World, and European commercial production in New World plantation economies.

For example, while the forced removal of agricultural workers from Africa's interior destabilized agricultural production, the need to feed the mass of humans involved in the trade created a need for surplus food. That need led to increased production of traditional drought-resistant cereals and ultimately the restructuring of African agricultural systems to meet the increasing food demands of slave traders. This demand extended to New World plantations and cultivation of plots by slaves. A dynamic of independent production among the enslaved created opportunities to advance African methods of production. Europeans used specific crops like yams and plantains cultivated in slave subsistence plots to feed populations in the military garrisons. Manioc flour produced in Brazil replaced European cereals on the slave ships.

Another strength of this study is the reevaluation of sources and a critique of traditional Eurocentric scholarship on the Atlantic slave trade and the Columbian Exchange, which attributes the origin and transference of African food crops to Europeans. Carney and Rosomoff establish a strong case for the absence of a historiography on the origin of African crops and their role in sustaining the trade. They counter historical records that credit Europeans with the initial cultivation of traditional African foods in the New World. This work provides numerous examples illustrating the bias of classic Columbian Exchange scholarship. In one instance, traditional sources credit the Portuguese with introducing the banana plant to the Canary Islands sometime in the fifteenth century, but their research attributes its arrival to slaves on the first Portuguese vessels.

One minor concern was the referencing of crops with scientific terms, which interrupted the narrative flow. Overall, however, the interdisciplinary nature of this book and the richness of written and visual primary sources reflect a well-researched and thorough account of Africa's botanical legacy.

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Fred Morton. *When Rustling Became an Art: Pilane's Kgatla and the Transvaal Frontier 1820–1902.* Claremont, S.A.: David Philip Publishers, 2009. xxx + 314 pp. Maps. Illustrations. Bibliography. Index. R230.00 Paper.

Centered on the largest chiefdom of the western Transvaal, this well-written and densely researched book covers far more ground than its modest title suggests. This history of the BaKgatla chiefdom encapsulates the experience of the people of the wider region from the turmoil of the 1820s through the South African War of 1899–1902. Morton's claim that cattle

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rustling was the central BaKgatla strategy of survival asserts a continuity not only of literal behavior, but also of the mindset and mentality of the chiefs and their followers.

Following disruption in the 1820s, Chief Pilane regathered his BaKgatla followers, developed trade relations to Delagoa Bay and to the south, and voluntarily entered into a subordinate tributary relationship with AmaNdebele Chief Mzilikazi. After Boer settlers laid claim to the land, chiefs like Pilane received access to land in exchange for military support. When Kgamanyane, who succeeded his father in 1848, sought better land in 1861, he relocated his capital to a farm, Saulspoort, then held by the future president of the South African Republic (ZAR), Paul Kruger. Kgamanyane gained cattle spoils through service on Boer commandoes in which Boers, including Kruger, also took women and children as captive laborers. Kgamanyane's praises record that although he led his forces on commando under Kruger's command, including against Moshoeshoe and the BaSotho in 1865, they only feigned loyalty and withheld effective support in battle, secretly celebrating Boer casualties that they may have even helped to inflict. Although Morton eschews theoretical forays, it is clear that neither "hegemony" as overwhelming European power nor as unconscious consent to a new Western mindset and perception of the "taken for granted" was ever achieved. The missionaries who arrived among the BaKgatla from the early 1860s were deeply dependent on the chiefs, and only managed to convert an insignificant handful of people during the remaining decades of the century; the pragmatically motivated conversion of Chief Linchwe in 1892 required that he divorce two of his three wives, but most local rituals persisted in a Christianized form, and at least into the early twentieth century the "colonization of consciousness" never occurred among the BaKgatla.

The BaKgatla reestablished their capital at Mochudi within the borders of modern Botswana at the invitation of the BaKwena chief Sechele, after Kruger sent the *veldkornet* (local official) to inflict a public beating on Kgamanyane in 1870 for refusing to supply unpaid laborers, and called a meeting at which the chief believed their guns were to be confiscated. From that time the population loyal and subject to the authority of the BaKgatla royal line remained subdivided across a disputed international border. Kgamanyane and his heir, Linchwe, struggled to sustain their sovereignty from the BaKwena, against whom they fought a long war in the first years of Linchwe's reign, and from the ZAR, which made claims to their new territory. British annexation of the Transvaal from 1877 to 1881 convinced Linchwe of their imperial ambitions, reflected in the operations of Cecil Rhodes and his British South Africa Company, so he continued to cultivate relations with his former enemy, ZAR President Paul Kruger. Little changed with the 1885 proclamation of the Bechuanaland Protectorate, but the discovery of gold on the Witwatersrand brought a dramatic increase in labor migration. As successive British "commissions" visited Mochudi to decide colonial policy, Linchwe employed the rhetoric of loyalty, but when

the South African War broke out in 1899 he withheld a declaration of allegiance until after the British had mustered enough forces from Rhodesian and the Cape Colony to persuade him they might defeat the Boers. Thereafter, the BaKgatla effectively took and held the western Transvaal for the duration of the war on behalf of the British, only to be disappointed in their expectation of land grants when the war ended.

Linchwe ruled until 1921, outliving his heir, Kgafela, and his second son, Isang, served as regent until 1929. Isang was ruthless in controlling his people, and during his regency collective BaKgatla wealth increased enormously from cattle smuggling and the accumulation of farms in the Transvaal. These comprised a total of 320 square kilometers within the Union of South Africa, where BaKgatla followers built large villages and sustained large herds of cattle, still subject to the authority of the Mochudi-based royal BaKgatla chieftaincy.

This book is an important contribution to the historiography of Africa. Too often the peoples and chiefdoms that have straddled modern international borders in the region have been ignored in the reconstruction of South African history. Moreover, the BaKgatla case typifies the African experience of British colonial officials who were inconsistent in the application of colonial policies and laws, and even fragrantly violated them. As elsewhere on the continent, the appearance of compliance on the part of chiefs masked an ever-present intent to resist domination and retain as much sovereignty as possible under the colonial dispensation.

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Peter Sanders. *"Throwing Down White Man:" Cape Rule and Misrule in Colonial Lesotho, 1871–1884.* Morija, Lesotho: Morija Museum and Archives, 2010; Pontypool, Wales: The Merlin Press Ltd., 2011. x + 304 pp. Map. Photographs. Bibliography. Index. $37.95. Paper.

In some sense this is a co-authored work based on a large collection of materials gathered in the mid-1960s by Anthony Atmore, who graciously turned those resources over to Peter Sanders. Since much of the original data in the Lesotho Archives were destroyed when they were unceremoniously dumped in a leaking house, Atmore's materials, comments, and suggestions on drafts were essential to the project. The unusual title of this history comes from a praise poem of Chief Maama Letsie. It reflects his jubilation and that of fellow rebels at their successful resistance to Cape forces trying to sustain Cape rule, to appropriate additional land, and to confiscate the substantial arsenal of weapons the Basotho had acquired from their labors at Kimberley and elsewhere in what became South Africa. Sanders justifies the use of praise poems as important sources, since they "were composed

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