

SOLODOVNIKOV, V. G. 1971 *Ten Years of the Africa Institute: Scientific Achievements and Tasks of Soviet African Studies*. Budapest, Hungarian Academy of Sciences, Center for Afro-Asian Research, Studies on Developing Countries No. 55, 52, X pp.

This pamphlet gives useful information on the development of Africanology (sic) both in Russia and Hungary.

When Russia became interested in political developments in Africa in the 1950s, the study of things African was not co-ordinated and indeed not greatly developed, although there was some tradition of research into history, ethnography and linguistics. In 1959 the Academy of Sciences created the Africa Institute as a centre for African research; seven years later a Scientific Council for African Problems was established to collect, assess and publicize information on all research in the Social Sciences on African affairs. It is on the reports of this body that this survey of the first ten years of the Africa Institute is in fact largely based.

It is not easy in an anniversary survey of this sort to sift what is of academic value from the propaganda; and the points that follow have been selected simply as ones of possible interest to social scientists in Central and Southern Africa.

Particular attention is given to the problems of South Africa where apartheid and partnership are simply equated as racist theories (p. 18); and it is interesting to speculate on the well established provision in Russia of instruction in Zulu (p. 22).

There have been several publications in history and ethnography, notably for our purposes *Drevnie i srednevekovye istochniki po etnografii i istorii narodov Afriki yuzhnee Sakary* (Ancient and Medieval Sources for the Ethnography and History of Africa South of the Sahara, 2 volumes

published so far, in 1960 and 1965). Inevitably even greater emphasis has been placed on political and economic development, and the most interesting of these works on political economy are Y. N. Cherkasov's *Ekonomicheskie problemy Yuzhnoi Rodesii* (Economic Problems of Southern Rhodesia, Moscow, 1966) and *Yuzhnoafrikanskii blok Kolonizatorov* (The South African Colonial Bloc, 1968).

The rest of the pamphlet is given over to reviews of recent work on Africa, the most interesting of which is the translation into English of the *History of Black Africa* by the Hungarian historian, Endre Sik (Budapest Akademia Publishing House, Vol I, 7th edition; Vol. II, 6th edition, 1970).

The real value of this section however is that it lists in full the publications of the Center for Afro-Asian Research of the Hungarian Academy of Sciences, most of which are in English editions and are available from Blackwell's. The ones on African Literature Nos. 24 (1968) and 43 (1971), look to be the most useful by virtue of their wide bibliographical coverage; but most specialists will find something that takes their eye; for linguists, No. 5 (1969): a critique of Greenberg's classification of African languages; for educationalists and ethnographers Nos. 3 (1969) and 14 (1967): surveys of their problems in Africa; even the Rhodesian Ministry of Commerce and Industry may be interested in (Marxist) advice (No. 38, 1970) on methods of achieving import substitution.

R.S.R.

PEADEN, W. R. 1970 *Missionary Attitudes to Shona Culture 1890-1923*. Salisbury, Central Africa Historical Association, Local Series, No. 27, 41 pp. \$1.20.

Nobody as yet, has given a clearer and more detailed picture of the clash between Christian culture and Shona traditional culture than the Revd. Peaden in his booklet. He uses material from various early documents to show that the attitudes of the early missionaries were, in the main, a hindrance to evangelization. These attitudes stemmed from the fact that the early missionaries were slaves of their own culture. As a

result, they made little attempt to understand the Shona thought-world. Therefore, they remained alien, at heart, from the people they were to evangelize.

Their basic premise was that all Shona cultural elements were indissolubly bound up with superstition and error, and had, therefore, to be scrapped. Thus Christianity was presented to the Shona in a European cultural context instead of