the vast majority of stones, but this is not a simple transnational tale. Connections do not link individual states, but rather they ignore, exploit, and transcend their boundaries. This may be one explanation for the seemingly unstoppable persistence of exploitation in African diamond mining regions, unheeded even by civil wars. Mining sectors not only have flourished, they have perpetuated structural inequalities at every level of society. At the extremes of the spectrum of capitalist exploitation, diamonds are 'blood diamonds', while the diamond industry itself may as well be considered 'bloodless' (not the author's term) in its seemingly total lack of humanity.

Two areas of the story of diamonds offer particular potential for world historical treatment: firstly, the formation of the diamond cartel and monopoly capitalism, historically grounded in the South African De Beers story, but extended to other African sites, and, secondly, the environmental consequences of diamond mining landscapes. Both topics are woven throughout the book, but neither appears center stage. Nor does the transfer of technology (hydraulics, haulage, engineering, and managerial expertise) warrant much coverage as part of the global story. By attempting to maintain balance and letting the historical record speak to more contemporary issues of resource wars, Cleveland misses an opportunity to guide the discussion much beyond the obvious.

Nonetheless, students will make the connections between the global exploitation of race and class by a collaboration between government and individuals and the expanding violence of the past century. Cover to cover, readers will find historical lessons easily adapted for the classroom. The colonial and postcolonial continuities, the impact of the Cold War, and the Lebanese merchants in Sierra Leone using diamond profits to finance militants in their own country are examples of the wealth of global connections to be mined. Discussion questions and additional readings are suggested for each chapter. The historiography of topics and the use of oral interviews with Angolan miners provide depth and richness that exceed textbook treatment. In sum, this concise history of diamonds in Africa brings the world into sharper focus and will remind many readers why Africa matters.

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EXAMINING AND RE-EXAMINING SOUTH AFRICA'S PAST

The South Africa Reader: History, Culture, Politics.
Edited By Clifton Crais and Thomas V. McClendon.
Durham, NC: Duke University Press, 2014. Pp. xvi + 606. $99.95,
hardback (ISBN 978-0-8223-5514-4); $29.95,
paperback (ISBN 978-0-8223-5529-8).
doi:10.1017/S002185371500047X

Key Words: South Africa, colonialism, culture, social movements, sources, teaching texts.

There is much to celebrate in this inclusive work about the great variety and diversity of African and European history and culture in South Africa. Especially welcome are writings by Solomon T. Plaatje, John William Colenso, Emily Hobhouse, Robert Sobukwe, Nelson Mandela, and Steve Biko. In the book's eight sections, the editors have selected primary sources and written commentaries that cover creation to the present, perspectives of men and women, lives of Africans and Europeans, and arguments of racists and anti-racists. Politics, food, music, traditional medicine, and oral tradition as well are considered. Some of the strongest selections concern the New South Africa: HIV/Aids, xenophobia, Sara Baartman in the present, game parks, and the Truth and Reconciliation Commission.

Instructors will find the Khoisan selection on Krotoa very moving. Likewise, the 'Statement of the Prophetess Nonkosi' will stir discussion, although more commentary here would have been helpful. Emily Hobhouse conveys tragedy of a different sort in 'Concentration Camps', which gives readers a sense of the lasting rift between English- and Afrikaans-speaking South Africans. Our need for music, so well exemplified in 'Mine Workers' Songs', 'Struggle Songs', and 'Nkosi Sikelele' iAfrica', conveys both the anguish and solace of the anti-apartheid struggle, as well as an emerging sense of patriotism today. In a future edition the editors should include the lyrics of Richard Rive's folk song, 'Where the Rainbow Ends', which would also give more attention to District Six.

Unfortunately, Rhodes's Glen Grey speech and legislation are not part of this reader. The time has come to re-examine Rhodes, not to put him back on his Anglophile pedestal, but rather to apply his weaknesses and strengths to the twenty-first century. After all, Howard Zinn did not find it necessary to ignore John Rockefeller, John Pierpont Morgan, or Andrew Carnegie in his best-selling, provocative work, *A People's History of the United States*. Zinn used these Robber Barons as counterpoints for events and people in US history that previous historians had marginalized. He realized, for example, that the life of Emma Goldman made much more sense as a humanitarian reaction to the callus ruthlessness and greed of Robber Baron contemporaries of Cecil Rhodes.

In contrast, South Africans have largely erased Rhodes from their present-day school curricula. Yet he still gazes northward from The Company's Garden and the Rhodes Memorial. Gaze he might, many present-day South Africans do not know who he is. The Mandela Rhodes Hotel, for example, is rightly full of Madiba – perhaps too much so in the buying and selling of his name rather than his noble ideas and accomplishments. But Rhodes? He appears only in the hotel's name. I wonder what must go through the minds of South Africa's Mandela Rhodes Scholars and Oxford's Rhodes Scholars when they walk through that hotel.

Sankofa reminds us that the present emerges from the past; if you do not know where you came from, how can you know where you are going? As a case study, Rhodes can teach us much about the abusive structure of capitalism in South Africa. His persistent legacies favoring elites over the masses help explain why the African National Congress has had a difficult time ending high unemployment and entrenched poverty, and of course, Rhodes's practice of buying influence to gain his ends exemplifies the power of economics on human behavior, something the critics of recent ANC corruption have noted. Lest we forget, Rhodes's lengthy Glen Grey speech and legislation in which he evoked the Pullman Strike to attack socialism in the House of Assembly in July 1894, established much of the foundation of apartheid in the twentieth century. Revisiting Rhodes can help creative

policymakers move reform forward. South Africa's intractable economic problems in 2014, which are similar to the concentration of wealth in the United States, provide much of the fire for Julius Malema's attacks on the government. The time has come to stare Rhodes down.

This important book nevertheless brings together primary sources covering a wide range of South African history and culture. Instructors and students will find much to consider. They will also discover why South Africa and South Africans represent such a fascinating microcosm of our world. Instructors can compensate for the omission of Rhodes and Glen Grey. Robert Rotberg's *The Founder* will help. Adam Habib's *South Africa's Suspended Revolution* restates the problem well. Ironically, some solutions have long been advocated in one of Rhodes's best legacies – his land grant to the University of Cape Town, whose scholars continue to reveal and attack remnants of his racist policies. Abusive capitalism, you are next.

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INDIGENOUS AND EXOGENOUS SOURCES

The Akan People: A Documentary History.
By Kwasi Konadu.
Princeton, NJ: Markus Wiener Publishers, 2014. Pp. xv + 446. $68.95, hardback (ISBN 978-0-44879-5795).
doi:10.1017/S0021853715000481

Key Words: West Africa, Ghana, sources, exploration/travel, oral sources.

This book, the first in a two-volume anthology, is a compilation of the history of the Akan from indigenous (African) and exogenous (European/Islamic) sources, and offers contributions from almost unimpeachable primary and secondary sources in the form of eyewitness accounts, diaries, and journal articles.

The sources in this volume are separated into two categories: *indigenous* and *exogenous*. Alongside the well-written prefatory essay that provides a context for reading and using the sources provided in the book, Part One gives an overview of Akan cultural history and consequently of this collection at large. The first contribution from Kenya Shujaa assesses the current states of knowledge about the Akan past and equips readers with some of the major research questions that have guided investigations into Akan prehistory. This essay *inter alia* focuses on the question of Akan origins and the processes of urbanism and state formation. Shujaa approaches the study of Akan history from a landscape perspective, employing multiple scales of analysis in her review. What is interesting about her contribution is her masterful synthesis of Ghanaian archaeology, history, and linguistics in recreating Akan history. Following Shujaa, Kwame Daaku's 'History in the Oral Traditions of the Akan' offers a prelude to the category of indigenous sources that follow his contribution. Daaku evaluates the historical content in oral traditions and reflects upon