

Humani Alaga responded to women's marginalization within the party by making links through the 1960s and 1970s with educated women through the Nigerian Council of Women's Societies as well as undertaking her own efforts to promote women's education, health, and employment opportunities (pp. 141–43). Decades later, Sulia Adedeji, a wealthy trader from a politically active family, responded to the increasing importance of patronage by fostering connections with the military regimes of Generals Babingida and Abacha (pp. 123–25).

The insights of this book should be of interest to historians and others concerned with African women's history, though in its details and other respects *Ibadan Market Women and Politics* is a book for specialists. Its structure is neither strictly chronological nor strictly thematic, making it helpful to know something of Ibadan politics in advance. However, given the few existing studies focused on women in Ibadan's past and especially its more recent present, this is a welcome contribution.

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***Memories of Madagascar and Slavery in the Black Atlantic.* By Wendy Wilson-Fall.** Athens: Ohio University Press, 2015. Pp. 224; 3 maps. \$59.95 cloth, 29.95 paper.

Wendy Wilson-Fall's *Memories of Madagascar and Slavery in the Black Atlantic* attempts to flesh out the contours of the transatlantic slave trade by presenting the story of slaves who originated from the island nation of Madagascar, a previously little-known source of labor in the disdainful concern of colonial human-trafficking. Wilson-Fall accomplishes her task using historical sources as well as ethnographies in order to “explore ethnic negotiation and identity formation among Malagasy newcomers to North America and their Afro Malagasy creole descendants” (p. 4). Wilson-Fall, a social anthropologist, declares quite forthrightly that it was not her intent to write a straightforward history, but rather to present diverse stories in historical context so that the reader might be able to “fashion a picture of the larger story that the assembly creates” (p. 13). To do this, all chapters begin with straightforward histories of successive waves of Malagasy arrivals to the New World, particularly Virginia. The chapters are then each followed by an exploration of the way the histories that she has presented have been internalized, reformed, and passed on through memory by succeeding generations of Malagasy descendants. Wilson-Fall does not present this as a history because she is not so much interested in “what happened” as she is in how the remembrance of what happened has shaped the family histories and ethnic pride of contemporary Malagasy.

Wilson-Fall's contribution fills a necessary void in the literature surrounding the slave trade. Since they were so far away from the Atlantic, historians of the trade have often overlooked the Malagasy ethnic group, partly due to the sheer wealth of information available on West Africa. Wilson-Fall repairs this, recounting the tales of those who were

traded both before and after official abolition. She makes no claim that distinct communities of Malagasy formed in the New World, but explores rather the circumstances under which Malagasy retained and deployed their Malagasy identity. Faced with the psychological demoralization of the institution, oftentimes searching for a group—any group—to attach to made a huge difference in the pride with which one could conduct their lives. In this sense, then, claiming a Malagasy identity served as a reclamation of self, and a declaration that selfhood would not be erased by masters anxious to reduce a slave’s identity to simply “slave.” In this sense, then, the term *slave* itself is a subjective term: It does not describe how the people felt about themselves, but simply the economic role they were playing in New World society. But the Malagasy identity could also be problematic—it is Wilson-Fall’s contention that Malagasy women in particular were victims of sexual exploitation due to fine features that Europeans found attractive. But along the same vein, the identity served as a foothold of a sort of “Malagasy racial supremacy” among black slaves. Malagasy slaves actually internalized European notions of beauty and began to consider themselves more attractive than West African slaves.

Although the insight into the Malagasy-American branch of the diaspora was much needed, a look at such an intimate realm of being like identity seems to beg for old-fashioned ethnography. Wilson-Fall uses exclusively online sources—indeed, it seems as though this book is in many ways a repository of the stories the author has collected on the web site she runs, through which people of Malagasy descent can reconnect. There is much to be said, however, for an anthropologist providing readers with the situational context of their exploration into human relations. While reading this book, I could not help wanting to know what the families she was talking about were like, how they related to each other, and how the old folks advanced or retreated during heated debates. In short, the austerity of electronic ethnography left the book with a feeling of seeing these portraits in black and white rather than the color commentary in-person interviews can provide. But perhaps I am a dinosaur. Perhaps the ease with which technology allows us to acquire sources will not erode some of the human touch with which “classical” anthropology *had* to be performed. Wilson-Fall is a deeply thoughtful scholar who excels in drawing trans-historical linkages from the hidden recesses of slave historiography. It seems she has only scratched the surface of the rich complexity of the Malagasy diaspora, but a start is a start.

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Portrait of an Island: The Architecture and Material Culture of Gorée, Sénégal, 1758–1837. By Mark Hinchman. Lincoln: University of Nebraska Press, 2015. Pp. 396; illustrations, appendices, notes, bibliography. \$70.00.

Mark Hinchman’s book offers a textured history of Gorée’s architecture and inhabitants in the late eighteenth and early nineteenth centuries. While Gorée is well known for its role in trade networks, this is the first study of its built environment in relation to the social