

links, the violent jihadist organisations in Africa interact with and exploit local environments. Their local networks include tribal connections and income-generating activities that sustain these organisations.

This excellent analysis is likely to help policymakers involved in prevention and countering violent extremism to design the right intervention for each context. Most of the efforts to combat violent jihadist organisations have been limited to eliminating the leaders of these organisations. However, analysis of the African jihad movements shows that eliminating leaders is not sufficient to combat the growing impact of jihadist organisations. One aspect the book reinforces is that counter-terrorism interventions need to address the enabling factors that lead to the rise of these organisations, such as corruption and weak governance, and cut sources of income for these organisations.

SALMA MOHAMED ABDALMUNIM ABDALLA
Norwegian University of Life Sciences

Abolition in Sierra Leone: re-building lives and identities in nineteenth-century West Africa by RICHARD PETER ANDERSON

Cambridge: Cambridge University Press, 2020. Pp. 306. \$99 (hbk).

doi:10.1017/S0022278X20000312

The Connaught Hospital complex, in Freetown, Sierra Leone, is built, in part, on the site of the King's Yard, a walled compound built in 1817. In his new book, *Abolition in Sierra Leone*, Richard Anderson reckons that the space, about 15,000 square feet in area, held as many as 900 people at a time (87). For the more than 90,000 enslaved people landed between 1808 and 1863 from slave ships captured by the Royal Navy, the King's Yard was a vestibule between life as a captive and life as a 'Liberated African' in Sierra Leone, Britain's small, officially antislavery colony on the coast of West Africa. One side of the Yard faced the Atlantic; the other opened into the colony, through a gated arch inscribed 'Freed from Slavery by British Valour and Philanthropy' (87).

This excellent book is a meticulously researched and carefully argued account of both the history of colonial antislavery in Sierra Leone and of the formation of new ethnic and religious identities among the Liberated Africans. After the abolition of the British slave trade in 1807, Sierra Leone became the most common destination for repatriated former captives. Before the arrival of the Liberated Africans, the colony was settled by over 1,100 'Nova Scotians' – African Americans who had emancipated themselves during the American Revolution and had been resettled in Nova Scotia and New Brunswick – and by over 500 Maroons, exiled from Jamaica after a guerilla war with the colonial government. Anderson points out that many historians interested in Sierra Leone have exaggerated the influence of these 'old settlers' on the identity of Liberated Africans. These narratives assume that the far more numerous Liberated African settlers integrated into the existing settler community. 'This common narrative', Anderson writes, 'of Liberated African incorporation and socialization into a pre-existing settler society is untenable' (17).

In the first three chapters, Anderson makes one of the most detailed and careful assessments yet published of the origins of the Liberated Africans, the experiences of 'recaptives' liberated from the slave trade, and the often shambolic operation of

the Liberated African Department, the colonial institution responsible for the ‘disposal’ of people who were variously conscripted as soldiers, labourers, and potential converts to Christianity. In the next two chapters, Anderson explores the process of identity-formation among the Liberated Africans. Rejecting both the narrative of integration into the old settler community and a competing narrative of ready-made imported ‘nationhood’ among the Liberated Africans, Anderson shows how the experience of resettlement reorganised social relations, preserving kinship and creating new idioms for monarchies and chieftaincies. In the final two chapters, Anderson traces the Yoruba diaspora – perhaps the largest single linguistic and cultural group among the Liberated Africans in Sierra Leone – and retells the history of the Cobolo War of 1832, which he marks as the first organised resistance to colonialism led by recaptives. Throughout, Anderson emphasises the influence of both missionary Christian and West African Islam on Liberated Africans as they carved new – and enduring – identities.

Abolition in Sierra Leone is an essential book not only for scholars of Sierra Leonean history, but for any historian of nineteenth-century West Africa. It will also reward readers interested in the dynamics of the African diaspora in the era of the transatlantic slave trade. Colonial Sierra Leone was among the most notable and audacious experiments in antislavery in the British empire; this book will also benefit every historian with an interest in the relationship between antislavery and colonialism.

PADRAIC X. SCANLAN
University of Toronto

Water, Life, and Profit: fluid economies and cultures of Niamey, Niger by SARA BETH KEOUGH and SCOTT M. YOUNGSTEDT
New York: Berghahn Books, 2019. Pp. 188. \$135 (hbk).

doi:10.1017/S0022278X20000324

In most cities of the Global South, reliable access to safe drinking water remains a luxury for many. Despite several global interventions and neoliberal and public sector reforms, millions of urban residents especially in Africa are water-insecure. Many countries have overstated and prematurely celebrated marginal gains in water coverage by conflating physical access with availability, cost, time, and quality.

Water, Life, and Profit draws on extensive ethnographic fieldwork at different points between 2009 and 2015 in Niamey, Niger, to masterfully situate water access challenges in African cities at the junctures of global economic development, poverty, and inequality. *Water, Life, and Profit* shines the spotlight on *water vending* – a widespread practice and water source for many in Niamey and several African cities – as an optic to discuss questions surrounding the production, distribution, access, and consumption of water. By rightly balancing the global and local forces that shape everyday water insecurities in Niamey, the authors do an excellent job of providing a detailed ethnographic account that is relevant beyond their respective disciplines: Geography and Anthropology.

The book will appeal to scholars in Urban Studies, Public Policy, and African Studies, to mention a few, as well as to water policymakers, urban planners, and graduate students. Most of all, and as the authors acknowledge, the analyses