into the belief that there are no South Asian heroes to be celebrated in the narrative of Kenya's struggle for *uhuru*.

Atieno Odhiambo
Rice University
Houston, Texas

Kathleen R. Smythe. *Fipa Families: Reproduction and Catholic Evangelization in Nkansi, Ufipa, 1880–1960*. Portsmouth, N.H.: Heinemann, 2006. xxx + 202 pp. Photographs. Bibliography. Index. $89.95. Cloth. $29.95. Paper.

Blinkers have their value, excluding distractions and keeping eyes trained on a path. Kathleen Smythe has presented us with a blinkered work in her *Fipa Families*, which concerns the socialization and education of several generations in Ufipa, particularly in and around Chala, a Catholic center in the historic Nkansi principality in the extreme corner of southwestern Tanzania. The principal sources for this study are oral, with 270 interviews listed, 194 of them conducted between January 1995 and April 1996 and the remainder during a follow-up visit from February to May 2002. Without doubt, her earnest efforts to acquire Kifipa endeared her to the proudly provincial Fipa and led to her passage from person to person along networks of Catholic affinity.

Smythe acknowledges that the realities of Chala and Nkansi surprised and obliged her to see that the Church had come to be thoroughly internalized in Fipa culture. The ways in which socialization within the Catholic family proved to be congruent with the customary practices and markers of advance toward adulthood are laid out in an interesting way. A key moment in the process was reached after the children had passed from their natal homes to their grandparents, and then to a peer hostel. The missionaries targeted the latter site of adolescent autonomy and substituted their own boarding schools. In time, the Catholic family became composed of those dependent upon the priests as their social fathers and (at times) employers. The missionaries in the 1950s successfully campaigned to recruit nuns as well as priests from among the Fipa and thus, Smythe concludes, set up a rivalry between two families, the Catholic family and the popular family. She has a rich corpus of oral data from the side of the Catholic family members, and this book is essentially their story.

The title advertises a period extending from 1880 to 1960. In fact, there is nothing of originality and much confusion in her treatment of the