

regard to Somali women's decisions to wear the hijab, for example, the recent Ph.D. dissertation by Richelle Schreck gives evidence of the contrary.<sup>1</sup>

Most of the flaws of this study appear to derive from its overly broad and ambitious framing. Although Akou's book ventures into a new and valuable area of research, it takes on too much and thus its quality suffers. The book is beautifully produced with many attractive illustrations.

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***Missing Links: The African and American Worlds of R.L. Garner, Primate Collector.* By Jeremy Rich.** Athens, GA: University of Georgia Press, 2012. Pp. ix, 220; map, photographs, chapter notes, bibliography, index. \$59.99 cloth, \$24.95 paper.

Richard L. Gardner was a complex figure. He was from Civil War era Appalachia, but was an atheist and rejected the Christian view of human dominion over the animal world. He was an unabashed racist, but was opposed to colonial influence in Africa. He considered himself a scientist though he lacked a university degree. And while using much of his rhetoric to reinforce the color bar (even arguing that the different races were different species), he simultaneously sought to narrow the bridge between humans and animals, anthropomorphizing African apes and granting them the gift of language. Jeremy Rich unfolds the many layers of this deeply flawed and forgotten Progressive Era figure in *Missing Links*, a thoroughly entertaining, well-researched, content-rich book. It is an ambitious work. In the introduction, the reader is informed that this book is not just a tale of R.L. Gardner, but an examination of American demand for African animals at the beginning of the twentieth century, an appreciation for the role of indigenous informants in the production of western knowledge, and a history of American and French exploitation of West Africa. Quite a bit to cover in under 200 pages; yet, Jeremy Rich is able to achieve his goals in tight, well-referenced chapters that seamlessly weave together to tell a story of this complicated, but ultimately quite abhorrent, pseudointellectual I had never heard of prior to picking up this book.

No book is perfect, and *Missing Links* is no exception. I was a bit puzzled by the apologetic tone of the introduction, too often pleading with the reader in an attempt to explain why such a book is needed. In places, it read more like a book pitch to a publishing firm than an introduction. Such justification was unnecessary. By page 2, I was hooked, eager to learn more about this man, and how his story could be used as a portal into much larger, and more important insights into science, colonialism, and race relations on either side of the Atlantic at the start of the twentieth century. The title of the book is unfortunate. *Missing Links* is a clichéd and terribly misunderstood term that has been the title of a slew

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<sup>1</sup> Richelle Schreck, "Cultural Divides, Cultural Transitions: The Role of Gendered and Racialized Narratives of Alienation in the Lives of Somali Muslim Refugees in Columbus, Ohio" (Women's Studies, Ohio State University, 2008).

of books ranging in topics from evolution to golf. The title *Missing Links* and subtitle *The African and American Worlds of R.L. Garner, Primate Collector*, may mislead potential readers into thinking this book is rich in the history of evolutionary thought and the early years of primatology. It is decidedly not. Few lines are devoted to R.L. Garner's actual hypotheses of primate communication, and though it is mentioned that Garner is one of the few "scientists" who actually left their armchair and traveled to Africa to observe wild primates, we learn very little about what Garner actually contributed to these early days of primatology. For those readers interested in the details of evolutionary thought during the Progressive Era, I recommend Constance Clark's *God or Gorilla: Images of Evolution in the Jazz Age* (Johns Hopkins University Press, 2008), a book referenced by J. Rich. These are not criticisms of the scholarship, but the title, since *Missing Links* is not about evolution or even about the primates that made R.L. Garner a person worth writing about.

Nevertheless, this book would make a fine addition to the reading list of an undergraduate anthropology or African studies course. There is ethnographic information on the people of Gabon at this time (the Fang, Nkomi and Gisir mostly), discussions of the influence of the slave trade on either side of the Atlantic, and timely insights into how exploitation of West Africa, set in motion during Garner's time, continues today. Perhaps most important for an undergraduate course, this book is free of the impenetrable academic jargon that can sometimes render such a book unsuitable for non-specialists. The chapters are short, and arranged by topic, rather than by chronology, clearly demonstrating that *Missing Links* is a book about global trade, race, and the exploitation of the people of Gabon; it is not a biography of R.L. Garner's life. This is fortunate, since the more I learned about this man, the more loathsome he grew, and the more obvious it became why he "was consigned to the forgotten ranks of pseudoscientific cranks" (p. 123) after his death.

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***Frontiers of Violence in Northeast Africa: Genealogies of Conflicts since c. 1800.*** By **Richard J. Reid**. Oxford: Oxford University Press, 2011. Pp. xii, 310; maps, glossary, bibliography, index. \$84.69.

*Frontiers of Violence in Northeast Africa* is a study of one of the world's most volatile subregions, particularly Ethiopia and the adjacent borderlands. The book is organized in four parts and eight chapters. After introducing the study's long term approach, "la longue durée," Part 1 offers a cursory glimpse into the history of violence during the ancient and medieval periods. Part 2 deals with the late eighteenth and nineteenth centuries, the period during which Ethiopia had no central government and was ruled by warlords, hence the name Zemena Mesafint, or Era of Princes. Expounding on revisionist historiography, Part 3 interprets the history of modern Ethiopia as a history of Amhara imperialism. Part 4 consolidates the longue-durée framework by drawing a direct line between Zemena