health, economic and political changes over the past decade, this latest chapter provides good data to challenge popular perceptions of contemporary histories of African 'failure', without simplistically embracing the 'Africa rising' narrative.

As a text primary marketed for the undergraduate classroom, this revised third edition is a welcome addition. Striking a nice balance between narrative and historical data, the chapters are richly sourced yet concise for course design. However, with succinct synthesis, Iliffe sacrifices the inclusion of African historical voices and primary sources more directly in the text. With only fourteen maps and figures over four hundred pages, most undergraduates will certainly need supplementary visual and primary source materials to help process and analyse this complex history. *The Africans,* is certainly a fine text for the undergraduate classroom and continues to serve as a vital reference for students, teachers and the wider public.

REFERENCE

Iliffe, J. 1994. *The Africans: the history of a continent.* First Edition. Cambridge: Cambridge University Press

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Memory and Justice in Post-Genocide Rwanda by TIMOTHY LONGMAN
New York, NY: Cambridge University Press, 2017. Pp. 386. $29.99 (pbk).
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Longman's book makes three important contributions. First, it highlights the generative power of historical interpretation in regime consolidation, specifically that a way of invoking the past can really be about 'paving the way for a particular political agenda in the present' (8). It traces how an interpretation of history is at the heart of policies to 'reshape relations' between groups, between citizens and the state, and has become in effect the very centrepiece of a strategy of ethnic security, and legitimation of power. Second, the book explores how the deliberate distortions of that interpretation of history are intended to create a sense of collective identity and interest, but end up clashing with the reality of peoples' experiences and the substance of their inherited beliefs. Along with authoritarian heavy handedness and the consolidation of economic and political gains for the ruling elite, these have 'heightened social divisions and undermined attempts to create a collective memory and unified national identity' (335). In Chapters 2–5, the key argument is that the ruling Rwandan Patriotic Front (RPF) regime has unwittingly 'creat[ed] what [it was] afraid of'. In Chapters 6–8, popular narratives make clear the dissonance between the government's perspective and the population's experiences. Third, the book demonstrates that transitional justice strategies have little inherent power to produce a democratising impact. In authoritarian systems, transitional justice potential may not extend to inducing system change; instead it may reinforce the system as it is.

The book takes a synthetic approach to evaluating transitional justice in post-genocide Rwanda by exploring common patterns between memorialisation, education and justice initiatives – areas that scholars have typically treated as discrete domains of study. The book's great strength is its ability to track political change over time. The author's longstanding familiarity with the country – beginning with his first field research visit in the years leading up to genocide, following as researcher and human rights practitioner in the early years of the post-genocide transition, and routine academic engagement since – has translated into the ability to identify trends over time based on empirical evidence. Longman's ground-based teams in the communities he has chosen to study provide a fine-grained perspective to national level changes that he tracks simultaneously. It is rare to encounter a scholarly work that takes both a long and deep view of the phenomena studied, since the field of Rwanda studies is currently dominated by scholars whose engagement with the country began at various points after the RPF secured power and stopped genocide.

At the end, Longman cautions against the idea that transitional justice 'would have worked' if only the RPF had been held accountable for crimes committed against Hutu civilians in war and peacetime. He cites this as an example of blind faith in some kind of 'magical legalism' (336). This is a key point but one that the author does not elaborate upon. It would seem that holding the RPF accountable for its crimes can potentially deny it an unsullied moral ground, and perhaps compel a correction of the deliberate distortions of their legitimising political narrative, alongside added scrutiny of and constraints on RPF power. All of this might indeed have an overall democratising effect. But perhaps this presumes a democratic context in the first place. The book does not speculate where such a democratising impulse may come from, but speaks clearly to those who make the case that Rwanda's social divisions and legacies of genocide require a benign autocrat: The 'strategy of domination and indoctrination is not likely to maintain stability in the long term' (337).

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Steeped in Heritage: The Racial Politics of South African Rooibos Tea by SARAH IVES
Durham, NC: Duke University Press, 2017. Pp. 272. $25.95 (pbk).
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In her new book, Sarah Ives steeps us in the biology, ecology and politics of rooibos tea in South Africa. She first learned of the now famous tea while a study-abroad student at the University of Pretoria. She then took on the rooibos bush as a topic for her anthropology PhD at Stanford. Her book is a nuanced, elegantly written study of what it means to own and profit off a crop and the land that sustains it.

Ives writes in a lyrical fashion, using the metaphors of cultivation, steeping and sipping to create an interpretive framework around rooibos growing. Rooibos – as a not quite wild, not quite cultivated plant – mimics the ambiguous indigeneity of both Afrikaaners (those of Dutch descent) and 'coloured'