

understanding the era after the Berlin conference in this part of Africa, revealing Istanbul's multifaceted strategies and activities in the scramble for Africa.

Chapter Three examines the Ottoman diplomatic failures in the late nineteenth-century's inter-imperial competition over North Africa and the Horn of Africa. It analyzes what Minawi terms as the 'Ottoman diplomacy of denial' and its consequences, which also shifted Istanbul's efforts from territorial expansion to fortification and consolidation of its rule among African Muslim nomadic groups and Arab Bedouin populations. Chapter Four overviews these new Ottoman strategies on the empire's southern frontiers, and on both sides of the Red Sea during 1894–9. Nonetheless, Minawi does not totally distinguish between Ottoman frontiers and strategies in Africa and the variety of strategies in other parts of the Ottoman Empire. By highlighting the influences of one geopolitical part of the empire on another, this chapter frequently demonstrates the necessity of a trans-imperial approach to the study of empire. The last two chapters cast new light on the Arabian frontiers of the empire, focusing on the Damascus-Medina telegraph line extension project as a case study of Istanbul's new policy of consolidating its hold on its areas. In addition, these chapters analyze the Arabian frontiers by the turn of the century as an arena for trans-imperial strategies, in which inter-imperial and regional issues repeatedly had global implications.

Minawi's book offers many thought-provoking insights and greatly broadens our understanding of the political and social history of the African and the Arabian provinces of the Ottoman Empire by the time of the late nineteenth century. The book's later chapters portray well the multiple dimensions of the new wave of globalization of the era and the increased involvement of the great powers as they gained control in Africa and the eastern regions of the Mediterranean basin. The book offers a welcome additional layer to our understanding of the later parts of the rule of Sultan Abdülhamid II, as well as to the current theoretical and historical discourses of Ottoman and other patterns of non-European colonialism. Minawi's book demonstrates once again the importance of exploring unfulfilled goals and unfinished plans rather than judging outcomes as 'failures'. The book will attract the interest of specialists of the Ottoman Empire and European imperial history in Africa, as well as Africanists and general researchers of colonialism.

AVISHAI BEN-DROR

*The Open University of Israel*

*The Harry S. Truman Institute for the Advancement of Peace*

*The Hebrew University of Jerusalem*

## TANZANIA'S FIRST LEADER

*Nyerere: The Early Years.*

By Thomas Molony.

Suffolk, England: James Currey, 2014. Pp. xvii + 284. \$45.00, hardback (ISBN 978-1-8470-1-090-2).

doi:10.1017/S0021853717000445

**Key Words:** Tanzania, East Africa, politics, socialism, nationalism.

During the 1960s and 1970s, Tanzania enjoyed the reputation of offering the most sincere and well-developed of all variants of African socialism. This reputation was closely linked to the standing of Julius Nyerere (1922–99), who served as president of Tanzania from 1961 to 1985. His death in October 1999 was marked by worldwide expressions of respect and affection. In Dar es Salaam, an estimated one million mourners said goodbye to Nyerere, whose body was laid out in the national stadium before being buried in his home village of Butiama. Tanzania's then president, Benjamin Mpaka, one of Nyerere's political foster sons, ordered a thirty-day mourning period. Many commentators agreed that among African politicians, only Nelson Mandela surpassed Nyerere in terms of integrity and independence, his statesmanship praised by numerous world leaders. More critical obituaries, however, referred to the disastrous outcome of social experiments initiated by Nyerere that drove the country towards economic ruin. They also reminded the public of the violations of human rights, which regularly took place during his rule. In today's Tanzania, Nyerere is still by and large a highly popular figure, representing a kind of gold standard of morality in the political arena.

From his early career onwards, Nyerere attracted considerable attention from both journalists and scholars. However, among the huge amount of literature dealing with him and his activities, there is still no in-depth scholarly biography. Much of the literature is characterized by a rather hagiographic tone and one comes away with an impression of Nyerere as a far-seeing superman who could do little wrong. Thomas Molony's authoritative study of Nyerere's early years, covering the three decades from his birth to his return to Tanganyika in 1952 after graduation from the University of Edinburgh, now partly closes this historiographical gap. The author offers a detailed and balanced account of Nyerere's formative or 'pre-political' years as he progressed from village to school to university abroad, supplemented by references to his years as a statesman. Molony portrays Nyerere with considerable respect, but is very much aware of the ambiguities that characterized his protagonist, who 'while he was a modest man . . . also had sufficient ego to lead' (7). Nyerere carefully cultivated his own image as the humble and approachable leader of the people, but as president rather often displayed a paternalistic know-all manner.

Molony does not attempt to systematically revise all images of Nyerere dear to his admirers, but rather meticulously supplements the sparsely informed and mostly uncritical accounts of Nyerere's early life and offers insights into what could have formed, and informed Nyerere's later political thought and action. The great strength of the study lies in its sound empirical basis. The author unearthed hitherto unused documents from a variety of archives, interviewed numerous people including Nyerere's widow and son, and deeply engaged with Nyerere's own library. This is old school historical research at its best, although Molony's considerable love for details is partly at the expense of more analytical insights. He also sticks too much to Nyerere and the Tanganyikan context, while it would have been useful to employ a broader comparative perspective on his protagonist's years of wandering and learning. For example, the author shies away from drawing some general conclusions on colonial education or the role of the African diaspora in the UK for the shaping of African nationalism after the Second World War.

The book is organized chronologically. Each chapter represents stages of Nyerere's early life. Nyerere's educational and professional career during the colonial period displays patterns that numerous African bureaucrats and politicians of late colonial Tanganyika

shared in one way or another. After he had obtained his Diploma in Education at Makerere College (Uganda) in 1945, Nyerere returned to Tanganyika where he joined the staff of St Mary's College, a new Catholic secondary school in Tabora, as a teacher for English and Biology. Soon he became secretary of the local branch of the Tanganyika African Association (TAA) and thus gained some experience in political practice. However, Nyerere still felt the urge to continue his studies and was awarded a scholarship. He enrolled at Edinburgh University for a general arts degree in 1949. The three and a half years he spent in the United Kingdom were, as Molony shows, extremely critical in further forming his political attitudes. Back again in Tanganyika, Nyerere took a teaching position at St Francis's College at Pugu near Dar es Salaam, a secondary school run by the Roman Catholic Church. He soon resigned and entered into full-time politics. At this point Molony's account ends. The book presents a complex and human portrait of Nyerere as a young man and offers most welcome facts and reflections about one of the most remarkable politicians of twentieth-century Africa.

ANDREAS ECKERT  
Humboldt University Berlin

## INVENTING TRADITIONS: BRITISH SAFARIS

*Hunting Africa: British Sport, African Knowledge and the Nature of Empire.*

By Angela Thompsell.

New York: Palgrave Macmillan, 2015. Pp. xiii + 229. \$100.00, hardback (ISBN 9781137494429).

doi:10.1017/S0021853717000457

**Key Words:** South Africa, southern Africa, hunting, imperialism, exploration, women.

*Hunting Africa* explores the history of British big game hunting in Africa between the 1870s and 1914, tracing its origins as a commercial enterprise and its transformation into an upper-class sporting holiday. Angela Thompsell's analysis of hunters' diaries and letters, importation records, contemporary newspapers, and sporting journals situates changes in big game hunting in complicated discourses of gender, imperialism, and landscape. Thompsell teaches us that the 'intrepid' men so firmly associated with big game hunting did not create or sustain its symbolic power alone: British readers, Africans, and British huntresses were also important players in this story.

It bears stating at the outset that the volume is published in the British Scholar Society's 'Britain and the World' series. Thompsell is clearly writing for an audience interested in the history of the British men and women who traveled to Africa as part of the British imperial project, even as she incorporates Africans' experiences into the narrative. The imperial perspective framing the book is both an advantage and a disadvantage for the arguments she wants to make. By focusing on British hunters traveling in eastern, southern, and central Africa, Thompsell is able to accumulate enough evidence to track the development of novel forms of hunting by women and their impact on ideas about the civilizing power of the imperial project in British territories imagined to be 'extra-colonial' (6). With a