

Envoy

When in the Spring of 2015 I started on the editing of this book, it was out of dissatisfaction. The definitive book on my life-long Nkoya research ('Our Drums Are Always On My Mind', in press (a)) only required some tedious updating for which I lacked the inspiration, and my ongoing 'Sunda' empirical research on 'Rethinking Africa's transcontinental continuities in pre- and protohistory', recently enriched by a spell of field-work on the Bamileke Plateau, Cameroon, had reached a break-through. The models of transcontinental interaction which I had hitherto applied, had turned out to need more rethinking than I had bargained for, and the prospects of bringing out the Nkoya or the Sunda book by the end of the year were thwarted. I thought to remedy this unpleasant situation by quickly compiling a book of my many articles on intercultural philosophy. Most of these had already been published and therefore could be expected to be in an accomplished state of textual editing. But I had totally misjudged, both the amount of work involved (given my current standards of perfection), and the centrality this new project was to occupy within the entire scope of my intellectual production. Only gradually did I come to realise what I was really doing: writing my philosophical and Africanist testament, by bringing to bear, upon the original arguments conceived for a philosophical audience, the full extent of my comparative empirical research over the last two decades. In this way, what emerged was increasingly a coherent statement on empirically-grounded intercultural philosophy, greatly inspired and intellectually equipped by my philosophical adventure around the Rotterdam chair of Foundations of Intercultural Philosophy, yet revisiting and reviving the methods and theories of my original training, research and teaching as an anthropologist. The book has thus become a passionate if vicarious dialogue with African and European philosophers and anthropologists on the possibility and the requirements of valid transcontinental intercultural knowledge. It brings out my life-long conviction that anthropological participant observation, humbly, receptively and patiently living the life of the host community, learn-

ing its language and culture, remains the most effective and convincing method for such knowledge construction.

Both anthropology and philosophy are in the first place text production. Writing constitutes the decisive act of research (van Binsbergen 2014c: 62). It amounts to the invention of a language, whose concepts and syntactically underpinned relationships are at the heart of the scholarly endeavour. Of the unexpectedly excessive amount of time gone into the production of this book, two months full-time were spent on compiling (with all editorial implications) the two indexes with which it is now to conclude. They sum up, more comprehensively and conspicuously than the 650 preceding pages, the language that I have developed and wish to share at the end of my career. These indexes constitute the ultimate empirical grounding of the many things I have to say. Dozens of short descriptive essays ('text blocks'), and a full bibliography, provide new and convincing underpinning of the flow of philosophical, theoretical and ethnographic argument as rendered in detail in the indexes. Although occasionally I could not help touching on the piquant institutional and personal details of my intellectual adventures since 1995, this book is not about the settling of pending accounts, but (at least, that is what I hope) about the emergence of a truly comprehensive, interdisciplinary, historicising, global and counter-hegemonic vision of the world – as viewed from its historical heart and origin, Africa.

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Here follows an exhaustive listing of all authors whose works are cited in the present book. Per entry, after surname and given name, first appear the relevant *main-text page numbers* in ascending order, followed by the relevant *footnote page numbers*, likewise in ascending order – e.g.: Adams, Peter, 13, 35-36, 377, 45n-46n, 553n – regardless of the actual footnote *numbers*. Surnames preceded by a prefix such as ‘de’, ‘von’, ‘van’ appear under that prefix. Co-authors are exclusively listed under the first author as declared in the title of the publication concerned. Some authors also appear, with further details, in the *General index*, below, and there are marked by #.

cf. = ‘compare, see also’; *q.v.* = ‘see there’; *passim* = ‘does occur frequently but no specific pages listed’; *i.e.* = ‘that is’; – = ‘insert the entry’s key word’; # = *cf. Index of authors*

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cf. = ‘compare, see also’; *q.v.* = ‘see there’; *passim* = ‘does occur frequently but no specific pages listed’; *i.e.* = ‘that is’; – = ‘insert the entry’s key word’; # = *cf. Index of Authors* (# is omitted when a capitalised proper noun appears between parentheses after an italicised publication title: evidently the author’s name, automatically listed in the Index of Authors)

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