

government – should be understood as a political act, an attempt by mainly rank-and-file soldiers to communicate and negotiate with both military and civil leadership.

Although mutinies usually grow out of the material grievances of soldiers, these are embedded in a broader sense of injustice that links a failure to get paid to broader corruption in the military and state. Dwyer argues that mutinies can be understood and systematically studied only if the intertwined material and moral claims made by soldiers are understood.

The book lays out a variety of conditions that make mutinies more likely. Austerity programmes are often implemented so they fall heavily on rank-and-file soldiers but not officers, increasing soldiers' sense of grievance. Mutinies often coincide with civilian mobilisation, borrowing language and tactics from protests, although not merging with them. Incidents of mutiny are more common under democratic regimes, both because authoritarian regimes are more likely to respond with harsh repression and because democratic regimes offer a more accessible and freer media environment for the mutineers to put forward their demands. The conjunction of structural adjustment, civilian protest and liberalisation explains why coups were far more frequent in the 1990s than in the two decades prior.

One of the book's significant contributions is to explain why, contrary to the expectations of many experts, participation in international peacekeeping missions has been associated with an increase in mutinies in African countries. Shortages or delays in pay during a deployment come at the same time that soldiers in the field are being asked to put their lives at risk and occur in an environment where they can often see that soldiers from other countries are being treated better. It is this combination of domestic and international factors, moral and material, that creates an explosive situation.

In addition to this macro-level analysis, the book also includes case studies of mutinies in Gambia, Sierra Leone and Burkina Faso. These cases provide not only an event history of these mutinies but a rich description of them as well, so vivid that I could almost hear the soldiers talking. Field research of this sort is difficult and often risky; Dwyer briefly recounts how she was questioned by Gambian military intelligence because of the sensitivity of the topic.

Soldiers in Revolt performs an important service by addressing mutinies as a political phenomenon in their own right. It articulates the logic of these events, gives voice to the participants and analyses the conditions that make mutinies more likely. The book is clearly written and accessible and would be a good addition to undergraduate syllabi.

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Freedom in White and Black: A Lost Story of the Illegal Slave Trade and Its Global Legacy by EMMA CHRISTOPHER.

Madison, WI: University of Wisconsin Press, 2018. Pp. 328, \$29.95 (pbk).

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Drawing on a rare collection of court documents relating to the prosecution of three slave traders operating illegally in Liberia in 1813, Emma Christopher has woven together a fascinating account of how the transatlantic slave trade functioned

following Britain's Abolition Act of 1807. *Freedom in White and Black* makes an important contribution to the historiography of the slave trade by providing a richly detailed study of several key individuals, including British and American slavers, enslaved Africans employed on the coast, and captive Africans who narrowly escaped the middle passage and instead became receptive settlers in Sierra Leone.

What sets this study apart from most is how Christopher is able to portray the experiences of enslaved Africans who worked for foreign slave traders on the African coast. The story begins with Tom Ball and a man named Tamba, both enslaved, whose daily work is to oversee the dozens, or hundreds, of children, women and men who suffered in coastal barracoons while the slave traders awaited a slave ship and a buyer. Tom Ball and Tamba, as well as three other African men, eventually testified against their former owners after the illegal operation was shut down by a British antislavery patrol, providing invaluable insight into an aspect of the slave trade for which sources are extremely scarce.

Another important contribution of this book is its description of the lives of the former slaves and slavers in the decades following the 1813 trial. Christopher shows how the slavers were able to quickly resume relatively prosperous lives, one continuing in the slave trade and the other two 'banished' to Australia, where they lived comfortably. The 233 captives, by contrast, were taken to Freetown, Sierra Leone, where they became part of the community of so-called liberated Africans and navigated a foreign world in which their rights were restricted by British 'apprenticeships' or forced conscription into the British army.

The book is structured more like historical non-fiction than a scholarly monograph, concentrating on the story and characters rather than a broader historical argument. While Christopher does not explicitly engage with the historiography of West Africa in the era of the slave trade or the historiography of the abolition era in West Africa, she cites relevant works in the endnotes, and the book includes an extensive bibliography. The narrative is compelling and the historical actors are described in enough detail to appeal to both general and scholarly audiences.

Freedom in White and Black will be of tremendous use to students and scholars alike who are interested in the history of Liberia and Sierra Leone, the transatlantic slave trade and its abolition, and African history in the early 19th century. It is a pleasure to read in spite of the sometimes gruelling story it tells. And it is a fitting tribute to the courage and endurance of enslaved Africans and their descendants who played crucial roles in the creation of innumerable societies in Africa and the Americas.

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Faith and Charity: Religion and Humanitarian Assistance in West Africa edited by MARIE NATHALIE LEBLANC and LOUIS AUDET GOSSELIN.

London: Pluto Press, 2016. Pp. 256, \$99 (hbk).

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Marie Nathalie Leblanc and Louis Gosselin have put together an up-to-the-minute collection of work on religious humanitarianism which is a product of a particular moment in the early 21st century. As long-time scholars of West Africa, they began the work that led to this volume by noting changes in the religious landscape