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lar to one another because of proximity and knowledge of what their neighbors were doing—but they did not become one.

The crucial turning point came with the onset of colonialism. This juncture, from the 1890s to 1910, introduced new ideas, especially Christianity, releasing the young men from the authority of the elders, re-routinizing the processes of female initiation through the churches, and forcing the paternity to contemplate the loss of their gerontocratic authority. As a dialectic turn, the elders began exploring and articulating what would amount to the invention of the Dabida ethnic ways, and seeking to control their erstwhile sons, who were drifting away to paid employment in Mombasa and nearer home. The questioning of the existential present by both young and old led to an affirmation of doing things “the Kidawida way,” fashioning new meanings of Kidawida identity by the late 1920s. By this time, of course, the young rebels of the 1890s had become the elders, and their sons would continue this dialectical turn by interrogating the assumptions of being Dawida into the early 1950s. Both material interests and ideals entered into this resurgent questioning and equating of identity, authority, and political leadership with both new and old ways. Ethnicity was not just an idea, therefore, but a built environment and a lived experience, unfolding as the Dawida became more and more Christianized and more and more commodified and monetized by the twists and turns of colonial capitalism. A new ethnicity was thus born, owing its umbilical cord to twentieth-century Christianity and colonial capitalism, but deriving its ethos from the womb of old society, reconstructed and reiterated in myriad ways.

A new story? Perhaps. Jeff Fadiman has told a parallel narrative about the Meru of Mount Kenya during this century too, with a lot richer, more nuanced, more complicated twists and turns, in *When the White Man Came We Were Witchmen*; and Justin Willis has also captured “the elusive Mswahili” that Ahmed Salim used to write about and made them into the Swahili and Mijikenda during the same period. More poignantly, Maasai identity in its many diverse and gendered concoctions has captured the historical and cross-cultural imagination of two generations of scholarship since the late 1970s at the hands of Richard Waller, Neil Sobania, and Thomas Spear initially, and now much more nuanced by Corinne Kratz and Dorothy Hodgson. The total import is that we have a sophisticated historiography of eastern African identity to which this book belongs.

This book has its very fine reads, especially in its outlining openings. But it is methodologically anachronistic and annoying in one respect. The author interviewed a lot of living people, but gives us only pseudonyms. There is no big secret they were telling him that students of colonial Kenya do not already know, especially for some of us who have supervised students there in the 1970s and 1980s. Hence their anonymity seems unnecessary and obstructive.

ATIENO ODHIAMBO

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EARLY MEDICAL SCHOOLS IN NIGERIA. By Adelola Adeloye. Ibadan: Heinemann Educational Books, 1998. Distributed by African Books Collective. Pp. x, 105; tables, figures. \$17.00/£9.50 paper.

Adelola Adeloye served as professor of neurological surgery and former head of the Department of Surgery at the University of Ibadan. He is now foundation professor and head of the Department of Surgery at the College of Medicine at Chichiri-Blantye, Malawi. In this book on the history of early medical schools in Nigeria, he provides another in a series of books on the medical profession in Nigeria. British colonial authorities brought their unified medical service with them to West Africa, but not their medical schools. This process can be followed through a series of watershed chronologies. Africanus Horton (M.D.) was the first to suggest the need for a medical school in West Africa to officials in 1861, but the notion fell on deaf ears. The Church Missionary Society (CMS) attempted to establish a medical institution at Abeokuta in the same year, but by 1861, the medical experiment ended with the death of a benefactor and promoter. The hostile activities of the *Bashorun*, known as the *Ifole* (destruction of houses), destroyed the CMS houses at Ake in 1867. But by this time the CMS had laid the groundwork for the future training of Nigerians for medicine at Sierra Leone and in England from 1874 onward.

A number of medical schools already existed in Africa. The first was in Egypt—although not mentioned by the author—at Al-Azhar University, built by the Fatimids in 974 AD. Hence, the Kasr el-Aini in Egypt in 1827 was not the first medical school, as asserted by the author (p. 91). The second was built in Cape Town in 1912; the third in Dakar on Gorée Island; and the Kitchener School of Medicine in Khartoum and the Makerere Medical School of Kampala, both in 1924. In 1925, the third conference of the West African Medical Staff met in the Gold Coast and recommended the establishment of a medical school for the training of indigenous medical students. The director of medical services pursued this idea again in 1927. A report of the proceedings was published in 1928, but opposition to the scheme arose within the colonies. Nigeria then decided to pursue its own program for the training of medical assistants and later for diploma certification.

Using Dakar as the model, the Yaba Medical School opened its doors in Lagos to medical and pharmacy students on 6 October 1930, and laid the foundation for medical schools in Nigeria and the region. The Kano Medical School began in 1955, long after Yaba. From the outset, Yaba and Kano both suffered from personnel staffing, differential financial remuneration (at least in the Yaba's case), and the stigma of submedical standards. Yaba graduates responded with the development of political activism and nationalism in Nigeria and Cameroon. But the first medical school closed in 1948, and Kano folded in 1959. Several graduates from both schools made outstanding contributions over the long haul. But no official wanted another Yaba in Nigeria. These defunct schools, however, paved the way for one of the best medical schools and teaching hospitals in sub-Saharan Africa.

In 1948, the Ibadan Medical School was born with a “special academic relationship with London University” (p. 35) and was linked in the foundation year with the University College, Ibadan. The British Medical Council gave its recognition. In 1957, the University College Hospital (UCH) opened with a school of

nursing. Some funds came from the Colonial Development Fund and the Western Nigerian government, at the urging of Dr. Samuel Manuwa, director of medical services. Ibadan benefited from the recruitment of outstanding expatriates (more than fourteen medical professors and staff support) and African physicians (more than three). Adeloye provides biographical data on each "foundation" professor. Table 5 lists the pioneers of Ibadan medical schools (twelve), who completed their clinicals in London and other British medical schools until UCH was completed. Finally, Table 6 is entitled "The First Fourteen (1957)," and Dr. Adeloye notes, "I was privileged to be one of the first fourteen clinical students." There was one Ghanaian in the group, Dr. Kwesi Annan, and the rest were Nigerians. Table 7 shows the distinguished medical accomplishments of the first class to graduate in 1960, with standards comparable to the United Kingdom and the world. Today, Nigeria has thirteen medical schools of varying standards. In Chapter 6, Adeloye provides a critique of the present situation and provides a plan for its resolution that might be useful to medical professionals throughout Africa.

This book is a contribution to the medical history of Africa and is a significant addition to the corpus of literature on professional training. However, a caveat must be entered. The publisher must do a better job in requiring outside readers for manuscripts and exercise greater care with print mechanics and proofreading; footnote numbers and quotes are not done correctly within the narrative, for example. Table 4 on page 29 is not numbered at its heading. Further, there are a number of factual errors. The author notes on page 23 that: "The problem of shortage of doctors was more acute in the northern provinces of Nigeria. No student from those regions completed the Yaba medical course." Yet, Dr. Ishaya Audu—a Hausa from Zaria in the North—is cited on pages 18–19 as being a medical graduate of Yaba and even more, a pioneer Ibadan medical graduate on p. 45. The narrative contains numerous repetitions. Finally, some consensus of citizenship needs to be reached on who was a Sierra Leonean doctor and who was a doctor of Nigerian origin. The name Nigeria did not appear in print until 1897, while the Portuguese named Sierra Leone in about the fifteenth century. Place of birth determines one's origin rather than descent. For example, Africanus Horton was of Igbo descent—the son of an Igbo carpenter at Gloucester—but was born in Sierra Leone and buried there in 1883.

ADELL PATTON, JR.

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MONDES AKAN: IDENTITÉ ET POUVOIR EN AFRIQUE OCCIDENTALE/  
AKAN WORLDS: IDENTITY AND POWER IN WEST AFRICA. *Edited by*  
*Pierluigi Valsecchi and Fabio Viti.* Paris and Montréal: L'Harmattan, 1999. Pp.  
362; illustrations. FF 180 paper.

This bilingual (French/English) edited volume is the outcome of the International Conference of Akan Studies convened by the two editors and held at the University of Urbino in 1996. Some of the most prominent historians and anthropologists of

the Akan world presented papers at the conference and most of them elaborated their work for publication in this volume. The theme chosen for the conference was the interrelation between identity and power. This broad topic allowed the fifteen contributors to approach it from a number of different perspectives. What seems common to most contributions, however, is the interplay of history and political anthropology that has proved so fruitful in studies concerned with the Akan world. Historians address issues of state formation, kinship, and identity, and question the ethnic unit as a focus of analysis; anthropologists address current political dynamics by looking back at precolonial chieftaincy. Within this common framework, different approaches can be identified.

Some contributions are concerned with the uses of history and historiography to enhance the status of lineages, chiefs, or ethnic groups. Harris Memel-Foté provides an intriguing reconstruction of the creation of the myth of the superior Akan sense of the state by academics and the use of this ideological weapon in colonial and postcolonial Ivorian politics, leading to the establishment of what the author terms the Baule "ethnocracy." Claude-Hélène Perrot examines village myths of foundation in an Eotilé settlement to show that different versions emerge according to power relations among local matrilineages. Ivor Wilks explores the use of the notions of "unity" and "progress" in the framework of relations between young men and the chiefly establishment in Asante from the nineteenth century to present. Giampaolo Calchi Novati compares the failure of Asante resistance to British military invasion to the successful Ethiopian defense against Italian offensive.

A second trend may be identified in the examination of the nature of Akan chiefly government. Kwame Arhin summarizes the main features of Akan chieftaincies and comes to the conclusion that they are undemocratic. Awulac Annor Adjaye III finds colonial and postcolonial Ghanaian governments guilty of having deprived chiefs of their traditional authority; he suggests the insertion of the chiefly establishment in local government institutions. Mariano Pavanello studies the overlap of stool and matrilineal family land in a dispute that occurred in the Nzema area. Emmanuel Terray examines the ideological and political foundations of precolonial Abron government to distinguish state and lineage power. Fabio Viti analyzes the Baule as a case study of the noninstitutionalized exercise of power, a power against the state.

Four papers are concerned with the history of coastal states. Gérard Chouin shows that patrilineal transfers of royal office have been common from the seventeenth to the nineteenth century in Eguafó. Yann Deffontaine describes the emergence of the kingdom of Cape Coast in the eighteenth century. Ray Kea examines the life of two Fante men in the nineteenth century to evaluate the contradictions of the "modernity project." Pierluigi Valsecchi suggests that the study of eighteenth-century Nzema political, military, and commercial history may be enriched by the examination of interethnic relations linking the various royal lineages.

Véronique Duchesne and Pino Schirripa analyze current trends of spiritual beliefs. While Duchesne holds that infrastructural development and the spread of Christianity dismantled the spirituality of an Anyi settlement, Schirripa believes that family, stool, individual, and local gods are still very active and examines them in terms of local knowledge.