

final years of the rule of the Hyksos in Egypt. Egyptian records relevant to this period, the main events and principal historical persons are mentioned in context.

Chapters 7 and 8 (pp. 52–54) consists of the list of bibliography and principal museums with Egyptian antiquities in the UK, Austria, Egypt and the USA. The bibliography includes the standard publications related to the subject, however, none of them was published after 1999. Some formal inaccuracies occur in the bibliography. For example, the full title of M. Bietak's book published in 1996 is "Avaris, The Capital of the Hyksos: Recent Excavation at Tell el-Dab'a" ("Avaris" is missing in the title mentioned in the bibliography). Further, the name of the author of the study *published* in the Journal of Egyptian Archaeology should be written as follows Säve-Söderbergh and not Save-Soderbergh. His study in this journal begins on page 53 and not 54 as presented in the bibliography.

The text of the book is accompanied by 35 illustrations including b&w and coloured illustrations, plans, tables, maps. Some critical remarks can be addressed to the quality of some illustrations which could be better (ills. 3, 14, 21, 33). Probably some technical problems with the special Egyptological transliteration font led to the transliteration of the term used for the Hyksos "rulers of foreign lands" being presented in the book in the incorrect form *hk3 h3swt* instead of *ḥk3 ḥ3swt* or *ḥk3w ḥ3swt* (pp. 7, 14, 17, 19, 31). Technical problems of the same kind with this transliteration font are also indicated by another word presented in the (incorrect) form *ssndm* (p. 40). Its correct form should be *ssndm*.

As a whole the book written by Charlotte Booth is readable, informative and very useful for the general public as well as students interested in the history and heritage of the great civilization of ancient Egypt.

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LUDWIG, Frieder and ADOGAME, Afe (Eds.) in cooperation with Ulrich Berner and Christoph Boehinger. *European Traditions in the Study of Religion in Africa*. Wiesbaden, Harrassowitz Verlag 2004. 404 pp. ISBN 3-447-05002-0.

In recent years there have been heightened academic interest in the study of African religious history. The volume under review encompassing a survey of European descriptions and perceptions of the religions of Africa and attempting to scrutinize European traditions of the scholarly study of Africa's triple religious heritage: African traditional religions, Christianity and Islam, grew out of the International Interdisciplinary Conference, held on 4-7 October 2001 at Wissenschaftszentrum der Universität Bayreuth, Schloß Thurnau. The conference brought together forty-four researchers from Europe, Africa and North America to discuss and review historiographically European encounters with Africa and European perceptions, imaginations and theories of African religious history.

The collection of papers *European Traditions in the Study of Religion in Africa* is a well-edited book. It contains an excellent comparative theoretical introductory essay by the two editors Frieder Ludwig and Afe Adogame providing a general overview of the discussions, issues and problems involved in the study of Africa's triple religious

heritage, and most, but not all, revised, enlarged and improved versions of the contributions presented by the scholars who had attended the conference. The book's value is largely historiographical. It also serves to pay homage to many considerable and original scholars in the field who helped to chart new vistas in the study of religion in Africa and significantly influenced research in this field. The time space of the thirty-three contributions is enormous and the case studies cover, examine and analyse more than five centuries of historical development, from the early sources, descriptions and representations of the religions of Africa by early European visitors, explorers, travellers, missionaries, anthropologists and the theoretical concepts they developed, through a discussion of the legacy of the European Enlightenment on the perception of Africa and Africans, to a review of the development of European scholarly approaches to the study of the religions of Africa during the colonial and post-colonial period, and the impact of the development of interdisciplinary scientific approaches on the study of the religions of Africa.

The volume opens with Henk van Rinsum's assessment of the views and criticism formulated by the Ugandan scholar and poet Okot p'Bitek about African religions in relation to the Western discourse, followed by an analysis of missionary sources by Adam Jones. The participants of the conference could enjoy the presence of the late Nehemia Levtzion whose introductory survey of European Perceptions of Islam in Africa: Missionaries, Administrators and Scholars comes next.¹ Mahmud Haggag then continued the theme dealing with public opinion and scholarly study of Islam by focusing on German translations of the Qu'ran spanning the period from 1616 to 2001, and Roman Loimeier analysed Germanophone Orientalism and Islamology. The contributions by Robert Debusmann, Frieder Ludwig and Jan Platvoet examined the earliest reports and descriptions of African religions by sixteenth and seventeenth century merchants and travellers, while Jean-Godefroy Bidima Wolbert Smidt and Werner Ustorf attempt to show through an analysis of the philosophical and philanthropic approaches of the eighteenth and early nineteenth century how and to what extent European perceptions of Africa and African religions changed during the Enlightenment.

Since some of the important conference contributions could not be for various reasons included in the volume,² the editors decided to enrich it with some additional complementary materials, such as the late Adrian Hastings' fundamental article "African Christian Studies, 1967-1999: Reflections of an Editor", reproduced from the *Journal of Religion in Africa*.³ The role of some of the most influential European academics, scholars of religion, theologians and historians, Max Müller, James George Frazer, Durkheim and Weber (discussed by Elísio Macamo), Dietrich Westermann or Leo Frobenius and Ulli Beier, Edwin W. Smith, Geoffrey Parrinder, Bengt Sundkler,

¹ Professor Levtzion did not live to see the publication of the conference papers and died on 15 August 2003.

² Bilolo Mubabinge's paper on Placide Tempels and his *Bantu Philosophy* was not included.

³ Adrian Hastings, who was actively involved in the conference planning and preparatory stage, passed away on 30 May 2001.

J.S. Trimingham, E. Evans-Pritchard and Victor Turner and the impact of their concepts and theories on the development of the discipline are examined and analysed by Ulrich Berner, Holger Stoecker, Jacob K. Olupona, W. John Young, Andrew F. Walls, Christopher Steed, Abdulkader Tayob and Till Förster. Musa A.B. Gaiya discussed the impact of Thomas Buxton on Christian Mission in Africa. Several other contributions examine specific institutional centres of African religious studies in different parts of Europe, at Aberdeen and Edinburgh Universities (James L. Cox), at Uppsala (David Westerlund), at the Africa Research Centre of the University of Leuven (René Devish), in Greece (Athanasos N. Papathanasiou), and in the former GDR (Ulrich van der Heyden). The last three chapters written by African scholars, Umar Habila Dadem Danfulani, Grace Nyatugah Wamue and Afe Adogame, attempt critically examine European scholarship in the study of Africa's religions from the East African and West African perspectives, and assess its impact on the study of religions at African universities.

Editing a collection of papers on such a complex and broad theme involves many problems. The volume is a presentation of the research that has been done over the years in different parts of the world and is likely to be read by a wide range of people. Many students and teachers in the field of religious studies will find useful material between its covers and will be grateful to the editors for making this important comparative work readily accessible to them. The volume provides a very useful overview of past European approaches and influential early conceptions, though it is not and does not pretend to be exhaustive and significant imbalances can be noticed. The poor representation of francophone Africa and the absence of countries with some other languages, Portuguese, Spanish, Amharic or Arabic should be noted. The editors claim that "the prevalence of certain religious traditions at the expense of others or even the inequitable representation of geographical contexts is not deliberate.... more contributions focus on 'Protestant' than on 'Catholic' perceptions, and more lean toward 'traditional religion' and Christianity than toward Islam in Africa. There are few contributions on the perception of women, and indeed, too few contributions by women." (p. 11). The book's merits might have been immeasurably strengthened had there appeared studies on Roman Catholic missions, for example White Fathers' perceptions of Africans and African religions, and Cardinal Lavigerie's missionary strategy in the vein of Keith Clements' case study on Joseph Oldham or the contribution by Kevin Ward describing the approach and concept elaborated by Max Warren and John V. Taylor which "caused the British Church Missionary Society to shift after 1942 from paternalism to a 'theology of attention' and to 'the primal vision' of African (indigenous) religion".⁴

These collected studies deserve to be read. The volume is a valuable piece of work, which will have wide appeal among students requiring access to sources of information on a range of topics and areas. However, it leaves many gaps which remain to be filled by another conference and another volume of conference papers.

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⁴ Introduction, p.15.