comparisons with other marginal Near Eastern Groups. He seeks the sui generis character of segmentary lineage tribalism (the "traditional structure" in his title and his independent variable) which, for the Pakhtun, establishes an original continuity of person and society.

The value of these works is assured by their unique reports on fleeting situations. The Kirghiz have fled (again) to Pakistan from the recent revolution in Afghanistan, and Ahmed's study marks the opening moves for incorporating the Pakhtun Frontier more fully into Pakistan (the "economic development" of his title). Special interests enter into the ethnographies. Shahrani became concerned by how severance from Central Asia and integration into Afghanistan was skewing Kirghiz society. Ahmed, writing from the other side of a similar problem and as a Frontier official, presents a very mixed case for the mutual benefits to be derived from incorporating Pakhtun tribesmen into Pakistani national life as a kind of unrealized cultural resource. Neither author considers the elemental quality of his hypostasized forms to be problematic as each seeks to elicit their significance for self/social realization. Despite tendencies to baroque jargon, which convey perspectives that are part of the data, the works provide valuable new ethnography and provoke further reflection on the tension between complex situations and limitations to anthropological appreciations of them.

***African Christianity: Patterns of Religious Continuity.* GEORGE BOND, WALTON JOHNSON, and SHEILA S. WALKER, eds. New York: Academic Press, 1979. xvi + 175 pp., Index. $19.50 (cloth).**

MAXWELL OWUSU
University of Michigan, Ann Arbor

Writing more than two decades ago, Thomas Hodgkin, in his classic *Nationalism and Colonial Africa* (New York: New York University Press, 1957:106), describes the adaptive functions of African Christian movements in an Africa whose social life has been disrupted by the forces of colonialism and imperialism.

> They have offered a "connexion" within which brotherly relations can be restored; human dignity can be rediscovered; men and women of ability can attain positions of leadership and power; those excluded on the ground of class and race from national history can, within a setting of their own choice, make their own history; in which hymns and prayer-meetings and preaching can produce a sense of exaltation and release from the squalor and oppression of the new towns; enjoyment of happiness in Heaven is assured, and—for some at least—enjoyment of prosperity on Earth becomes a possibility.

In 1968, David B. Barrett produced a monumental analysis of 6000 contemporary religious movements in Africa in *Schism and Renewal in Africa,* in which he provided a theory of the origins and spread of African religious movements as a reaction to Christian missions. As the editors' introduction (pp. 1–8) and discussion (pp. 161–169), as well as the well-reasoned, provocative foreword by Professor William Shack indicate, the contributors to this volume build on Hodgkin's and Barrett's works, but depart significantly from the latter's theory of African religious movements. The concern of *African Christianity* is to demonstrate, by tracing the origins, development, growth, spread, decline, or destruction of five major African Christian movements, that: (a) *African Christianity is a legitimate* "historical and sociological variant in the development of [world] christianity" (p. xii), i.e., African Christianity has arisen within the context of an expanding "world system" and bears the imprint of this system (p. 1); and (b) "African Christianity, uprooted from its European missionary foundations, has evolved its own cultural forms" (p. xiv). It is also the aim of the volume to "provide broadly comparative data emphasizing common themes and concerns and the ways in which these relate to each other" (p. 7).

The Harrist Church ("Eglise Harriste"), considered the most remarkable African-initiated independent Christian movement, is discussed in a rather lengthy but very informative essay by Sheila Walker. Her comparison of eight Harrist-inspired "churches and sects" of Ivory Coast and Ghana with the national church with over 100,000 members in Ivory Coast (pp. 50–64) provides a useful basis for conceptual refinement and testable cross-cultural generalization.

The Church of the Messiah at Labadi, Accra Ghana, one of a host of "spiritual churches" found in contemporary Ghana, is the subject of Leith Mullings's stimulating and insightful piece. Mullings's analysis leans toward materialist explanation. She successfully relates religious change to changes in social stratification, particularly to class formation and emergence of class consciousness (p. 83). But her analysis of Ga traditional religion (p. 70) is somewhat incomplete. For instance, the ritual activities associated with the annual Ga *Homowo* festival, through which the Ga express their communal identity, solidarity, and allegiance to their traditional chiefs, is not mentioned. She exaggerates the emergence of individualism among the Ga (p. 69) and her account of Labadi landownership is misleading (p. 68). Contractual relationships associated with colonial rule have not necessarily liberated Africans from obligations based on status, as the contributors to *African Christianity* take for granted (p. 162).

In a brief essay, Walton Johnson examines the rise and decline of the African Methodist Episcopal Church, a black American mission church in Zambia. He explains the decline of the A.M.E. church in Zambia as a result of the reduction in Zambian society of stress of change (I) and

the emergence of new institutions that serve similar functions as the church (p. 107). This explanation is neither acceptable nor adequate. The obnoxious practice of absentee bishops, whereby only black Americans in the United States could become bishops of the Seventeenth Episcopal District (p. 96), may have contributed greatly to the decline of the church in Zambia.

Bennetta Jules-Rosette gives us an excellent description and analysis of the organization of the Vapostori Church Movement—the Apostolic Church of John Maranke of Zimbabwe and Zaire, an indigenous independent African church—and discusses the relationship between its schism and its centralization. Her fascinating account of the prophetic resolution of internal disputes in which witchcraft accusations figure prominently (p. 122ff.) will be of special interest to legal anthropologists.

Finally, George Bond provides an original reinterpretation of the development and bloody collapse of the Prophetic Lumpa Church of Zambia, led by Alice Lenshina Mulenga. For the first time, we have a detailed description based on new Uyombe materials of the structure of the congregation and the fundamentalist beliefs of members of the Lumpa Church, in which class awareness played a crucial role (pp. 158-159). In Zambia, contrary to Johnson's view that stresses of change have been reduced, a national government of the U.N.I.P. had to wage a bloody and protracted "mini-civil war" with the Lumpa Church, whose members were finally crushed in 1964 in armed uprisings against the central government.

It is debatable whether, as Professor Shack claims, African Christianity, especially as represented by the more influential denominational churches, has been freed from the "burden of European precept and example" (p. xvi). However, in stressing the innovative role of Africans in the initiation, control, and spread of Christian movements outside the aegis of missions, the contributors to *African Christianity* have provided original and penetrating approaches that parallel Abu-Lughod's treatment of the spread of Islam in Africa. This book should stimulate significant research and reinterpretation of the African data.

The view shared uncritically by the contributors to the volume (one associated with the structural-functionalism of Raymond Firth and Monica Wilson)—that Christianity (in contradistinction to Islam, traditional shrines, and cults?) is relevant to modernizing Africa, due to its innovative, contractual, individualistic, scale-increasing, and egalitarian values—is likely to be rejected by those who see Christianity either as the ideological superstructure (the false-consciousness) that deepens the West's hold on Africa and perpetuates the development of underdevelopment in Africa, or as the enemy of vital traditional African values. Some Africans attribute the marked decadence in behavior and morals found in contemporary African societies to Christian civilization.

***Political Organization of Native North Americans.* ERNEST L. SCHUSKY, ed. Washington, DC: University Press of America, 1980. xiv + 297 pp., maps. $15.75 (cloth), $10.75 (paper).**

BEA MEDICINE
University of Wisconsin, Madison

This book is welcomed as self-determination and political involvement by native peoples of North America assume greater ascendancy—not only in local communities, but also in the policy decisions being made by governments. It also has as much pertinence to those native people working in governmental structures—federal, state, and tribal—as to those persons involved in native associations.

The book is dedicated to the memory of D'Arcy McNickle, Flathead anthropologist. In it, McNickle's insistence that authors transcend national boundaries and analyze the dynamics of contemporary native life is fulfilled. A strong awareness of historical antecedents is incorporated into each essay, and overall the book enriches an essentially cross-national comparative mode. The selections seem to melt that rigid framework in which "tribes were seen as components of 'culture areas,' frozen in ecological domains and social systems" (McNickle, "American Indians Who Never Were," *Indian Historian* 3(3):6, 1970), to present tribal entities as enduring, vibrant enclaves with purposive intents. The book centers significantly upon the often discussed, but seldom acknowledged, "native points of view." The authors have dealt admirably and well with this implicit orientation. Salient issues of native life, land, sovereignty, and cultural continuity are well articulated, and a new dynamism permeates and enriches their presentations.

The book is divided into two parts. The first deals with historic materials; the second concentrates primarily upon contemporary issues. There is not, however, a definitive compartmentalization, as the analyses, drawn from different areas of the continent, illuminate natives in an ongoing dialogue with colonialist powers. The editor's introduction lucidly and realistically explains native views of land and concepts embedded in ownership. In chapter 1, Schusky outlines differing philosophical bases for treaty making and subsequent interpretations. The essay by Walker, Buesing, and Conkling details the formation of the Wabanki Confederacy as a response to differing governmental pressures. Its value lies in the treatment of factionalism and the demonstration of the historic roots of the recent, dazzling culmination of land claims settlement that are significant to many indigenous groups and native enclaves today. Charlotte Neely offers a perceptive examination of education and the Cherokee of North Carolina, and of their resistance to cultural disintegration in a theoretical framework that facilitates comparison with other tribal groups in the period 1892-1933.