

*Missionaries, Indigenous Peoples and Cultural Exchange*. Edited by Patricia Grimshaw and Andrew May. First Nations and the Colonial Encounter series, ed. David Cahill. (Portland: Sussex Academic Press, 2010, Pp. xi, 207. \$79.95.)

This volume's two introductions and twelve case studies present a variegated blend of approaches that bear on central problems related to mission history. Considering the aims of its parent series on encounters between indigenous and colonizing cultures, this blend is apropos though disparate and scattered. Moments of contact were themselves impromptu and sudden, and the format here lends well to the syncopated intrusions of colonizers on the status quo of indigenous societies. *Missionaries, Indigenous Peoples and Cultural Exchange* positions itself as a deconstructive piece in the debate over how to compose a history related to colonialism. It gives a dual response: one, to earlier narratives that projected a triumphalist or Whiggish interpretation of Christian mission and the other to more recent critiques of mission that have highlighted missionaries' complicity in advancing colonies and empire. The editors seek to call attention to the complexities of the interplays between missionaries and missionized. Far from rejecting postcolonial critique—in fact, most authors demonstrate awareness, and in some cases directly apply the criticisms raised by postcolonialists—this book nonetheless checks against assuming the worst of the colonial encounter between missionaries and indigenous peoples. Too many streams of action converge at the intersection of cultural exchange to prejudge the actors involved as inherently conscious of violence or inherently motivated by power. This book provides much needed nuance in the discussion on historicizing colonialism and mission.

The fourteen contributors take as a central strategy the deconstruction of the category of "mission" as something unitary and predetermined. In this, the editors in particular charge postcolonial frameworks with obfuscating mission history by treating "mission" as a uniform category. Some postcolonial theorists, no doubt, have essentialized missionaries while calling out those who would essentialize colonized peoples, but treating the critique itself as assuming a unicity of "mission" and "missionary" does not do justice to the technicalities of postcolonial theory. Just as this volume seeks to isolate colonial encounters and examine them on a technical plane of reference, postcolonial critique seeks to isolate moments of colonization

and deconstruct both explicit and implicit uses of power that install a colonialist relationship. How the editors understand such postcolonial deconstructions of power to obscure "the varieties of interactions that surrounded missionary ventures" (2) remains perhaps the only serious omission of this book. Differentiating between Marxist and postmodern theories would provide some basic coordinates for where these studies intend to challenge postcolonial critique.

The essays are organized around themes relating to gendered relationships, the role of indigenous Christians in the growth of missions, and the social and geographic context of missions. Of particular import to case studies on gender and mission in the colonial sphere is Myra Rutherdale's analysis of imperial masculinities. Her evidence speaks to the multiple dimensions of manhood and how missionaries understood their masculinity relative to those whom they encountered, which serves to complicate categories of gender based on static dichotomies. Peggy Brock's study of Arthur Wellington Clah provides an indigenous view of cultural exchange that is essential for expanding the set of voices that inform our understanding of cultural exchange. In her examination of linguistic colonialism, Helen Bethea Gardner gives a useful counterpoint to postcolonial criticisms that speak of missionaries as strategic in discursively subordinating indigenous cultures. She shows how converted informants shaped missionary discourse on the ground and, consequently, anthropological data derived from their narrations. Norman Etherington's study is valuable in complicating the scenery of missionary activity by describing the multiplicity of colonialist actors—missionaries, converts, settlers, native Africans, educators, and government authorities all had a stake in the mission project and influenced the tugs and pulls of mission on indigenous cultures in more ways than the simple, one-way traffic model of missionary-to-missionized suggests. The title of the volume gives an accurate priority of what the other essays treat as their subjects: missionaries come first, with attention given to indigenous peoples and the cultural exchange between the two. Readers persuaded by postcolonial critique may still call for more inclusion of the indigenous voice, but as a contribution to mission history, the conclusions drawn here are valuable and needed if we are to approximate a more balanced assessment of colonial encounters involving mission and missionaries.

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