

**Philip Gooding. 2022. *On the Frontiers of the Indian Ocean World: A History of Lake Tanganyika, c. 1830–1890*. Cambridge: Cambridge University Press. 251 pp.**

Sparked by the history of arrival of Indian Ocean World (IOW) phenomena into East Africa's Great Lakes Region, Philip Gooding writes a much-needed history of Lake Tanganyika in the 19<sup>th</sup> century. He pushes the limits of the IOW about a thousand kilometers inland, contrary to popular conceptions that limit the IOW to the Indian Ocean rim. The book focuses on the role of Lake Tanganyika and the contribution of those inhabiting its surrounding areas in establishing and sustaining IOW connections in the time period in question (c. 1830-1890). The result is evidence of robust networks of interaction between littoral and inland East Africa, which challenges common "trends that analyse littoral and interior regions of East Africa separately" (p. 19). Apart from expanding the limits of the IOW, the variety of sources employed in writing the book will interest readers. The author blends European-authored sources, the author's orally gathered material, archival records, as well as anthropological and archaeological sources which, taken together, present multi-perspectival analyses of the history of Lake Tanganyika and the IOW connectivities it forged.

The book is divided into two parts. The first, "Demarcations of Space," comprises three chapters, while the second, "Interactions," consists of four chapters. The first chapter uses archival and archaeological sources to write about the emergence of port towns on the shores of Lake Tanganyika. Against historical and archaeological emphases of differences between East African coastal and interior architectural styles, this chapter reveals links between the two. The emergence of towns on the shores of Lake Tanganyika meant that there was an increase in population and, given the urbanizing contexts, an increase in commercial activities. To supply the commercial veins, more agricultural produce was needed. In the second chapter, the author uses climatological sources to describe a revolutionizing agricultural landscape in Lake Tanganyika in the 19<sup>th</sup> century which consisted of the adoption of high-yielding crops and increased bonded labor to supply the labor required to work the fields. The complex history of structures of bondage in East Africa and especially those of Lake Tanganyika's economy are explained in detail in chapter six, which relies majorly on oral accounts and oral memorialization of slavery and bondage in the region. Overall, these increasing human-environment interactions led to intensified encounters with the lake and its surroundings and reveal multidimensional perspectives of the lake—be they economic, political or spiritual, which are expounded in chapter three. Spiritual engagements with the lake, especially, reveal links between coastal and lakeshore belief systems.

The second part on "Interactions" opens with an interrogation of coastal traders' commercial, cultural, social, and political engagements both with each other and with inland East Africa. Against homogenizing tendencies that perceive the coastal trader as predominantly Arab, this chapter reveals a heterogeneous society of traders, whose relationships are characterized by internal tensions and rivalries. The heterogeneous societies that emerge are typical of littoral and now lakeshore spaces as contact zones and meeting places. The lakeshore, especially, also emerges a meeting place of local tastes and global commodities like glass beads, cotton cloth, and guns, whose widespread use as forms of currency, fashion articles, and social

status markers respectively, potentially reveal the role that (inland) East Africa played in shaping global patterns of production and consumption.

Extending the limits of the IOW to include Lake Tanganyika and its surrounds demands an assessment of the extent to which Islam was present in the region, given the status that the Indian Ocean has been bestowed, as the 'Islamic Sea.' In the final chapter, Gooding uses a variety of sources, including oral accounts, to show the huge presence of Islam on the shore of Lake Tanganyika, which helps to provide new perspectives on the history of Islam, particularly against existing scholarship that has often confined Islam to the coast.

The range of topics and the different types of sources that avail evidence leave little doubt as to the need to explore further the connections between littoral and inland East Africa, as Gooding does with Lake Tanganyika. While the variety of topics leave readers with a deep appreciation of Lake Tanganyika and its rich history of connection to the IOW, one cannot help but wish the different topics were explored in much more detail. Examining the connections between Lake Tanganyika and other water bodies in the Great Lakes Region would also enrich the expansive IOW map that Gooding paints. Gooding gifts us a book that serves the needs of IOW scholars from different disciplines, including those from economic, environmental, religious, historical, cultural and political backgrounds. The way that the author handles the different topics and also the varied types of sources make this as insightful a read for those deeply involved in IOW research as for those who are new to it.

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