

British overlordship. He feels the central problem with the presence of the Indian community as it exists in Uganda is:

"...while in the Union of South Africa the simultaneous presence of Indian and African working class [sic] could provide the basis for a united resistance movement against the racist and undemocratic forces, no such basis is yet available in Uganda. There is no working class or peasantry other than the African...the existing parasitic living of the Indian community on the toils of the African prevents any healthy contact from developing." (p.263).

It was Mukherjee's hope that with the leadership of Nehru towards sympathy and support for African independence, the Ugandan Indian community would place themselves on the side of the Uganda Africans.

In sum, then, what we see presented in Mukherjee's book is an exposition of the type we would only see again many years later with works such as Walter Rodney's *How Europe Underdeveloped Africa*. It is also very clear that Mukherjee should be seen as the ideological ancestor of such progressive, more contemporary East African scholars as Arnold Temu, Issa Shivji, Dan Nabudere and Mahmood Mamdani. The centrality in all their workloads, of the economic bases for society and its ills, the historical effects of the exploitation of colonialism and imperialism on the African masses, coupled with the recognition of the emergence in the pre-colonial era of class-based African societies, is indicative of their similarity of perspective. In fact, I think it is precisely in the works of these young scholars that Mukherjee's hope for a unity of purpose between Africans and Indians in East Africa can best be seen, and his dream see fruition.

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Bagaya, Elizabeth. *African Princess: Princess Elizabeth of Toro*, London: Hamish Hamilton Ltd., 1983. pp. 230.

This book is one among a rare literature about the institution of monarchy in the African society. It offers a broad perspective of the Toro kingdom in Uganda, that existed from the end of the 18th century until 1966. It becomes more interesting because the author is an insider

of the Toro monarchy. In other words, it is the author's autobiography. Bagaya elucidates her personal experiences in and outside the kingdom during the days when it existed and thereafter.

The book is divided into eleven chapters. These chapters further organized into three main parts. The first three chapters, "Liv history", "Kyebambe and Gayaza", and "Sherbone and Cambridge" into the first part. They narrate the author's life from the time she was child to the time she finished school in England as a lawyer. However much as she tries to show her devotion to African nationalism in later chapters, one wonders for example, why she is lavishly grateful to Cambridge. Her own "education" does not tell us about the African students and her relationship with them except in passing. She tells the story like someone so flattered of being in company with the Anglo-Saxon sons and daughters of the British.

The other part of these three chapters is basically about the creation of Toro as an independent kingdom from the Kitara Empire. The author narrates the events as they succeeded each other and the history of the three dynasties that ruled over Kitara empire. Much attention is centered on the period when the author's father, King Kamurasi Rukiidi III reigned over Toro from 1924 to 1965 when he died. Bagaya gives an account of one of the most important occasions that was annually celebrated, the anniversary of the king's coronation. This account shows clearly the nature and the role of the monarchy and its superior organization.

Part two of the book also comprises three chapters and discusses the period after the abolition of kingdoms in 1966 by the then Prime Minister of Uganda, Milton Obote. It reveals why and how this was done. Bagaya further discusses the governments that followed and their efforts to re-unite Uganda as one country, and her direct involvement with them.

She begins with the "Coronation of Olimi" (who happens to be her brother) as king of Toro, succeeding his father Kamurasi Rukiidi III. She talks of the special events that were carried out when Olimi was being sworn in. The author surprises us when she tells how her young brother impressed her in his first speech to the Kingdom Parliament with what she refers to as "an impeccable English public school accent". She continues that this was very important because the Batoro were reassured that their new king was an educated one who would provide the required leadership in the 20th century Uganda. Assuming that his audience were his own nationality, it is not convincing why he decided to address them in a foreign language. I believe he could have provided himself educated even by speaking his own language. These points

raise fundamental issues about African Nationalism which the author reiterates throughout the book. We can only come to the conclusion that having been a product of an English public school and thus a British loyalist, he was just another British agent imposed on the Kingdom of Toro and against African nationalism.

In this part, the chapter that follows "Coronation of Olimi", "Monarchy and Colonialism", she correlates colonialism with kingdoms in Uganda. She criticizes the formation of a colonial state that has been responsible for the exploitation of the Ugandan society. Like most writers on colonialism, she attributes African current problems to the colonial era. Bagaya reveals that the events that took place after independence, particularly the abolition of kingdoms, were a direct indication of the colonial influence in the politics of Uganda. The longstanding conflicts within the Kingdoms that surrounded Toro, that is, Bunyoro, and Buganda were created by colonialism instigating the wars that took place within these kingdoms and between them.

In an effort to find the most effective way of symbolizing, projecting and thereby preserving the torch of her African culture, she enters the modelling profession. From what follows in the later chapters, it can be deduced that she was successful in this career. Later she became a film actress and was employed in top modeling companies in Europe. Her new direction, although criticized for a long time by her family, impressed many especially those who saw and heard about the films she acted in, as most of them had an African content and intended to promote African culture. In the last part of her book, she reveals how she was called upon by General Idi Amin to serve in his government. She was appointed Roving Ambassador by President Amin. She narrates the story of her deep involvement with the new regime and her role as Ambassador and later as Foreign Minister. She also reveals how close she was to the President at a time when the regime was becoming more and more dictatorial. However, she is brave despite repeated warnings by her family and friends that her life was at stake. She knew too much at this time and was also attracted to the President. She was not ready to throw away her dignity by entering into a relationship with him. Perhaps feeling humiliated about the rejection, Amin fired Bagaya from his cabinet and briefly detained her in Kampala Central Police Station until international pressure forced him to release her. She fled into exile after her release.

Bagaya's book has a wonderful historical content about Toro kingdom and indeed the rest of Uganda, before and after independence. But, perhaps the merit of the book lies more in issues purely autobiographical and her private official interaction with the various

personalities and political actors in the course of her life until 1981. Other merit lies in the reorganization of facts contained in earlier work than in adding new ideas. In this book, one will get close understanding the author.

On the other hand, in situations where one expects her to be playing a national role, she is tempted to attribute credit to Toro instead of Uganda. If the author's targeted audience was supposed to be Ugandan or African, the evidence suggests that that task may not have been accomplished. Instead the book seems to have been written for the English and perhaps broadly, the western audience. She must feel and believe that she is an African nationalist who is both a beneficiary and the same time a victim of British colonialism and neo-colonialism. On the whole, this book serves as a useful guide to understanding the author and the workings of colonial and neo-colonial education. It is also useful for the general reader.

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Gupta, Vijay, *Obote: Second Liberation*. New Delhi: Vikas Publishing House, 1983. pp. 196. Index, Cloth, (No price given).

Adoko, Akena, *From Obote to Obote*. New Delhi: Vikas Publishing House, 1983. pp. 336. Cloth, (no price given).

Both books provide a forum for the study of instability in Uganda. Since its independence in October 1962, this East African nation has experienced several upheavals caused by armed groups seeking short cuts to power. Each time, at the end of the day, immense suffering and loss of economic resources have been recorded. At the center of the above post-independence state of affairs, has been the constitutionalist, Apollo Milton Obote, the first Prime Minister of independent Uganda, the first President of republican Uganda, and the first President to rule that country twice.

Dr. Gupta's *Obote: Second Liberation* is an eventful story of Obote's return to Uganda after a nine-year exile (1971-1980) in neighboring Tanzania. Containing seven chapters, the book sets of