

cook expects from a well-tried recipe. It is greatly to Dr Adegbola's credit that he rejects this cookery-book approach and shows us instead the gradual transformation of meanings which occurred in the lives of men such as Lijadu and in a more gradual and less explicit way in the growth of Yoruba folk Christianity.

It is no disparagement of the real originality of Dr Adeolu Adegbola to say that his work fits into the understanding of the consequences of missionary work which has developed over the past twenty years, beginning with J. V. Taylor's seminal *The Growth of the Church in Buganda*, just as his discussion of Yoruba traditional religion should bring finally to an end the futile monotheism-polytheism debate and help students to see Yoruba traditionalism as fitting the general typologies of African religion, with guidance in decision-making as a primary concern, the importance given to invocation prayer as defining and making effective ritual action, and ritual itself seen as a restoration of the orders of nature and society, disturbed by human fault, rather than the manipulation or supplication of spiritual beings. There do, of course, exist many aspects of both Yoruba Christianity and Yoruba traditional religion—not to mention Yoruba Islam, with its millions of adherents, which has received very little academic study—which seem to appeal for further research. But it would be a tragedy if, through non-publication, Dr Adegbola's thesis were to fail to have the impact which it merits in its own right and as a potential catalyst for other scholars.

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