

to 'Zinza-spirit possession' via far broader categories such as 'Tanzania history' with fourteen entries, or 'Kenya-agriculture', itemising thirty-eight books. The bibliography simply lists the books, providing no commentary or cross-referencing. However, the subdivision into specific categories allows faster identification of a particular topic, particularly if one is interested in comparing a specific topic (e.g. industry, health, etc.) across countries. However, as the compiler makes clear from the outset, these are far from exhaustive. Ethiopia is fairly well represented, with 500 entries, grouped under ninety sub-headings. However, Djibouti and Eritrea have only a few dozen entries each, and here students would do far better to refer to country-specific bibliographies such as those published by Clio. These have the added advantage of listing journal articles, which are excluded from this collection.

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HODA GAMAL ABDEL NASSER, *Britain and the Egyptian Nationalist Movement, 1936-52*. Reading: Ithaca Press, 1994, 375 pp., £30.00, ISBN 0 86372 177 X.

This book presents itself as a history of British policies in Egypt during the period between the signing of the Anglo-Egyptian Treaty of Alliance of 1936 and the military *coup d'état* of July 1952 which deposed King Faruq of Egypt. In fact, it seems to be an attempted vindication of that *coup d'état*, representing it as the apotheosis of Egyptian nationalism. It is almost certainly not coincidental that the author's father, Gamal Abdel Nasser, was the leader of the *coup d'état* in question. In order to make her case, Hoda Abdel Nasser asserts from the outset that there was something called the Egyptian Nationalist Movement (she uses upper-case throughout the book to suggest an institutional solidity which did not exist in reality). This movement is clearly distinguished from what she labels the 'various political movements'—definitely lower-case.

Her problem, of course, lies in the fact that these movements and the quarrelling individuals who headed them were the actual representatives of the various strands of Egyptian nationalism, many of them violently opposed to each other. She tries to overcome the difficulty by suggesting that the notorious fragmentation of Egyptian politics, nationalist or otherwise, during this period was in fact part of a process of 'expansion, diversification and maturation within the Movement'. This allows her to claim that the increasing determination of a small group of officers to act against the power represented by the palace and the king was part of the same process and, indeed, in her view, an inevitable consequence of the 'radical transformation and the growing maturity of the Egyptian Nationalist Movement'. In other words, the torch of Egyptian nationalism passed rightly and properly into the hands of Gamal Abdel Nasser and his officer friends, having been forfeited by the bickering and compromised civilian politicians.

The apologia for the Free Officers and their ilk becomes obvious almost from the outset and colours the remainder of the book. For the most part, this is devoted to advancing the unoriginal thesis that the British authorities continued to intervene in Egyptian political life in pursuit of their own strategic interests even after the signing of the 1936 treaty. To this end, in common with all the other studies of this subject and this period, extensive use is made of British official records. It is disappointing that, given the status and family of the author, there is only a single reference to an Egyptian government file (a Ministry of the Interior file containing eight leaflets issued by various dissident groups within the Egyptian army prior to 1952). This tends to confirm the suspicion that foreign scholars are not the only ones who have problems gaining access to Egyptian government archives.

In the end, however, the individual preoccupations of the author undermine the

value of the study. The charge of subjectivism that she levels at a distinguished Egyptian historian with whom she happens to disagree may with justice be used about her own book. Nor is the reader's confidence in her account enhanced by a number of factual errors and confusions (e.g. the '1922 constitution' for the 1923 constitution; mixing up the politician Ali Maher with his brother, Ahmed Maher) and the bizarre suggestion that the absence of documentary evidence of British involvement in, for instance, the notorious 'Burning of Cairo' in January 1952 somehow implicates the British authorities in those events. All in all, it is an unsatisfactory book. Among other things, it appears so determined to demonstrate that the history of Egypt and of Egypt's relations with Great Britain led logically and inevitably to the *coup d'état* of July 1952 that it ignores alternative interpretations of the events of those years and, indeed, of the *coup* itself.

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R. PANKHURST and D. GÉRARD, *Ethiopia Photographed: historic photographs of the country and its people taken between 1867 and 1935*. London: Kegan Paul International, 1996, 168 pp., £55.00, ISBN 0 7103 0504 4.

This book by Richard Pankhurst, the prolific historian of Ethiopia, and Denis Gérard, an agricultural engineer and professional photographer living in Ethiopia, is a delightful record and memoir of the Ethiopian empire between the periods of emperors Tewodros and Haile Sellassie (who assumed power in 1930). It contains photographs of royalty, nobles, priests and commoners, and of official occasions, daily life and scenes from the countryside and the city. For those interested in the country, for scholarly or other reasons, the book is a treasure of images evoking flashes of an eventful and still intriguing past. The book can also stand as a source of visual information on details of life style, material culture and political and social relations in early modern Ethiopia. This book is, therefore, simply a must for all Ethiopia *aficionados*. It is a sequel to Pankhurst and Leila Ingram's *Ethiopia Engraved* (1988; reviewed in *Africa*, 60, pp. 413-15), which covered the period before the advent of photography and which was published in the same format as the present volume.

Many of the 304 pictures gathered here have already been published elsewhere, in magazines and travellers' books (134, to be precise), but the majority have been unearthed by the two authors from new sources like the relatives of protagonists, private collections and institutions with photographic archives, foremost among them the Institute of Ethiopian Studies in Addis Ababa. The photos are arranged in six sections, preceded by an historical introduction (pp. 7-18) on Ethiopia and by a chapter on the coming of photography to the country (pp. 19-35).

According to the authors, the first photographer in Ethiopia was the missionary H. Stern, who took many pictures, most of which have not been saved. The only surviving photographs from the earliest period are those taken by the British punitive expedition against Emperor Tewodros (1867-68). In a chronological account the editors take the story of photography up to the Haile Sellassie era by enumerating the many pictures appearing in the exceedingly rich travel literature on Ethiopia (on which Professor Pankhurst is the unrivalled master) and the activities of (Armenian, Indian, Italian and other foreign) photographers in the country, who sometimes set up a studio in Addis Ababa and also in Asmara, Eritrea. The editors rightly point to the effect of photos on customs like funeral procedures (people starting to carry pictures instead of an effigy of the deceased) and on the emerging political (and other symbolic) use of photographs (especially doctored ones) in Ethiopia.

The choice of photos is good and covers many aspects of Ethiopian society. There

is a good sample of pictures of upper-class personalities as well as of peasants and the poor. There is also a series of important historical buildings like churches and palaces, and of markets and dwellings of common people, at least in Addis Ababa. The choice is also fairly conventional: a representative sample of the historically and geographically important persons and locations of Ethiopia, even if they are already well known from the literature. This 'duplication' is perhaps inevitable in a work of a general nature, though some readers may wish for a lot more on non-highland populations and ethnic groups. Nor are there many pictures from areas like Gondar, Wällo, the Somali area and the south. However, the positive role of this book in this respect is to have pointed to the existence of the numerous, relatively unexplored collections and sources of visual images on Ethiopia and Eritrea.

It is not feasible to comment on all the photographs, but there are many interesting ones, for instance No. 290, showing Christians and Muslims praying together for peace in the St Ghiorgis Church compound in the period of the Italo-Ethiopian war, the pictures of Adwa, Aksum and Meqele with all the fenced compounds and the surrounding landscape already devoid of tree cover; Nos 142-4, 152 and 193 of early Addis Ababa, and those of Emperor Menilek in a car in Mercato (No. 255). There are also good pictures of Emperor Menilek's spacious palace compound, a prime historical spot which to this day is a restricted area usurped by the military. Another interesting picture is the one of Queen Mästawät, the Oromo ruler of Wällo (No. 25). Section IV, on social, economic and cultural life, is also fascinating. A few pictures show the dismal poverty of the peasantry (Nos 169 and 175). Pictures of markets, household work and rural houses being built reveal how little the countryside has changed, except for new styles in clothing and umbrellas, and the introduction of some new products.

All photographs carry short descriptive comments. It is, of course, a pity that not all persons in the pictures could be identified. There are only a few mistakes in the captions. For instance, that to photograph No. 65 (on p. 61) says that it is of Lijj Iyasu with 'his grandfather Menilek', but I am sure that the person meant is Iyasu's father, Ras Mikael. Photograph No. 194 says, '... women from the south with firewood', but they carry sorghum bundles. (They are probably Anyuwak women.) In photo No. 221, a very interesting picture of a local ruler, it is alleged that we see a 'Maji chief' with his followers, which, in view of the dress and decorations of the people, is unlikely. Finally, I am not sure that the 'priest' in photo No. 74 with Queen Zäwditu is not Ras Täfäri, the future Haile Sellassie.

My only criticisms of this fine book would be, first, that with the list of photographic sources on the last page it is not easy to find the source of a particular picture; perhaps it would have been better to list the sources in the numerical order of the illustrations. It is also difficult to find out what pictures were lent by anonymous persons. Secondly, the price is a bit too high for the book to enjoy the wide circulation it deserves.

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HOLGER BERTN HANSEN and MICHAEL TWADDLE (eds), *Religion and Politics in East Africa: the period since independence*. London: James Currey, 1995, £35.00. ISBN 0 85255 385 4 hard covers, £12.95, 0 85255 384 6 paperback.

'It's not that we don't seem to solve anything, but we may be actually adding to the problems', laments a Roman Catholic priest in Uganda, whilst an archbishop denounces his foot soldiers in Africa for remaining silent about 'the theology of power in the face of the epidemic of *coups* and military rule, about development, about poverty and disease and other equally urgent present-day issues'. Clearly, the

study of religious movements since the 1960s immediately opens up a range of questions about the relationship between social forces and political practice in post-colonial states. Has the Church been a force for change or a tool of appeasement? How energised and anchored can institutions be that were colonial in origin? Can religion be expected to succeed where nationalism has failed? And, in an alleged silence of theology, do we find the triumph of an African ideology of power that is as old as the landscape which it struggles to master or the inevitable surrender to a world system that exploits African vulnerabilities and denigrates its culture? Where better to explore these issues than in East Africa, where Christians, Muslims and 'nativists' have lived through famine, *coups*, repression and, as depicted by the book's hazy cover, such authoritarian despots as Idi Amin of Uganda.

Michael Twaddle and Holger Hansen have drawn together a collection of papers on religion and politics in the Sudan, Kenya, Uganda and Tanzania which adds to the growing scholarship of James Currey's East African Studies series. These essays were written for two conferences, one held under the auspices of the University of London, the other at the University of Copenhagen. Consequently the collection is as varied in style and approach as it is in subject matter. Nevertheless, the editors have produced a coherent overview and a neat thematic structure. Twaddle's introductory chapter makes a convincing case for putting religion back at the forefront of historical enquiry. Religious movements in Africa ought to be understood first and foremost, he argues, as systems of cultural signification, in which beliefs and symbolism matter. It is only through studying the variations according to time and place, he argues, that in the sum of the particulars we find a clearer sense of what is universal. Hence the rationale of the published collection: four sections beginning with the challenge of Islam in the whole region, moving then to Christianity, sectarianism and politics in Uganda, followed by Christians and Muslim in Kenya and ending with cross-cultural complications. The reader is left in no doubt that religious institutions have functioned as crucial mediators between people and new cultural-political systems in eastern Africa. And religious belief has been inextricably bound up with patterns of resistance to political domination as well as linked with moments of acquiescence.

The collection contains some fascinating and useful material. Heike Behrend's essay on Alice Lakwena's Holy Spirit Movement narrates how her Mobile Forces grew in numbers between 1985 and 1987 in an area of Uganda straddling the border with Sudan, following Museveni's seizure of power through the National Resistance Movement. Her call for people to 'build up a new world in which man and woman were reconciled with nature' contained an interesting blend of old and new. The march toward Kampala mirrored the migration of Lwoo-speaking peoples from the Sudan centuries before but this time they were aided by an ingenious list of Twenty Holy Spirit Precautions. Kenya is particularly well served in this collection. David Throup provides an exhaustive account of the role of the Christian Church during the Moi era as surrogate opposition. G. P. Benson argues that Moi's own *nyayo* (footsteps) ideology represents a hybrid of African culture, Christianity and political pragmatism, whilst Conor Cruise O'Brien looks at the growth of Islam. However, not all is light and celebration. Louise Pirouet reminds us of past silences from the Church in relation to human rights violations, particularly during the rule of Amin and Obote in Uganda. As Martin Doornbos concludes, arguments about the need to decolonise the Christian Church in Africa fall into two distinct camps. One side blames the inherited hierarchy and pomp for acting as a barrier to the development of a Latin American type of social activism among clergy. Others blame the expatriate presence for inviting accusations of foreign influence which have made African clergy prone to feelings of insecurity and vulnerability.

However, the overall impression left by reading the collection is not one of abject