

(p. 56), which is useful to understanding that he did not have a map in his mind, in fact that he probably did not use a map at all. He had just a “horse-sense” of geography, to use Halford J. Mackinder’s expression¹, not a “cartographic logic”, to use Franco Farinelli’s.² The question is also broached in the paragraph “Cartography from Rome to Jerusalem” (Ch. 4), which is explicitly devoted to the representation of land and offers a glimpse of the discussion between those who believe that the Romans had maps similar to our own, and those who believe that they thought “about the relation between the mode of representation and the object represented in a quite different way” (p. 143). The issue is raised again in the Coda of the volume, entitled “Territory as a political technology”. The key, writes Elden, is “what kind of map is required, or what kind of cartographic techniques are needed for the production of territory” (p. 326). But, as hinted previously by the author, it is not just a question of “technique”, it is something more complex, which has to do with the way we understand the world. For this reason, and here it is possible to find a fault in this otherwise impressive book, this second layer of reading is not entirely satisfying. The “relation between the mode of representation and the object represented” is not just a political technology; it is a “logic”, as suggested both by Mackinder and Farinelli, even if in different ways. Its contribution to the “birth of territory” deserves deeper investigation.

Notes:

1 J. H. Mackinder, *Democratic Ideals and Reality*, London 1919, p. 19.

2 F. Farinelli, *I segni del mondo: immagine cartografica e discorso geografico in età moderna*, Florence: 1992.

**Rebekka Habermas / Richard Hölzl
(Hrsg.): Mission Global. Eine Verflechtungsgeschichte seit dem 19. Jahrhundert, Köln: Böhlau Verlag 2014, 348 S.**

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By the nineteenth century, the Christian missionary movement was global. Stretching from Europe, where many of the missionaries originated, to the furthestmost parts of European imperial realms, the flows of knowledge, people, faith, and money wove together disparate places, creating networks across the globe. Secular historians have recently used the history of Christian missions as a lens to examine such topics as cultural contact, European notions of the self, knowledge transfer, and gender norms. Through broadening the focus of mission historiography, such histories have demonstrated and emphasised the importance of the global context of missionary work.

This global context differs from earlier, often missionary society specific historiographies, which were more focused upon one-way transfers of knowledge (particularly that of the Christian faith) rather than reciprocal transfers, contact zones, third-spaces, hybrid identities, and the subaltern voices. In their introduction to this edited collection, Rebekka Habermas

and Richard Hölzl map the intellectual landscape that has informed their book. They note that recent historical scholarship, both German and international, has focused upon processes such as globalisation, colonisation, Americanisation and transformation in order to explore more deeply the personal networks in economics, society, politics and culture on a global level. Through focusing upon such process, two aspects that have received less attention are religion and the historical actions of religious actors. With this in mind, the expressed aim of this edited collection is to make mission a visible aspect of 'entangled history' (in reference to Sebastin Conrad, Shalini Randeria, Michael Werner and Bénédicte Zimmerman; p. 11). As the editors note, the role of religion in the nineteenth century has often been sidelined in past historiography, which has more broadly reflected a trend to distance religion from processes of modernisation, and thus to see religion as separate from the national histories that became prominent in the late nineteenth century and twentieth centuries. More recently many scholars have nevertheless been critical of attempts to clearly distinguish religion from politics, with such criticisms leading to the re-incorporation of mission into global history from its previous place as doubly sidelined (in terms of both non-state as well as religious actors). Missionaries as well as missionary societies were an integral aspect of the civilising project, working alongside non-religious groups to bring Christianity and 'civilisation' to non-European groups. Importantly for the framework of the edited collection, the work of missionaries is seen as a central aspect of a history of transnational cultural contact and global

history of the nineteenth and twentieth centuries, which in itself ensures that the history of Christian missions is not confined to religious or Church histories (p. 17). The book can thus be viewed as a substantial contribution to the body of scholarship which takes seriously the role of missionaries and mission societies in order to integrate their histories into broader global narratives, going beyond local, or national histories. One of the ways the book accomplishes this is through bringing together a collection of articles that have various spatial, religious, temporal and societal foci. The reader is thus able to draw comparisons between various case studies, as well as to note instances in which differences and divergences arose or emerged from these global entanglements.

The thirteen articles within the book are divided into four sections. The first, "Begegnungen – Mission vor Ort" [Encounters – Mission in situ], examines the role of missionaries within cultural contact zones in non-European spaces through the language of school instruction in South Africa (Kirsten Rüther), through the role of non-European missionaries in the West Indies (Katja Füllberg-Stolberg), through discussions concerning slavery in the French Caribbean (Ulrike Schmieder), and through the transferral of European ideas of race and gender onto non-European spaces in Togo (Katharina Storning). In "Übersetzungen – Mission als Kultur- und Wissenstransfer" [Translations – Mission as Cultural and Knowledge Transfer] the roles of missionaries in the transfer of European knowledge to peoples in non-European lands are examined in terms of gender-specific knowledge in Lebanon (Julia Hauser), Bible translations as cultural translations

in Togo (Gilbert Dotsé Yigbe), the roles of indigenous missionaries as cultural and religious translators in Togo and Germany (Kokou Azamede), and German missionary literature (Albert Gouaffo). The third section, “Resonanzen – Mission, Medien und europäische Selbstverständnisse” [Resonances – Mission, Media and European understandings of self], focuses on how missionaries contributed to the self-image of Europeans through such means as ethnographic collections of the Basel Mission (Linda Ratschiller), the shaping of emotions such as pity through popular missionary writings about Africa (Richard Hölzl), and the concept of ‘Heimat’ (home) for English and German missionaries (Judith Becker). In the final section, “Transformationen – Neue Mission jenseits Europa” [Transformations – New Missions beyond Europe] examines the networks of contact in which missionaries were embroiled, and in particular how missionaries were able to alter relationships within such networks, with the two articles in this section exploring the potential for conflict between Christian and Islamic missions in decolonised spaces (Roman Loimeier), as well as the conflicts that occurred between an indigenous female Catholic missionary Order in Burkina Faso and the European ‘mother’ missionary organisation in the face of European expectations of their own relationship with female non-European Orders (Katrin Langewiesche). As the section titles suggest, the focus of the book is upon post-colonial methods and theory, with many of the articles engaging in close analyses of text. The majority of contributors are historians, with the historical analyses that dominate the book comple-

mented by contributions from scholars of German literature and ethnography.

It is to be expected within missionary texts that the voices of indigenous peoples is often silenced, or filtered in such a way to be palatable for European audiences. Given this, Kokou Azamede’s article on the social and cultural interaction of the so-called Ewe-Würthemberger provides a fascinating insight into the role of twenty Ewe men who were sent by a North German Mission to Württemberg in order to obtain missionary training, in the transfer of knowledge across cultural, linguistic and ethnic boundaries both in Germany and back in their home country. As with many edited collections, there is something for everyone within these pages, but not everyone will find something in each of the articles, given the broad geographical and temporal reach as well as the variety of analytical perspectives. Some of the articles suffer from excessive contextualisation to the detriment of analysis, with others leaving the reader with many more questions than answers. Although the majority of the articles are not global in their reach, rather they maintain the dichotomy of metropole and periphery, together these articles nevertheless contribute to a more complex and nuanced picture of how the actions of missionaries (both European and non-European) contributed to a network of global entanglements that extended beyond religious networks alone. Through doing so, this book provides further evidence for the need to re-incorporate religion into histories of the nineteenth and twentieth centuries.