the rise of the 'muthirigu', a song which ridiculed the missionaries and the uncircumcised girls. This was followed by the kirore revolt, the rise of the Arathi adherents, the establishment of Kikuyu Independent Churches and schools, and the Aregi exodus. The author brings out these conflicts as the climax of the controversies that existed between Christianity and the Kikuyu.

Sandgren displays an impressive knowledge of Kikuyu values and virtues. However, although the conditions of living within Kikuyu society before colonialism were not very healthy, they were not as harsh and hostile as the author portrays. Also, the Kikuyu language is poorly presented in the various Kikuyu words used in the text.

Altogether, this is an original, lively, and objective work. It concludes with much valuable information about the history of missionary establishment in Kikuyuland. It is an extensive piece of research, and its objective presentation is commendable.

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DHADIKE, Don C., The Ekumeku Movement. Western Igbo resistance to the British conquest of Nigeria, 1883-1914, Athens, OH, Ohio University Press, 1991, xii, 204 pp., 0 8214 0985 9 (cloth), 0 8214 0992 1 (paper)

The Ekumeku movement is not one of the neglected topics in the grand subject of indigenous Nigerian resistance to British conquest. Anene (1966) and Igbafe (1971) had already told us that it provided perhaps the best co-ordinated and, perhaps also, the stiffest hydra-headed opposition to the imposition of British rule on the politically fragmented Igbo-speaking peoples. They had also shown that it represented the response of the Western Igbo to the unsettling penetration of their society by the three well-known (or is it 'notorious') 'Cs' of the blood-stained imperialistic nineteenth century—i.e. European Commerce, European Christianity and European Civilization. It was, as in other parts of Igboland, primary and secondary resistance rolled into one. The struggle to prevent the very introduction of schools, churches and native courts marked the primary resistance while the rising against the heavy hands of
native courts, the abolition of slavery, missionary campaign against 'barbarous' customs, the imposition of taxes and all that marked the secondary phase. East of the Niger this secondary phase stretched to 1929. This twin character of Ekumeku which explains why it stretched from 1883 to 1914 has so far not been noted.

Dr. Ohadike has not only confirmed the basic findings of Anene, Igbafe and other scholars before him, but in the most extended and painstaking study of the movement to date does more than provide details which have been missing. He throws more light on Ekumeku by studying it within the wider framework of indigenous African resistance to alien conquest. In the process he highlights similarities and differences. He shows quite clearly that the culture and society on which direct British imperialism began impinging from the 1880's was an ancient, stable but all the same dynamic one—a fact that made it unlikely that the imposition of the strange ways of the newcomers would go unchallenged. He shows the possible origins of the apparently strange name 'Ekumeku' and in a flowing narrative demonstrates how one episode in the movement differed from the other while not standing in isolation.

Of particular interest is his study of the place of religion and the Christian missionaries in the movement. There has always been some vague mystifying talk of Western Igbo opposition to the early Christian missionaries and of Ekumeku being to some extent a movement of religious protest. The missions and missionaries were important in the story first because they formed part of the spearhead of an imperialistic alien civilization and later because they remained one of the three vital pillars on which alien rule rested. If they were 'villains', it was not because of what they preached—Christianity—but because it was difficult to distinguish them from the other two 'villains'—the traders and the political officers.

Also interesting are two other points which Dr. Ohadike established. One is that Ekumeku did not embrace the resistance of the Ika and Ukwuani Igbo to British conquest and rule. Ekumeku was largely an affair of Asaba and its hinterland more popularly known today as Anioma. Another is that the explosions in the Ika area arose partly from British administrative highhandedness and partly from the attempt to use the umbrella of British rule to achieve for the Bini what they had failed to achieve in centuries gone by, that is undisputed control of Ika land.

Dr. Ohadike has produced an interesting, informative and useful