

Overall, the book reads like a series of notes rather than a finished piece of work; however, many of these notes and lists are interesting and instructive, and it is useful to have them in one place, especially as many small and alternative presses are noted.

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A FIRST-HAND PERSPECTIVE ON THE DAR MUTINY

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The Dar Mutiny of 1964. By TONY LAURENCE. Brighton: The Book Guild Ltd., 2007. Pp. v + 244. £16 (ISBN 978-1-84624-081-2).

KEY WORDS: Tanzania, memoirs, military, postcolonial.

Both historians and the East African public in general have largely forgotten that units of the newly independent Tanganyikan, Ugandan and Kenyan armies mutinied in rapid succession during the last week of January 1964. This is largely due to the success of Julius Nyerere, Milton Obote and Jomo Kenyatta in portraying the unrest as the work of a handful of disgruntled and self-interested African soldiers (*askaris*). All three leaders, avowed anti-colonial nationalists, downplayed the seriousness of the incidents to draw public attention away from the embarrassing reality that they needed military aid from Great Britain, their former imperial ruler, to restore order.

At the time, however, the mutinies seemed far more threatening. In 1960, the bloody mutiny by Congo's Force Publique plunged the newly independent country into turmoil. In early 1964, the Chinese Premier Zhou Enlai had recently concluded an African tour by pronouncing that the continent was ripe for revolution, and, once the mutinies broke out, the conservative British newspaper the *Daily Telegraph* claimed that they were the work of communist agents. More recently, historians affiliated with the Tanzanian People's Defence Force have alternatively charged that Western agents intentionally provoked the *askaris* into mutiny to provide Britain with an excuse to reclaim its East African colonies.

Written by Tony Laurence, a veteran of the Royal Navy who took part in the operations that disarmed the Tanganyikan mutineers, and Christopher MacRae, a former member of the British diplomatic staff in Dar es Salaam, *The Dar Mutiny of 1964* presents a firsthand perspective on the events in Tanganyika. It is written for the general British reader, and there is a great deal of Tom Clancyish material about the operational details of launching a commando raid from an aircraft carrier. This is actually rather interesting, but the book's other fixation on the safety of the British expatriate community in Dar es Salaam is a bit overblown. Memories of the Congolese mutiny were still relatively fresh in 1964, and Tanganyikan politicians and labor leaders had pressed Nyerere to 'Africanize' the public and private sectors with seconded foreign experts. But, at least in hindsight, there were no indications that Tanganyikans harbored lethal animosities towards the relatively small group of Europeans who remained behind after independence.

From an Africanist historical perspective, the real payoff of this book is that it is a modern incarnation of the colonial, or in this case postcolonial, memoir. Laurence and MacRae are frank, honest and critical in their assessment of the causes and implications of the Tanganyikan mutiny. Their perspective is openly and unapologetically British, and those hoping to learn more about how

Tanganyikans viewed the events of January 1964 will have to look elsewhere. Nevertheless, this book makes a useful contribution to historical debates about the causes of the mutinies. The authors demonstrate conclusively that the mutinies caught British diplomatic and military personnel by surprise, and their detailed behind-the-scenes account of the operations to disarm the rebellious askaris effectively rebuts accusations that the British government had opportunistically provoked the revolts. Moreover, they do a good job of disproving the *Daily Telegraph's* libelous accusation that Oscar Kambona, the Tanganyikan Defense Minister, had instigated the mutiny as an agent of communist China. They also provide useful firsthand perspectives from the men who were on the spot at the end of empire, and they have been able to get many key British participants in the operations to speak candidly. Most of this material is not currently available in published form. Finally, *The Dar Mutiny of 1964* provides an interesting inside look into the planning and execution of the often unnoticed small-scale, highly improvisational, military operations that accompanied African independence.

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DICHOTOMIES AMONG THE SWAHILI

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The Global Worlds of the Swahili: Interfaces of Islam, Identity and Space in 19th- and 20th-Century East Africa. Edited by ROMAN LOIMEIER and RÜDIGER SEESEMANN. Münster: LIT, 2006. Pp. x + 409. €34.90, paperback (ISBN 3-8258-9769-9).

KEY WORDS: East Africa, culture/cultural, local history, identity, Islam.

The volume under review marks one fruitful result of a nearly five-year-long *Forschungskolleg* formed at the University of Bayreuth to examine Islamic education in East Africa. Between 2000 and 2005, this research collective supported workshops on Islam and popular culture, the East African coast and globalization, innovation and contextualization in Islamic Africa, and finally the eponymous 'Global Worlds of the Swahili'. Each essay in this volume originated as either a paper from one of these workshops, an invited lecture at Bayreuth, or an invited submission; consequently the thematic and geographic diversity among them is considerable. In their introduction, the editors frame the seventeen following chapters as a pluralist and geographically expansive vision of multiple Swahili worlds that collectively revises John Middleton's synthetic study, *The World of the Swahili*. The editors criticize Middleton for pursuing an 'essentialist' dichotomy between a universal Islamic *dini* (religion) and a local African *mila* (custom) that together structure Swahili culture. They counter that the Swahili are better understood within a pluralistic framework of constant enlargement and fragmentation, where *dini* and *mila* merely describe a continuum of local debates that constantly redefine the meaning of each concept. Their 'anti-essentialist' critique calls for a more polycentric approach that limits the interpretive significance of *dini/mila* and other binary oppositions to, at most, 'emic' features of ever-changing local contexts. This has an undoubted corrective value, put on full display in Seesemann's devastating chapter on the sloppy binary categorization of an austere, Arab-centred 'Islam in Africa' and a more tolerant 'African Islam' that collapses upon closer scrutiny of the Kenyan coast. But the editors overreach when they