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offers little explanation of these disjunctures: to what degree did his lack of formal schooling inhibit his writing, was he simply a reticent man? Taken together, the multitude of documents pertaining to Cuffee's endeavours show a person of unceasing drive and dedication to his ideals of morality, freedom, and advancement. His frustrations and thwarted goals tell us much about the era.

ALLEN M. HOWARD
Rutgers University, New Brunswick


Rarely have I encountered such an enjoyable and useful book that raises so many important issues in such a stimulating manner. In this carefully reasoned, well documented, and highly readable work, Carolyn Hamilton, an anthropologist at the University of the Witwatersrand, reviews the current debate about the role of history in South African, particularly Zulu, society. She subjects many current fads to a withering critique before she builds a strong case for taking seriously a modified version of traditional accounts of Zulu history based on her own impressive analysis of historical sources and issues.

The book has six chapters: (1) Painted Chests, Academic Body Servants, and Visions of Modern Airlines: Shaka in Contemporary Discourses; (2) The Origins of the Image of Shaka; (3) The Men Who Would Be Shaka: Shaka as a Model of the Natal Native Administration; (4) "The Establishment of a Living Source Tradition": James Stuart and the Genius of Shakan Despotism; (5) Shaka as Metaphor, Memory, and History in Apartheid South Africa; and (6) "The Government Resembles Tshaka." Each chapter summarizes and critiques particular aspects of "the Shaka myth" to show the role of historical construction and deconstruction in both history and society.

My only criticism, and this is a small one, is that while the author explores many aspects of the Shaka story, which clearly qualify as myth, she completely ignores the study of myth as a mode of analysis. Many of the issues she discusses fall under a definition of myth as "a story with culturally formative power," yet myths and their role in society are completely ignored in this book.

Hamilton's approach is squarely based on solid archival work, documentary analysis, and anthropological theory. Consequently, she takes to task historians and popular writers who substitute current ideological concerns for solid research and empirical evidence. The result is a highly stimulating dialogue between Hamilton and other scholars whose work she weighs and judges inadequate.

Unlike many books on South African history Hamilton does not restrict her analysis to the work of academic historians. Rather she examines in great detail popular writers, the press, the "Shaka Zulu" television series, and even the popular holiday resort Shakaland. The result is a complex cultural analysis, which constantly returns to questions about historical knowledge, its social and political reception, and the role history plays in modern culture. The result is an intellectual feast. I strongly recommend this book, which ought to be in all university and college libraries, and offers fascinating possibilities for use in both graduate and undergraduate courses.

IRVING HEMHAM
University of Calgary


This book is the product of a 1993 symposium held at the Welcome Institute for the History of Medicine in London. David Arnold, editor, brings together ten contributors on medical history with expertise in the development of "tropical medicine." Arnold notes in his introduction that Patrick Manson published his Tropical Diseases: A Manual of the Diseases of Warm Climate in 1898 and founded the School of Tropical Medicine in 1899. These initiatives earned for him the sobriquet: "The Father of Tropical Medicine." The volume, however, focuses upon the pre-Mansonian age of "warm climates and Western medicine" that began over 400 years ago with the age of exploration in the fifteenth century. This volume of essays achieves the purpose of the editor and contributors in an engaging manner and will be of great interest to scholars in comparative medical history. The work sustains a fourfold chronology for the subject: the subjugation of the Americas; the transatlantic slave trade; the successive establishment of Portuguese, Dutch, and British power in the East; and contributions of Western medicine in the tropics to Western metropolitan medical science.

Interaction with indigenous medicines imported from America—cinchona, ipecacuanha, jalap, and balsam—helped to reduce morbidity and mortality in the West Indies and India by the late 1700s and early 1800s. These transatlantic linkages helped to form a common global medical culture before Manson. The contributors illustrate this process further with good analysis. M. N. Pearson (in Chapter 1, "First Contacts between India and European Medical Systems"), shows that medical knowledge in Europe, the Muslim world, and India was evenly spread until the 1500s. India had the mulennial corpus of materia medica in Ayurvedic theory and was more familiar with "tropical medicine" than Europeans, whose medical practitioners read only the works of Hippocrates, Galen, Isac, and Ibn Sina (Avicenna), where folk medicine co-existed with humoral pathology. Abroad, foreigners recognized that illnesses were "geographic specific" and different—cholera (Goa), plague (Asia), syphilis (America)—and yet found their presence elsewhere in the world when someone brought them
there. But the transfer of medical technology went both ways: the Indian practice of rhinoplasty (modern plastic surgery) went to Europe, and medical facilities and health care went from Europe to India.

In Chapter 2 ("Dutch Medicine in Asia, 1600–1900"), Peter Boomgaard covers the Dutch East India Company ( VOC) and Dutch medicine in Asia. Doctors and surgeons in large numbers serviced VOC "factories" in Asia, Cape of Good Hope, Indonesia, and Japan, and the exchange presented opportunities for mutual influences of "Western" and "Eastern" medical theory and practice. Over time, dried herbs were sent to Leyden and Amsterdam from the East, which made these cities the top centers of botanical and medical knowledge in Europe. In turn, the Dutch introduced Asian hospitals and out-patient clinics, modern anatomy/physiology, surgery, drugs (iatrochemistry), bloodletting (phlebotomy), quinine, vaccination, and the unheard-of state medical intervention. This phase marked the divergence of the European medical system from Asia following the renaissance, from 1500s onward. Kenneth F. Kiple and Kristina von Orladas, co-authors of Chapter 3, "Race, War and Tropical Medicine in the Eighteenth-Century Caribbean," show how, beginning in 1518, the "changing pool of pathogens" followed the height of the African slave trade causing increased morbidity and mortality to British troops. The British responded in 1795 with the formation of the first British West Indian Regiments of black troops, who died at lower rates than whites from yellow fever, mosquito-borne diseases, yaws, and Guinea worm.

In Chapter 4 ("Resurrecting Hippocrates"), Michael Osborne de-historicizes Hippocratic nosography into the hygienic sciences and the French scientific expeditions in the use of "medical geography" to Egypt (1798–1801), Morea (1829–1831, Peloponnesus of Greece), and Algeria (1839–1842). Several army physicians (1830s–1860s) held that social costs might be reduced through intermarriage and race mixing, but by 1860, they "renegotiated" that idea and moved toward associationism on racial and medical grounds, which became French colonial policy by the 1890s.

Philip D. Curtin's essay in Chapter 5, "Disease and Imperialism," is based on four cases—the British government’s Niger expedition (1841–1842), the British Indian army conquest of Magdala (1868, Ethiopia), the British conquest of Asante (1874), and the French conquest of Madagascar (1895). Curtin uses "relocation cost" in imperialism to show how to measure the disease cost of movement from one environment to another, which is expressed as a percentage of the death rate, or some other measure of morbidity. While death rates were high for European troops stationed overseas prior to 1840, the rates dropped between 1840 and 1860. New weapons and innovations in tropical medicine were key factors that maintained the "white man's prestige" in military and political objectives and "made imperialism cheap in terms of lives and money." Julian G. Peard's Chapter 6, "Tropical Medicine in Nineteenth-Century Brazil," notes Latin America's remarkable omission from the story of tropical medicine in the last ten years, especially since the tradition of Western medicine there is the oldest in the Americas. The omission is ironic: the Bahian Tropicalista School of Medicine was active between 1865 and 1890 and had already formulated a distinct Brazilian classification of diseases in the warm climates.

Mark Harrison's article in Chapter 7, "A Question of Locality: The Identity of Cholera in British India, 1860–1890," complements Pearson (Chapter 1) in exploring the "Asiatic" disease of cholera in India from 1860 to 1890. Mechanisms for dissemination included caravan routes, sea routes, Islamic pilgrimages, and other population movements—all injurious to the health of British and Indian troops. Medical men debated the cause of cholera until 1884, when laboratory diagnoses identified the specific causal organism and linked it with environmental factors. Anne Marie Moulin's article in Chapter 8, "Tropical Without the Tropics: The Turning-Point of Pastorian Medicine in North Africa," deals with malaria fever in Algeria, Tunisia, and Morocco in the nineteenth century. She focuses on how a non-tropical region became "tropical" through colonialism—attributed by the French to the "political decadence" of the indigenous—and at best "para-tropical." This chapter also notes how French practitioners ignored Arab secular medicine with existing cures such as kina (the ancestor of "colonial quinine") for relapsing fever, although the two medical cultures had common roots. The settler/conqueror factor, the segregation of the Muslim population, the coming of the Pasteur Institute medical corporation by 1890, and the beginning of its eclectic antimalarial measures in 1902 prevented the rise of a national medicine in the Maghrib on the scale that found in India and China.

Michael Worboy's essay in Chapter 9, "Germs, Malaria and the Invention of Mansonian Tropical Medicine," shows the magnitude of the Mansonian era when doctors began to practice a distinct kind of tropical medicine no longer based on the dominant European medical system. The germ theory of disease in the 1880s took time before a global consensus linked malaria fever to the protozoan organism and the parasite-vector model came into play in 1897. Dr. Donald Ross showed how the mosquito germ transmission went by inoculation—from human-to-mosquito in blood and from mosquito-to-human in the saliva of the biting insect. The tropics would never again be the "white man's grave." "Relocation" cost was reduced and imperialism triumphed. Malaria control became "vertical" and with little "horizontal" investment in health programs and agencies for the colonized. Finally, Douglas Melvin Haynes's Chapter 10, "Social Status and Imperial Service: Tropical Medicine and the British Medical Profession in the Nineteenth Century," explores how the first overseas medical services in India, Africa, and elsewhere were designated low-status careers in a profession suffering from overcrowding in England. The consolidation of imperial gains around the 1880s changed the status of imperial service and transformed the low-status doctors in England to "gentility" abroad. One criticism: this article ignores the middle-class status of British physicians, intraprofessional conflict and the 1901 creation of the West African Medical Staff, racist discrimination against African physicians, and the "vertical" nature of health programs expressed in cordon sanitaire. The existence of intraprofessional conflict in the implementation of overseas tropical medicine ought to be considered by most of the other contributors with regard to colonial health systems and the introduction of the Western medical profession overseas as well.

The problems of race and bigotry abroad are noted by Pearson with regard to Portuguese racial policies against Hindu doctors and converted Jews (or "New Christians"), and in the chapters by Curtin, Moulin, and Worboy. Curtin's classic
study, *The Image of Africa* (1964), is cited by numerous authors in this volume, but they generally neglect his documented observations of northern imperial attitudes on “race” based on biblical exegesis and science, and their possible application in southern regions. There is also a need for research on medical students from the colonies and their training in the West. The Welcome Institute series in the history of medicine may wish to consider these neglected issues in the next round of its symposiums.

ADELL PATTON, JR.
University of Missouri–St. Louis


In this 900-page tome, Hugh Thomas retells the painful story of the trans-Atlantic slave trade from Africa to the Americas. By including much anecdotal material and avoiding tables and graphs, he tries to reach a broad audience that is not likely to read the volumes of scholarly analysis that have appeared during the past decades.

The book covers the whole range of the slave traffic comprehensively from the earliest slave shipments to Europe to the last illegal slave ship to Cuba. It is organized chronologically into six books, each divided into chapters. In addition, the work includes five appendices, an extensive index, and sixty pages of sources and notes. Titles of the thirty-six chapters are derived from contemporary quotations, and often fail to sum up the contents. The titles of the broader sections (books) tend to be more descriptive and follow a chronological progression or a major theme, such as the Portuguese beginnings of the traffic, its broadening and internationalization, the eighteenth-century climax of the trade, the middle passage, the abolition struggle, and the illegal slave trade.

In preparation for this book, Thomas researched the literature of the Atlantic slave trade extensively, including both contemporary and recent publications, and he did some archival research as well. He cites many of his sources, although not with the thoroughness that is characteristic of scholarly publications. The author incorporates the findings of recent scholarship, so that his account is generally in tune with current knowledge. For my taste, the author uses too many quotes, but that is both characteristic and often expected in this genre of historical writing.

Despite its length, this publication does not produce any significant new insights about the slave trade. Thomas makes a good effort at incorporating Africa and Africans involved in the slave trade, but sheds little or no new light on the subject. By quoting and relying to a large extent on contemporary European observers, the author appropriately concludes his book by calling attention to the “large gap” in slave trade literature—information about and testimonials by the slaves themselves.

The book excels in providing details about merchants, rulers, financiers, and other participants in the traffic. This may well be one of its major contributions. Thomas also makes an effort to place the Atlantic slave trade in the context of the complex political international relations of that time. He reexamines British parliamentary debates in considerable detail, particularly in connection with abolition and the illicit slave trade.

More extensive editing, particularly by readers with knowledge of other participating countries and various languages other than English, could have enhanced the publication. One example of the need for this kind of editing is the author’s reference to the Middelburgsche Commercie Compagnie as the “Middelburgische Kamerige Compagnie” (see index). Another example pertains to one item in the book’s very nice collection of seventy-five prints and illustrations. The painting by John Greenwood (No. 75) pictures several American captains in a Surinam bar during the 1750s. The problem with this selection is that these captains were not in Surinam for the slave trade, but for bringing horses and other supplies to the Dutch colony.

Despite some mistakes and oversights, the author has made available for the general public a book that on the whole gives a balanced and reasonable description of one of the most painful chapters in human history. Some readers might fault the book for its lack of strong moral indignation about the slave trade and his relative lack of attention to the enslaved Africans themselves. Thomas anticipated this in the final passage of the text, indicating that so little is known about the slaves, and thus he focuses on the trade.

By using a narrative and anecdotal approach in his account of the Atlantic slave trade, Thomas tries to engage an audience that would ordinarily shun serious scholarly books. Thus, he bridges a gap between two reading groups, reaching the much larger audience that might otherwise have remained ignorant of the research achieved in the past three decades. If the author succeeds in this, his achievement will overshadow any criticism of soft scholarship. Thomas’s book fills an important niche in the historiography of the Atlantic slave trade.

JOHANNES POSTMA
Minnesota State University, Mankato

**MOMENTS OF FREEDOM: ANTHROPOLOGY AND POPULAR CULTURE.**

In this volume, Johannes Fabian takes stock of his long career as an anthropologist and attempts to define what “popular culture” is and what it can mean for his