

Ethiopianism and Afro-Americans in Southern Africa, 1883-1916 By *J. M. Chirenje*. Baton Rouge and London, Louisiana State University Press, 1987, 231 pp., ISBN 0-8071-1319-0. £26.15.

In the study of Christianity in Africa attention is necessarily given to local Church movements, which develop independently of — and sometimes in contrast to — missionary-related mainstream churches. Since B. Sundkler's pioneering study *Bantu Prophets in South Africa* was published in 1948, increasing attention — not least among anthropologists — has been given to enthusiastic religious movements which identify their place of worship with the Old Testament Mount Zion and which attach considerable apostolic authority to their specific founder. In scholarly discussions in Zimbabwe (which are informed by M. L. Danciel's extensive inventories) such Zionist churches are combined with the Vapostori within the class of 'Spirit-churches'.

This extensive scholarly interest in enthusiastic religious Zionism has given the more culturally nationalistic Ethiopian churches second place in the study of independent church movements. However, there are some useful studies by G. Shepperson, J. Webster and F. Welbourn on Ethiopian church movements in Central Africa, Nigeria and Kenya, respectively. In *Facing Mount Kenya* Jomo Kenyatta gave some interesting details about the Ethiopian Kenya Independent Churches and schools. In Zimbabwe T. O. Ranger initiated the scholarly study of the Ethiopian churchman Matthew Zwimba.

Ethiopianism remains a significant dynamic within the independent type of Christianity in Southern Africa — including Zimbabwe — but we lacked a comprehensive monograph on Southern African Ethiopianism, which can match Webster's and Shepperson's contributions from their respective areas of interest. Now we have what we wanted in the late Dr Chirenje's book.

References to Ethiopia among African Christians in South Africa reflect the symbolic significance of both the African and the Biblical Ethiopia; as was noted by Sundkler, independent South African churchmen supported with prayers and collections the case of Emperor Menelik against the invading Italians at the time of the Battle of Adowa. However, the name of the movement also tries to convey the sense of African self-reliance which Ethiopia represents and which has inspired enterprising — and often well-educated — African churchmen who could not endure what they experienced under missionary patriarchalism to found their own independent African churches.

In his comprehensive and well-written study Chirenje highlights the personal experiences and leadership of such African pioneers as the Revd Mangema Mokone from Kilnerton, who broke away from the Wesleyan Methodist Church in the Transvaal and founded his own Ethiopian Church of South Africa before he was affiliated to the African Methodist Episcopal Church (AMEC); the Revd James Mata Dwane, who ended up as the spearhead of the *Ibandla Lase Tivopia* within the Anglican Church of the Province of South Africa; and the Revd Micah Makqatho, who left the Dutch Reformed Mission at Morgenster, in reaction to Revd A. Louw's determined leadership, and pioneered Ethiopianism and the cause of the AMEC in Zimbabwe.

However, Chirenje does not see the rise and subsequent development of Ethiopianism in Southern Africa simply as the result of local frictions between

patriarchalistic missionaries and enterprising African churchmen. More decidedly than Webster and more like Sundkler (who, in his continuing studies of Southern African Zionism has highlighted the impact in Natal of the enthusiastic Revd A. Dowie and his Zionist centre near Chicago), Chirenje explores the interaction of local Southern African Ethiopianism and the political and missionary outreach of the AMEC. He, thus, gives a comprehensive account of the determined ventures of the enterprising Bishop McNeal Turner from his first involvement in South Africa in 1893 until his retreat and the more careful ecclesiastical — and economic — policies of the new AMEC leadership represented by Bishops H. B. Parks and L. J. Coppin which had far-reaching ramifications within Southern African Ethiopianism.

At a time when — in the name of Black Theology — new combinations between Afro-American and Southern African theologians have developed (and we could note that John E. Cone who has articulated the Black Theology of Liberation has his denominational background in the AMEC!) Chirenje's study is most welcome. It is of immediate interest in the study of Christianity in Africa. It also contributes to our understanding of the history of the African National Congress, especially by placing the Revd H. R. Nqayiya in his ecclesiastical context. Chirenje's study also marks a milestone in the intellectual history of Southern Africa, with his detailed study of the pre-history of Fort Hare University College, where the ideas of Booker T. Washington were contrasted to those of Bishop Turner and where Ethiopian churchmen with American degrees provided a challenge to Jabavu, Dube and other distinguished representatives of mainstream Christianity. The significance of this dimension as well as that of Fort Hare is underlined by the choice of 1916 as the *terminus ad quem* of this study.

There is one area where Chirenje's new book invites further discussion. It concerns the comparative analysis of the motifs and ideology of Ethiopian church-leaders, on the one hand, and determined pioneers of the African National Congress from within mainstream Christianity, such as John Dube, Sol Plaatje and others, on the other. John T. Jabavu's statement on Native Churches in *Imvo Zabantusundu* (14 November 1898) which Chirenje includes as Appendix D in his collection of contemporary texts, for instance, illustrates that there were basic issues concerning the understanding of the Church involved in their choice of mainstream Christianity.

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Zimbabwe: An Introduction to the Economics of Transformation By P. Roussos. Harare, Baobab Books, 1988, 184 pp., ISBN 0-7974-0793-6. Z\$19,35.

Peter Roussos's book is yet another work by a local scholar intended to improve our understanding of the Zimbabwean economy and its problems. The book consists of seven chapters and three appendices, and has numerous tables, boxes of information and pictures, all aimed at simplifying the discussion.

The book is aptly titled, since after almost nine years of Independence, people have begun asking if there has been any significant change in the social and economic lives of ordinary Zimbabweans. Unfortunately, Roussos defines