

communities isolated along estuaries and during long rainy seasons. Chapter 3 discusses the movement of another Atlantic-language-speaking people (Sitem) to the coast from the interior highlands (a forest-savanna zone), and the new knowledge of rice cultivation that they brought with them. Chapter 4 argues that during the period roughly from 1000 to 1500, collaboration among the first-comers, coastal-language communities, and later arriving highlands-language communities resulted in the tidal rice knowledge system as an in situ innovation, not an imported, diffused Mande technology package. Chapter 5 presents the entry of Mande (Susu) technology in the form of iron tools, which made possible the exploitation of the more marginal red mangrove zone by peoples who had already developed a coastal land-use system. Chapter 6 situates the tidal rice farming system in the context of the trans-Atlantic slave trade as a supplier of food and captives who carried agricultural knowledge of rice cropping systems to South Carolina and Georgia.

*Deep Roots* is a valuable addition to research on African rice systems and their origins. Moreover, it contributes to the understanding of the rich cultural diversity of the coastal region extending from Gambia south and east to Liberia. Fields-Black's multidisciplinary approach shows tidal rice-farming as a local cultural adaptation to a micro-environment. This study should inspire research on the relationship between diverse, dynamic environmental settings and distinct cultural identities manifested in such forms as language, cropping systems, and landscape modification. In *Deep Roots*, readers will indeed understand mangrove rice as an indigenous innovation set firmly in its historical and geographical setting.

Laurence C. Becker  
Oregon State University  
Corvallis, Oregon

**Mamadou Diawara, Paulo Fernando de Moraes Farias, and Gerd Spittler, eds.** *Heinrich Barth et l'Afrique*. Cologne: Rudiger Koppe Verlag, 2006. Studien zur Kulturkunde, vol. 125. 286 pp. Photographs. Illustrations. Tables. Notes. Bibliography. Index. €39.80. Paper.

Heinrich Barth, a German geographer and historian who traveled to the Central and Western Sudan between 1849 and 1855 and published his accounts in English, German, and French, has been a critical source for the understanding of history and society in a broad swath of West Africa. In this book, the editors and a range of colleagues (historians, a few anthropologists, and one literary scholar), writing in French and occasionally in English, provide a multifaceted examination of this influential traveler and commentator. Many of the articles here were initially presented as papers at a conference in Timbuktu in 2004. The work is very carefully crafted, and it brings new insight to the reading and interpretation of Barth. The

explorer died at the age of forty-four, just after taking up a professorship at the University of Berlin, and his early death limited the influence that he might have exercised into the last decades of the nineteenth century.

In general, Barth comes out well in these analyses, which are sensitive to the charges of bias, Eurocentrism, and orientalism. Gerd Spittler, a German anthropologist who has written extensively on European travelers, contributes a particularly insightful article, showing how Barth related to his African companions and informants, learned their languages (so that he did not need translators or intermediaries), and compiled his accounts—moving progressively from notebooks to journals to extended texts, and finally to the *Travels and Discoveries in North and Central Africa in the Years 1849–1855*. He shows Barth's preference for the company of African caravans as distinguished from European expeditions with their heavy infrastructure, and how this preference led to some of the main insights of his work. Mamadou Diawara, an anthropologist who heads the Frobenius Institute in Frankfurt, develops similar themes in his contribution, including a discussion of how Barth dealt with his acknowledged Christian identity in very Muslim settings.

At the same time, Barth's work was influenced by many of the conventions operative in European publications on Africa in the mid-nineteenth century. Achim von Oppen, a German historian (and who, as a descendant of Barth's sister, grew up with memories of his illustrious ancestor), gives a fascinating account of how the maps and drawings made in the field were reworked for the publications. The maps were rendered with some faithfulness by August Petermann and remain very useful today. The images were reworked by Martin Bernatz from the often rude sketches of Barth, and they were often done from Eurocentric notions of what a desert oasis or Sudanese town should look like. Color plates appeared only in some of the editions.

Von Oppen also brings attention to Abbega and Dorugu, two former slaves liberated and then employed by Barth during his stay in Kukawa about 1851. They traveled with Barth for the rest of his journeys, accompanied him to Europe, and then returned to what became Northern Nigeria, living into the twentieth century within the orbit of British colonial rule. Dorugu's account of his travels, *Magana Hausa*, which served the missionary Schön as a teaching and research source on Hausa, forms an interesting counternarrative to Barth's. (Dorugu's work was translated and annotated by Anthony Kirk-Greene and Paul Newman as one of the works included in their *West African Travels and Adventures: Two Autobiographical Narratives from Northern Nigeria* [Yale University Press, 1971]).

In general the authors credit Barth with valuing African perspectives and African history even in an age marked by Hegel's pejorative estimations. Muhammad Sani Umar argues that Barth should be exempted from many of the criticisms Edward Said leveled at Western academics and "orientalists." Maria Grosz-Ngaté offers a generally favorable judgment on his

ethnographic observations, and Véronique Porra compares him quite favorably to René Caillié and Gerhard Rohlfs, who traveled to the Western Sudan before and after Barth did. At the same time, Paulo Fernando de Moraes Farias notes the unfortunate influence that Barth has had on the interpretation of the history of the Songhay Empire and the Niger Buckle, in great part because he was able to read and copy only parts of the *Tarikh al-Sudan* lent to him for a few days at Gwandu; he then used these hastily compiled notes and transcriptions to compose his historical accounts of the region, all without taking into account the orientations and bias of the author(s) of the *Tarikh*. (Moraes Farias elaborates on this point in his monumental work, *Arabic Medieval Inscriptions from the Republic of Mali: Epigraphy, Chronicles, and Songhay-Tuareg History* [Oxford University Press, 2003]).

David Robinson  
Michigan State University  
East Lansing, Michigan

**Bayo Holsey. *Routes of Remembrance: Refashioning the Slave Trade in Ghana*.**

Chicago: The University of Chicago Press, 2008. xiii + 280 pp. Photographs. Maps. Notes. Bibliography. Index. \$21.00. Paper.

*Routes of Remembrance* enriches the historiography of the Atlantic slave trade, especially as it relates to memory. The book examines the silences on this subject in family histories in the coastal towns of Elmina and Cape Coast, as well as in the national narrative of Ghana and in the problematic presentation of this subject in the classroom. These two towns are major tourist attractions for African Americans because of their popular and historic slave castles and dungeons. They also serve in other roles for those interested in diaspora history; they host the biennial PANAFEST festival, a memorial for African diaspora who wish to remember their African heritage, and they are the focus for Emancipation Day, a celebration of the triumph and achievements of diaspora blacks following the end of slavery. While contributing to the discourse on the slave trade and the development of a transnational black identity, Bayo Holsey's work also sheds light on the politics of Cape Coast and Elmina residents. The book is divided into two parts; the first explores the sequestering of the subject of the slave trade, while the second focuses on how the slave trade is remembered in the public arena, particularly among diverse groups of youths in Ghana.

Holsey notes the reluctance of coastal residents to discuss the slave trade beyond its connection to the diaspora because of their awareness of how European and academic discourses have sometimes stigmatized African participation in the trade as evidence of their barbarity and inferiority. This version of history portrays European participation as an "aberration" and the indigenous slave systems as having provided the context for the development of the Atlantic slave trade. Such negative representations of