

Theodore Roosevelt to guide his famous 1909–1910 hunting and specimen-collecting trip through East Africa. What made the Roosevelt Expedition a landmark event was the fame of the former president, the size of his caravan, and his ambitious collecting objectives. In addition, the expedition drew into East Africa a large train of news correspondents who not only regularly reported on it, but also wrote numerous feature stories about this part of the world. Although Cuninghame's reputation as hunter and naturalist had been well established before the Roosevelt trip, his prominent association with it considerably enhanced his stature.

As with his previous volumes, this one reflects Brown's meticulous scholarship and his extensive use of primary sources. However, Cuninghame left behind only a meager paper trail, making it difficult to establish a detailed chronology of his life. Also absent in the available materials is the wealth of anecdotal details that frequently enrich biographies. However, Brown has made the most of what was available to him and has created a profile of Cuninghame that will satisfy most readers.

What is more significant is that Brown uses Cuninghame's life and work as the warp to weave together a comprehensive history of big game hunting and the safari business in the early years of British rule in East Africa. At the same time, he successfully explores the intimate relationships between hunting and the collection of natural history specimens for museums and other educational institutions, and the genesis of the modern conservation movement. For, as he points out, most big game hunters, Cuninghame included, eventually became ardent conservationists. While structuring the twenty-one chapters of this volume around a chronology of Cuninghame's life and wanderings, Brown also provides a wealth of information about the times in which he lived in East Africa.

R. J. Richard John Cuninghame 1871–1925 is beautifully illustrated with numerous archival photographs, and greatly enhanced by chapter notes, appendixes, and an excellent index. Thoroughly researched, well organized, and beautifully written, it is a delight to read. Written by an author who has lived most of his life in Kenya, it represents a unique and outstanding contribution to our knowledge of this period in East Africa's history.

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Emmanuel Krieke. *Re-creating Eden: Land Use, Environment, and Society in Southern Angola and Northern Namibia*. Portsmouth, N.H.: Heinemann, 2004. xi + 293 pp. Maps. Bibliography. Index. \$99.94. Cloth. \$29.95. Paper.

Re-creating Eden is a masterful work. Simply stated, the book maps the migrations of Ovambo speakers through different environments and territories, surveying the causes for the movements, the adaptations to and

interventions in different environments, and the resulting social transformations. But nothing about this project is simple. It encompasses two territories, a buffer zone, three colonial administrations, three sections of the floodplain, and at least a half dozen separate polities, all over the better part of a century. Krieke adds another layer, a web of references to analogous developments elsewhere in colonial Africa, to place his own work in a comparative context.

The book draws upon religious language, the story-line moving from Eden's creation to apocalypse to re-creation. The emphasis, however, is on the ways that Ovambo speakers created domesticated spaces out of wilderness after a period of environmental trauma in the early twentieth century. To do this, Krieke builds on other historians' understandings of colonial annexation as environmental cataclysm and of African environmental initiative, but in his study the creation of environments is specifically historicized to a degree seldom before seen.

The introduction makes the point that the subject merits detailed consideration by discussing the historiography of colonial conquest and reconstruction in its aftermath. The endnotes are half again as long as the chapter itself, and authoritatively connect this history to many, many others. It also introduces the two key terms in the book, *oshilongo* (domesticated landscapes) and *ofuka* (wilderness). Yet the etymological review (4) meant to explicate the meaning of these words to Ovambo speakers is perhaps too brief to support the use of these foreign terms, rather than their English equivalents, throughout the book.

The precolonial baseline to this history is that the earliest known Ovambo landscapes were creations of humans who domesticated the territories by digging wells, planting trees, hunting wild animals, and importing cattle. "Eden," however, only fits the landscape, not the human society inhabiting it. Even before colonial annexation, inhabitants suffered violence and extractions, and they abandoned some settlements. Colonial annexation, with rinderpest, World War I, and famine in its wake, further depleted the *oshilongo* on the northern floodplain of inhabitants. Disruptions in Portuguese territory lasted through 1930, shaking loose refugees who fled south across the border. They settled on *ofuka* on the middle and southern floodplains in Namibia, and four chapters of the book discuss different aspects of its domestication and the social ramifications of establishing settlements. Regrettably, the book does not include Krieke's research on immigrants planting fruit trees in their new homes, a most evocative instance of refugees recreating Eden (see his "Hidden Fruits: A Social Ecology of Fruit Trees in Namibia & Angola 1880s–1990s" in William Beinart and JoAnn McGregor, eds., *Social History and African Environments* [Athens: Ohio University, 2003]).

Krieke shows that as refugees recreated hospitable landscapes under South African rule in the twentieth century, they also revolutionized society. In short, women did the work, but men benefited most, in part through

the spread of Christianity. The examination of migrant labor shows that it detracted from food production by claiming male energies, but it also provided resources to invest in farming. Christian conceptions of marriage, land shortage, and the adoption of the plow combined to erode female power and resources. In the harshest, driest landscapes, immigrants used both old Ovambo and new colonial technologies to develop water sources. Refugees, many of them Christian, created ranching territory in what had been desert, although desert settlement was dependent on transhumance to Angola. The last chapter describes the challenge that continuing encroachment of olishongo on ofuka and the colonial boundary created for herders, and the ways they responded. In the end, cross-border migration and household control over cattle became unsustainable.

Krieke weaves together archival and oral sources, the latter often quoted at length to humanize the colonial record. In the last few chapters, he works through census material in great detail, and while he always makes the point of the evidence clear, the numbers of villages, male and female inhabitants, and wells in different years probably could have been assigned to tables or graphs rather than become a drag on the text. Yet this is but a minor misdirection of what is after all the great strength of the work, a virtuoso use of detail that sustains a cohesive and careful argument.

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Ezekiel Gebissa. *Leaf of Allah: Khat and Agricultural Transformation in Harerge, Ethiopia, 1875–1991*. Athens: Ohio University Press/Oxford: James

Currey/Addis Ababa: Addis Ababa University Press, 2004. xiv + 210 pp. Photographs. Maps. Appendixes. Bibliography. Index. \$44.95. Cloth. \$24.95. Paper.

Khat (*kat* or *chat*) is a mild recreational stimulant widely used in the Horn of Africa and on the Arabian Peninsula, equivalent in social context to the kola nut in West Africa. Its infusion is from chewing (not ingesting) the recently harvested leaf. Freshness commands the highest demand and best price; thus the interval from harvesting, to trimming, to sale and consumption must be minimal. Although somewhat addictive, the stimulant's only apparent drawback is that it produces a green mouth and tongue. Khat was historically used in Muslim communities since it moderated hunger during fasting, and in farming and commercial communities, where it energized labor in peak periods.

Ezekiel Gebissa provides a much needed economic history of the industry, focusing on the Harerge region of Ethiopia, where much of it is produced. His research derives from archival sources as well as oral interviews and was the basis of his Ph.D. dissertation. He traces the industry's evolution from Egyptian colonial control, through the imperial reigns of