

his NPFL was seen as more legitimate than the alternatives, and he commanded the resources to win in the zero-sum game of African politics.

Taylor's political fortunes did change with the second Liberian war, primarily as a consequence of his failure to bureaucratize the state apparatus to which he laid claim. His successor, Ellen Johnson Sirleaf, has so far managed the delicate balance between personalized patronage politics and the professionalization of the bureaucracy, a balance that Gerdes portrays as the obvious and perhaps inevitable consequence of the Taylor years. It, too, may ultimately be unsustainable, but moves Liberia further along the state-formation trajectory by strengthening the 'statehood principle' as a whole.

The just-so nature of Gerdes's conclusions are likely to be frustrating to anyone who has wrestled with the complexities of Liberia's recent history; the story told here is too neat and over-determined to be completely credible. Gerdes provides detailed accounts of the activities of the wars' major players and the book is valuable as an archive of the conflict. But because his project is to demonstrate how well Liberia fits with state theory, the particularities of the Liberia case are often lost. In comparison to Stephen Ellis's or Reno's work on the Liberian war, or the analyses by Mary Moran, Mats Utas, or Amos Sawyer, there is little effort here to understand Liberia on its own terms. For students of African Studies with an interest in Liberia, *Civil War and State Formation* might be most helpful when put into dialogue with these other histories. But ironically the book's emphasis on Liberia's predictable conformity to standard political-economy models is also its strength. Gerdes does the commendable, and unfortunately rare, work of presenting the Liberia war and its aftermath not as chaos but as logical political history.

DANNY HOFFMAN
University of Washington

PROSPEROUS FAMILIES

The Métis of Senegal: Urban Life and Politics in French West Africa.

By Hilary Jones.

Bloomington, IN: Indiana University Press, 2013. Pp. xi+276. \$80, hardback (ISBN 978-0-253-00673-8); \$28, paperback (ISBN 978-0-253-00674-5).

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Key Words: Senegal, creole, Eurafricans, family, gender, trade.

Hilary Jones frames her study of *métis* in St. Louis, Senegal from the mid-nineteenth century to 1920s as an effort to recast Senegal's political history through the lenses of racial identity, gender, and culture. She defines *métis* as espousing a conscious group identity, self-identifying as descendants of an African woman signare and a European merchant or soldier residing in fortified coastal depots St Louis or Gorée in the mercantile period. As the capital city of the fledgling colony until 1902, St Louis was at the center of contestations over the meanings of colonialism as the French sought to centralize governance.

However, in their social organization, cultural practices, and electoral politics, *métis* men and women insisted upon presenting themselves as citizens of the French republic and cultivated a social and political branch of civil society.

Chapter One outlines the emergence of the town in the eighteenth-century period of mercantile trade. Jones emphasizes that early St Louis consisted of Afro-European households presided over by signares and that African women defined the emergence of urban society and the interactions between the French and peoples of lower Senegal. Chapter Two focuses on ‘the golden age’ of *métis* society, 1820–70. The male sons of signares prospered as dominant middlemen in the thriving gum trade in the first half of the nineteenth century. In spite of the collapse of this trade in the 1840s, Jones contends that *métis* men of particular families maintained wealth by operating independent trading houses and through employment in French businesses.

Chapters Three and Four explore the social and biological reproduction of *métis* society during the golden age. Jones traces the development of a ‘self-conscious *métis* society’ through practices of endogamy, French civil marriage, Catholicism, and the adaptation of French bourgeois cultural sensibilities in dress and household architecture. Moreover, *métis* espoused dual identity as both French and African, speaking Wolof, maintaining kin ties, and interacting with Muslim traders. Chapter Four focuses on education, associations, and the independent press. *Métis* men became members of French associations such as the Alliance Française and the Masonic Lodge, and created *cercles* and mutual aid societies. Jones lays out the fascinating story of twenty men who pursued education at a *lycée* in Bordeaux between 1875–81, a thread that invites further research. She emphasizes the role of African women in cultivating an ethos of respectability that bolstered *métis* claims to French education and culture.

Chapters Five, Six, and Seven focus on the period from 1870–1920. Chapter Five examines the formation of an active civil society and electoral politics. *Métis* men worked in influential institutions such as courts and banks. New local councils had the power to determine the colony’s budget, set trading regulations, and control the construction of roads and railways. *Métis* men dominated in the rolls of elected delegates. Though *métis* women could not vote or run for office, they influenced elections and generated economic resources through ‘the notion of republican womanhood’, a tantalizing thread that Jones does not fully substantiate. Chapter Six most fully elaborates on what Jones calls the ‘active citizenry’ of *métis* men in urban politics from the 1870s through 1890, focusing primarily on the political careers of men from two families. *Métis* elected officials alternated between seeing themselves as representatives of French authority, forwarding their own interests as members of a merchant lobby, and protecting the profits of Senegalese traders from the French. Jones alludes to debates about trade and access to wealth that took place in newspapers and council debates, yet the chapter is a slim 16 pages that leaves the reader wanting more specifics on these contestations. Chapter Seven turns to the years of 1890–1920, in which the French reduced the power and mandate of local councils. French interests discredited powerful *métis* merchants and assemblymen who they viewed as dangerous, effectively diminishing the claims to republican citizenship of *métis*. Furthermore, educated sons of Muslim traders and *originaires* sought to lessen *métis* monopoly over politics and wealth. After 1920, *métis* no longer dominated urban electoral politics.

Jones's book is the result of extensive research in state, parish, and private archives and newspapers in Dakar, St. Louis, Bordeaux, and Paris. She produces family histories and genealogies from oral interviews. Her book lays out the porous boundaries between French and African cultures and how *métis* fashioned their own conceptions of civilized society. The book expands the recent historiography on the meanings of the term '*métis*' beyond the perspectives of French colonial society. Furthermore, Jones makes the important contribution of arguing for the ways in which women and household politics continued to influence the public sphere even as the French bolstered African men and state institutions as the locus of political power and wealth.

RACHEL JEAN-BAPTISTE
University of Chicago

BEYOND ASSIMILATION

The Krio of West Africa: Islam, Culture, Creolization, and Colonialism in the Nineteenth Century.

By Gibril R. Cole.

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Key Words: Sierra Leone, creole, Islam, religion.

The transatlantic slave trade reached its zenith in the seventeenth and eighteenth centuries when millions of Africans made the Middle Passage. But, at the turn of the nineteenth century, the African continent witnessed a reverse migration of freed blacks. In 1787, the British created a settlement in Sierra Leone where they relocated the black poor of London (black Americans freed by the British during the American Revolution), some Maroons, and other blacks from Nova Scotia. Only about forty of them survived five years after their arrival (p. 32). By the beginning of the nineteenth century, a transnational abolitionist lobby comprised of commercial interests and philanthropists had succeeded not just in having slavery abolished, but also in ensuring that the ban was effective and in promoting legitimate trade. In subsequent decades, a British fleet patrolled the Atlantic and rescued many more black people from slave ships on the Atlantic. They were resettled in what became the Crown Colony of Sierra Leone in 1807. The Church Missionary Society was a major partner in the colonial project to promote the three 'Cs': commerce, Christianity, and civilization in Sierra Leone. It worked closely with the colonial government to train a Westernized Christian elite. Fourah Bay College was established in 1827 by the Church Missionary Society. It was the first (and remained throughout the nineteenth century the only) institution of higher learning providing Western education in West Africa.

However, the history of resettled blacks in Sierra Leone is not just one of assimilation promoted by the colonial state and the Church Missionary Society. Despite the religious zeal and power of the Church Missionary Society, not all resettled blacks and/or their descendants converted to Christianity. Quite a few remained Muslims and/or adherents