

intelligent and exhaustive reading that Haenger brings to the sources. Few scholars are as well equipped as he proves to be and even fewer have the historical imagination with which he brings all of this material to life.

Haenger's work is a benchmark study. Those who wish to study forms of African servitude must try to emulate this book, and, even when their sources are less rich than those of the Basel Mission, Haenger has presented subsequent scholars with a formidable battery of searching questions which must be raised even if they cannot always be answered. Fortunately Haenger has been well served by an unusually accessible translation by Christina Handford which opens up this very fine study to a wider readership. This is a very important, very welcome contribution to historical understanding.

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DIÈNE DOUDOU (ed.), *From Chains to Bonds: the slave trade revisited*. Oxford: Berghahn (New York and Paris: UNESCO Publishing), 2001, 506 pp., £18.50, ISBN 1 57181 266 0 paperback.

Collected works emerging out of conferences are often uneven, but *From Chains to Bonds*, the materialisation of UNESCO's launching of the international Slave Route project in Ouidah in 1992, is more roughly cobbled together than most. This is unfortunate, for it contains some especially fine syntheses of important debates by consummate professionals and a selection of surprisingly good *débuts* from young academics. Nevertheless the usefulness of the work for students is limited by several problems, both within individual chapters and in the conception of the project as a whole.

Many of these problems stem from the dual goals—academic and ideological—that inspired the book. Admittedly, it is appropriate that *From Chains to Bonds*, and the UNESCO project itself, put forward their goals in highly politicised terms. In this day and age, slavery and the slave trade are, after all, political as well as academic and pedagogical issues. Thus within the opening chapters there are a plethora of comparisons with the Holocaust. Diène exhorts Africans throughout the world not to forget the torments of their past. President Nicéphore Soglo of Benin links the slave trade with neo-colonialism and warns that there are those who would like to recolonise Africa. These are themes repeated in later chapters.

Certainly these are issues that need to be raised. The demographic impact of the slave trade, and the suffering it caused, have not received the attention they deserve outside academia, as Patrick Manning shows in this volume in his able defence of his work on African demography. Similarly, Yves Bénot competently discusses the connection between the slave trade and Africa's 'underdevelopment'. Yet several other contributors see the politicisation of this project as a licence to put forth articles that would not survive an academically rigorous process.

Mama-Kouna Tondut-Sène's chapter on the transportation of slaves is often emotional, yet strangely cursory. Short sections are over-generalised, and her approach to major issues shows little nuance. Similarly, Jean-Pierre Tardieu's attempt to trace slaves in Lima back to Africa exposes major weaknesses in his understanding of African history, and in his too hasty attempts to identify links between the Old World and the new. He assigns one sentence only to each of a variety of African ethnicities, and as a result propagates egregious generalisations.

This important issue, the connecting of peoples of Africa and the African

diaspora, is discussed in a series of dissimilar and sometimes conflicting chapters. The best comes from Paul Lovejoy, who effectively identifies the problems with the ubiquitous idea of cultural 'survivals' by bringing the discussion back to the level of the individual. In doing so he incidentally illuminates the shortcomings of his fellow contributor Yolande Behanzin-Joseph-Noël, who synthesises a variety of old theories on music and dancing without moving beyond her sources, most of which are from the 1960s and 1970s. Case studies by Kalengele Munanga of Brazil and by Nina S. de Friedemann of Colombia are firm contributions to discussions in their respective discourses.

Another issue faced by editors of collected works is that of coverage. Here, again, this volume is sometimes lacking. Catherine Coquery-Vidrovich provides a solid overview of issues relating to women and slavery in pre-colonial sub-Saharan Africa, but there is no analogous chapter approaching the issue of slavery in Africa outside the filter of gender.

Fortunately, the book is saved by a series of syntheses so superb that they alone justify assigning this text to surveys on slavery or the Atlantic slave trade. Robin Law's summary of his and others' work on the transition to 'Legitimate' Commerce is accessible to undergraduates but also challenges the existing literature. Joseph Miller and Joseph Inikori also carefully condense decades of work into petite summations. Augmenting these core chapters is the innovative work of academics less known to us in the West, such as Dieudonné Gnamankou, who contributes a fascinating and revealing introduction to the African presence in Russia.

The book concludes with a variety of chapters intended to suggest new directions for the study of the slave trade. Some, especially Jean-Michel Deveau's chapter on the pedagogy of the slave trade, really do move the dialogue forward. Others, such as Clément Koudessa Lokossou's work on cultural tourism and the slave trade, are largely confined to Benin and give readers little direction. In this last section, as in the book as a whole, it seems that the editors have resolved the difficulty of choosing between the many papers submitted to them by erring toward being over-inclusive. This is, perhaps, better than the converse. Nevertheless, the result is an anthology that cannot decide whether it is a teaching or a political tool, and, worse, one that suffers from inconsistency in quality.

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