Baptist interest in education was both for its own sake but more especially as a means to successful evangelism, which was seen as mainly an African responsibility. To that end the aim of the missionaries 'was not to separate Baptists from their society, but rather to make them effective Christians within their society.' Notwithstanding this, an early emphasis on vernacular schools gave way all too soon to English-language schools, with a consequent distancing of the school from the community as also a deteriorating usefulness of the school in preparing community-rooted leadership for the churches. Instead they served to develop a separated elite alike in society as in the church.

But Baptist missions, for reasons both of minimal missionary presence and of theological emphasis upon the importance of the local congregation, put maximum emphasis upon the need to develop Cameroonian leadership: the emphasis from the previous century had been on churches organised by Africans for Africans, with Americans administering the sacraments and exercising government of the congregations. A particular aspect of this was the education of Cameroonian women who played a significant part in developing female education and also women's work in the churches.

This study properly contextualises Baptist work in the Cameroons; it moves from the sending churches to the mission field in all its breadth of context and moves back to the sponsoring churches as it analyzes the way in which the missionaries at the heart of this study sought to help their supporters understand Africa and the African better by presenting a more balanced picture of African society than some missions. In so doing it challenges something of the stereotype of the overly paternalistic missionary who failed to appreciate the positive aspects of American culture.

University of Keele

John Briggs

O'Fahey, R.S., Arabic Literature of Africa, Volume 1: The Writings of Eastern Sudanic Africa to c. 1900, Leiden, E.J. Brill, 1994, xv, 434 pp., 90 04 09450 4

The present volume is the first of a projected series of six volumes on the Arabic Literature of Africa. It also appears as volume 13 of the Handbook of Oriental Studies. The aim of the series, published under the editorship of J. Hunwick and R.S. O'Fahey, is to provide a biobibliographical overview of the literature in Arabic of Saharan and...
sub-Saharan Africa. The intention is to provide for Islamic Africa a reference took similar to C. Brockelmann's *Geschichte der arabischen Litteratur* (2nd ed., 1937-1949) and F. Sezgin's *Geschichte des arabischen Schrifttums* (1967-).

Although there is a rich heritage of writings in Arabic in various parts of Africa, these are either unknown or are the prerogative of a few scholars who have had an opportunity to work in specific areas. The material is widely scattered making it difficult for scholars to trace and use. An example of this is the origin of the present project which began as a consolidation by J. Hunwick of his notes on Arabic writings in West Africa. These were the result of his establishment of a Centre of Arabic Documentation at the University of Ibadan. The activities of this Centre were documented in the *Research Bulletin: Centre of Arabic Documentation* in 1964 which continues to appear. In 1980 R.S. O'Fahey teamed up with J. Hunwick to begin the preparation of the bulletin *Arabic Literature in Africa: a Bulletin of Biographical and Bibliographical Information*. Three issues of this bulletin appeared between 1985 and 1987. That bulletin has now been subsumed into *Sudanic Africa: a Journal of Historical Sources* published annually by the University of Bergen, Norway.

The remaining volumes of the project are planned to cover Central Sudanic Africa, Eastern Africa, Western Sudanic Africa, Eastern Sudanic Africa from 1900 and Western Sahara. The volume under review primarily covers materials from the eastern part of what the Arab geographers designated as *bilād al-sūdān*. It contains two types of material: that which is the result of ongoing research; and that which is the result of library searches. The material is thematically organized. While primarily a work of reference the volume also seeks to provide an outline of the intellectual history of Muslim societies in the regions covered.

The volume opens with a helpful overview of the Arabic writings of Eastern Sudanic Africa. It deals with the history of the spread and use of Arabic, highlighting the close relationship between Islam and literacy and the way in which the spread of the faith contributed to the development of a literary tradition in pre-literate societies. After a first general chapter which covers the materials in the Sudanese Nile Valley prior to 1820, and a second chapter on Chronicles and related materials, there follow chapters on the writing of the Turkiyya and popular poetry. The next four chapters bring together writings relating to the Sammāniyya, Idrīsiyya, Sanūsiyya and Khatmiyya traditions. A whole chapter is dedicated to the writings of Ismā'īl al-Walī and his descendants. One chapter deals with the writings of the Majādhib.