representations of the "demise" of Tasmania's aboriginal population (20), literary and historical narratives of "going native," Benjamin Disraeli's views on race, race-based representations of Britain's "residuum" (21), stereotypes of Celtic levity, Rider Haggard's "racial archaeology" (159), and futuristic invasion stories, Brantlinger winds up with the twenty-first-century echoes of Rudyard Kipling's nineteenth-century call to America to take up "the white man's burden."

Taming Cannibals is strongest when it addresses shifts over time, for instance from the perception of an expanding to that of a shrinking "frontier" or from class- to race-based descriptions of the residuum; when it draws links between ideologies, practices, cultural narratives, or events, such as "stories about humans turning into beasts" and "those about going native" (78), or evolution and the fear of displacement by machine; and when it explores ideological contradictions, like the necessity and impossibility of civilizing "the savages" or the purity and fragility of the Anglo-Saxon "race." It is valuable reading not only for those attentive to race and empire, but also for anyone interested in genre (an underlying theme), the effects of Darwin on Victorian culture, and the *fin de siècle*.

I have two criticisms, the first of which is semantic. I dislike the term *negative Orientalism* (102, 105), which he uses without scare quotes or any other form of explicit distancing. Though neither is quite what Brantlinger means, overt Orientalism or Said's "manifest" Orientalism would be less problematic (with some qualification) because they suggest, respectively, *implicit* Orientalism or Said's "*latent*" Orientalism rather than *positive* Orientalism as its obverse. The second criticism is that although each chapter makes a strong, clear argument, collectively they don't move beyond the centrality of race. Perhaps they don't need to. In concisely articulating and convincingly demonstrating that which has long undergirded critical thinking since the imperial turn—that race was not only used by Victorians in the service of empire, but that it "helped [them] interpret and categorize *all humans everywhere and throughout history, including themselves*" (19, emphasis added)—Brantlinger makes the latent manifest.

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Africa in Translation: A History of Colonial Linguistics in Germany and Beyond, 1814–1945
By SARA PUGACH
University of Michigan Press, 2012, 303 pp.
doi:10.1017/pli.2016.21

There has been a recent boom of scholarship on German colonialism. Indeed, the deep and far-reaching effects that this brief interlude has had on Germany's

national development and its important international reverberations are increasingly recognized as deserving of inquiry. With her book, Sara Pugach enriches this burgeoning field by tracing the history of *Afrikanistik*, or the "German discourse on African languages and cultures." Starting with the field's early nineteenth-century origins in the German missionary field, Pugach then moves over to discuss its gradual institutionalization as an academic discipline, during and after Germany's short-lived colonial period (1881–1918), to finally shed light on *Afrikanistik*'s postcolonial legacies, particularly in relation to South African segregationist scholarship and policymaking, before and during Apartheid.

Africa in Translation maps the trajectory of *Afrikanistik*, arguing that although it did not have a strong impact on Germany's brief colonial adventure and its concrete supporting policies, the German "translation" of African knowledge (of which languages were paramount) did nevertheless have crucial epistemological and practical implications. With the emergence of *Afrikanistik*, Pugach argues, language became the basis for making sense of Africa's complex ethnic landscape, thus providing colonizers (among others) with a means to draw boundaries between groups that might earlier not have existed. By initiating and perpetuating a discourse that linked language, culture, and sometimes race, German Protestant missionaries, as colonial agents and knowledge producers, made it possible for Africa to be parceled out into distinct, easily definable categories that could then be hierarchically organized. Pugach's meticulous archival research thus reinscribes the generally understated importance of the missionaries into the history of German colonialism.

Structurally, the book is organized around the chronological discussion of important moments and figures in the history of *Afrikanistik*. Chapter 1 examines the history of nineteenth-century German missionaries who initiated the transcription of African languages, while chapter 2 explores how the unification of Germany (1871) and its acquisition of an African empire (1893–1894) pushed *Afrikanistik* into more institutionalized directions. Chapters 3 through 5 revolve around Carl Meinhof (1857–1944), a linguist whose ideas on language and ethnicity not only dominated his field, but also eventually came to determine how African groups were classified. In chapter 6, Pugach offers a powerful contrast to Meinhof's unparalleled influence on *Afrikanistik* by focusing on the role that African teaching assistants had on the development of the field, thus contributing to the historical reappraisal of these obliterated figures. Chapter 7 examines *Afrikanistik*'s postcolonial life, mainly in Germany and South Africa.

As is to be expected from a book published as part of a German studies series (*Social History, Popular Culture, and Politics in Germany*), Pugach's book is firmly grounded in and in constant dialogue with German historical developments and discourses. However, the relatively prominent use of Germanisms, many of which are not defined or contextualized (or are presented in a manner that is unfortunately not synchronized with their first appearance in the book), and the absence of visual aids (e.g., maps, charts) make the book less palatable to a non-Germanist audience. Nevertheless, Pugach's focus on the lesser-known effects of German colonialism on the production of knowledge about Africa does provide invaluable insights to postcolonial studies scholars. For instance, the book extends the work that scholars

https://doi.org/10.1017/pli.2016.21 Published online by Cambridge University Press

such as Gauri Viswanathan,[1] Bernard Cohn,[2] Thomas Trautmann,[3] and Arvind-Pal S. Mandair[4] have accomplished on the more researched context of (post)colonial India. Pugach's examination of the epistemological implications of *Afrikanistik* for both Germany *and* Africa also offers a renewed standpoint from which to appreciate such seminal works as Valentin Yves Mudimbe's *The Invention of Africa* (1988), Edward Said's *Orientalism* (1978), and so on. One limitation of this book certainly derives from a title that foregrounds "translation" more prominently than its content actually does. The concept of "translation" is, for the most part, lightly deployed in the book and it seems to acquire overall little productive relevance—a notable exception being chapter 6. Pugach's notion of "translation" functions as an under-theorized trope to connote the (no-less-significant) process of collection, codification, and transposition of African knowledge into useful and readily legible information to German missionaries, scholars, and colonial administrators. Overall, despite a seemingly ill-chosen title, the book remains a must for anyone interested in the history of German colonialism and in the genealogy of (colonial) discourses on Africa.

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Reading Marechera
By GRANT HAMILTON
Editor JAMES CURREY
2013, 196 pp.
doi:10.1017/pli.2016.22

This is a collection of fresh and illuminating essays on the works of the Zimbabwean writer Dambudzo Marechera (1952–1987). The ten essays provocatively engage the political and aesthetic dimensions of Marechera's fictional, dramatic, and poetic titles. The contributors (Grant Hamilton, Tinashe Mushakavanhu, Anias Mutekwa, Anna-Leena Toivanen, Bill Ashcroft, David Huddart, Mark Williams, Madhlozi Moyo, Memory Chirere, and Eddie Tay) represent a wide range of nationalities and are based in geographical locations spread across Africa, Europe, Asia, and Australia. Such diverse locations have possibly shaped the perspectives of this collection and given it a unique global outlook.

1 Gauri Viswanathan, *Masks of Conquest: Literary Study and British Rule in India* (New York: Columbia University Press, 1989).
2 Bernard Cohn, *Colonialism and Its Forms of Knowledge: The British in India* (Princeton: Princeton University Press, 1996).
3 Thomas Trautmann, *Aryans and British India* (Berkeley: University of California Press, 1997).
4 Arvind-Pal S. Mandair, *Religion and the Specter of the West: Sikhism, India, Postcoloniality, and the Politics of Translation* (New York: Columbia University Press, 2009).