

coast” (p. 169). This finding supports similar arguments made by Mariana Cândido for the region around Benguela in the seventeenth and eighteenth centuries.¹

The author uses shipping records of slave ship departures from Luanda to argue that Africans who sold slaves determined when in the agricultural calendar enslavement occurred. Departures peaked during Angola’s dry season, *cacimbo*, between May and August (pp. 69–71). He also argues that, “Planter preference had little impact on the demographic profile of the slave population leaving west central Africa after 1800” (p. 101). Africans valued female labor more highly than male labor, thus contributing to the predominance of male slaves. This evidence challenges arguments that planter preference for male slaves determined sex ratios in the Atlantic slave trade. Domingues da Silva includes an innovative analysis of pictorial representations of plantation labor in the Americas to argue that planters put women to work in jobs thought to have been performed exclusively by men (p. 105).

Another original contribution to the historiography of the Atlantic slave trade is the author’s careful analysis of interviews conducted by the nineteenth-century linguist Sigismund Wilhelm Koelle with eighteen liberated Africans originally from the Congo-Angola region, who had been freed in Freetown, Sierra Leone. Information about the liberated Africans’ mother tongue, home region, and method of enslavement is published in Koelle’s *Polyglotta Africana* (London: Church Missionary House, 1854). Domingues da Silva cites the self-reported methods of enslavement to argue for the primacy of kidnapping, judicial proceedings, and small-scale conflicts (p. 147) in nineteenth-century enslavement in West Central Africa, rather than warfare.

In conclusion, this book makes several original contributions to the historiography of the Angolan slave trade. The author’s use of quantitative data and published primary sources will be of interest to historians of the Atlantic world, the slave trade, and Africa. The two appendices on “Slave Origins Data” and “Slave Prices Data” are valuable contributions in their own right.

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***Colonial Buganda and the End of Empire: Political Thought and Historical Imagination.* By Jonathon L. Earle. Cambridge: Cambridge University Press, 2017. Pp. xx, 271; 25 b/w illustrations; 2 maps. \$99.00 cloth.**

In *Colonial Buganda and the End of Empire*, Jonathon Earle weaves together an exceptional and meticulous intellectual history of colonial Buganda. He asserts that African reading practices were highly cosmopolitan and shows how both religious

¹ Mariana P. Cândido, *An African Slaving Port and the Atlantic World: Benguela and Its Hinterland* (New York: Cambridge University Press, 2013).

historiography and European political thought shaped the political lives and historical imagination of Ganda intellectuals. In addition, Earle details how Protestants came to dominate the political space in the kingdom. The book reveals the centrality of tin-trunk archives in African history and contributes significantly to colonial literacy and nationalist history in eastern Africa.

Skillfully working through the private archives of Ignatius Musazi, Eridadi Mulira, Abu Mayanja, and Benedicto Kiwanuka, Earle unpacks their intellectual disposition and political imagination. He asserts that Musazi's understanding of good governance and monarchical politics was shaped by his critical reading of the Bible and the Book of Common Prayer alongside Harold Laski's and Emile François Zola's political thought.¹ Musazi's knowledge of Buganda's political history together with these works provided him with a framework to question the economic conditions in colonial Buganda and "envision political protest in the 1940s" (p. 32). Earle affirms that Musazi and his Bulemezi group used their Bible knowledge to critique the colonial economy and weak monarchs, such as Mutesa II, who governed without considering the interests of farmers. We learn that Musazi equated Mutesa to Pilate and postulated that the problems caused by colonialism could only be solved by a powerful monarchy. In contrast, though informed by Protestant forces, Mulira did not think that powerful kings could solve these problems. Rather, as Earle observes, Mulira envisioned a kingdom that would embrace "non-Baganda commoners and women" (p. 112). He advocated for "a female-inclusive legislature" and desired to improve the status of women (p. 102). Working through his archives, Earle shows how Mulira used drama and a novel to produce a cosmopolitan vision for communities in late colonial Buganda.

Further, Earle examines the role of Islamic thought in the politics of Buganda and Uganda from the nineteenth century up to independence. He asserts that prior to the 1890s, Muslim intellectuals had designed a "textual approach" to how to reorganize society and believed that Mutesa I had wisely appropriated Islam and used it to command political allegiance. Earle firmly argues that it was the failure to agree on power sharing as well as the unrealistic rigid demands placed upon Muslim kings by Christian chiefs that led to the late nineteenth-century religious civil war in Buganda. The role of Islam in Ganda politics diminished during the early 1900s when state builders switched their focus from the Qur'an to the Bible. Henceforth, Muslim activists were ostracized while Protestants dominated Ganda politics. However, by the early 1960s, Muslim intellectuals, namely Abubakar Kakyama Mayanja, *Omulangira* Badru Kakungulu, and Sheikh Kulumba, were reaffirming the importance of the Muslim community in Buganda's politics. In the 1950s when Ganda activists demanded federal status and threatened to secede, Mayanja questioned their demands and argued that Buganda "was an integral constituency in Uganda" (p. 167). However, in the early 1960s, Mayanja, as a key figure in the politics of Kabaka Yekka, "advocated for Buganda's political interests in Uganda" (p. 173).

Lastly and in a very compelling way, Earle historicizes the Protestant-Catholic tensions in Buganda. He lays out how colonial bureaucrats and Protestant chiefs displaced Catholics from Buganda's political scene and how the Catholic activists in turn struggled

¹ See H.J. Laski, *Reflections on the Revolution of Our Time* (New York: Viking, 1943).

to reclaim their position in the kingdom's politics, albeit unsuccessfully. At the Namirembe Conference, Catholic activists demanded that representation in Buganda government should reflect religious demographics. If granted, this would have increased their representatives since Catholics constituted a majority of the Ganda population. But their demand was rejected. And, when Mugwanya, a Catholic, contested for the *Katikiroship*, a position dominated by Protestants since 1890s, Kabaka Muteesa II blocked him by openly campaigning for a Protestant conservative. By the time of independence, the Muslims had made some progress in reclaiming their involvement in Buganda's politics. In contrast, the Catholics had been pushed further to the margins. The role of Mayanja in facilitating the UPC-KY discussions vis-à-vis the violence and intimidation against the Catholics and DP confirms this.

This is a remarkable book for graduate seminars in African history, particularly those relating to colonial literacy, nationalism, and methodology. Scholars of Uganda and Buganda will find it valuable.

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Life as a Hunt: Thresholds of Identities and Illusions on an African Landscape. By Stuart A. Marks. New York: Berghahn, 2016. Pp. 496; 27 figures, 12 tables. \$150.00 cloth.

The reader of this book must begin with the cover: a full color photograph of the Luangwa Valley overlaid by drawings of hunters and local animals produced by students at Nabwalya primary school in 1966—drawings that graced the cover of Marks' classic 1976 ethnography, *Large Mammals and a Brave People: Subsistence Hunters in Zambia* (reprinted in 2005 by Transaction). Contemporary and mid-century stories meet in this book, as they do on the volume's cover, constituting a restudy of the author's 1976 work on Bisa hunting practices. With this long-term perspective, Marks' fieldwork situates Luangwa hunting and Nabwalya-area hunters in the context of changing environmental laws and regulation.

Marks' audience is as much practitioners as it is academics. He argues that even community-focused approaches to conservation don't escape the unintended effects of neoliberal frameworks conceptualizing animals and landscapes as "resources" to be enclosed for protection, monitored for optimal balances as holistic environments, and managed to ensure that they pay for themselves. By ignoring local practices of huntsmanship and its role in "lineage husbandry," practitioners miss a wealth of knowledge developed by those who have lived intimately with Luangwa environments for generations. They also miss an opportunity to incorporate local initiatives into their ideal of "sustainability," and thereby, rebuild local resourcefulness (p. xxi).

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