

career as a politician dedicated to curbing corruption, which had once again become a huge problem due to the increasing influx of petrodollars after the formation of OPEC. This shaped the contours of the debate about corruption and anticorruption in Venezuela until the days of Chávez and Maduro.

Overall, Yarrington has written an impressive book that explores methods and provides valuable insights that go beyond the Venezuelan case. His analysis enriches the new historiography of corruption and anticorruption.

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AFRICA

Ademide Adelusi-Adeluyi. *Imagine Lagos: Mapping History, Place, and Politics in a Nineteenth-Century African City.* Ohio University Press, 2024. Pp. 216. Paper \$34.95.

As the digital humanities evolve to consider how marginalized histories can be produced using new technologies, it is still relatively rare to see Africa-focused scholarship represented in the historiography. Ademide Adelusi-Adeluyi's monograph, *Imagine Lagos* is a strong contribution to the development of African digital humanities scholarship. Moreover, it is a major intervention in the fields of urban and social history. This monograph demonstrates the importance of interrogating the silences that exist within the archive, especially of Indigenous and other marginalized communities, and insisting on finding ways to recover their presence through innovative methodologies.

Imagine Lagos builds a picture of life in Lagos as it underwent major transformations between 1845 and 1872, moving from being a major slave-trading port to a primary trading port for African commodities in the period of "legitimate" trade, and finally becoming a British colony (1861). The book tracks the political and social changes that unfolded during this critical period through the primary lens of space. It is a forensic reconstruction of the city, brilliantly executed using different kinds of spatial and documentary data. In the introduction, the author explains a unique methodology, performing a "walking cartography" of each main section of Old Lagos. This method entailed searching for clues of the city's original contours and orientation by walking the city's current main and side streets. Present-day streets hint at the original outline of long filled-in swamps and streams, and Indigenous street names have survived the continuous remaking

of Lagos, pointing to a physical past that is barely perceptible. The maps she produced beautifully represent the hidden past of this now megacity.

Adelusi-Adeluyi articulates an important insight in chapter 1 about the limitations of the traditional documentary archive and the possibilities that open up when we read street and place names, physical landmarks, and neighborhoods. These kinds of place clues are then plotted and compared to satellite and historical maps of the city to generate new kinds of maps that allow the reader to view important locations with a layered temporal understanding. Chapter 1 is tied to the intersection of Omididun and Inabere, and begins with a discussion of Indigenous place names and the original orientation of the city, which faced the hinterland rather than the Atlantic Ocean, as the city is currently oriented. She also discusses the evolution of place naming by the different occupants of the city: the *ara Eko* (original inhabitants), Sierra Leonian and Brazilian immigrants, and British administrators.

Chapters 2 and 3 track two disruptive events that set Lagos on a path of rapid change: civil wars that occurred between Oba Kosoko (intent on continuing the slave trade) and Oba Akitoye (aligned with British interests to transition to "legitimate" trade), each fighting for control of the island. Adelusi-Adeluyi used documentary evidence and landmark clues to view the city in its slave trading days; the barracoons and the early Brazilian quarter in the west end of the city later got overwritten by the Church Missionary Society, which had acquired the land from Oba Akitoye in the 1850s, once Akitoye regained control with the help of the British government. Akitoye's reclamation required another assault on the city, as it was destroyed by British cannons in 1851. Importantly, this is the historical moment when spatial control was "decoupled" from political power, and the British gained significant political control over the island through military force (112–13). The barracoons—important markers of the slave trade—were soon transformed into an important square, lined with breadfruit trees, and was adjacent to the Sierra Leonean and Brazilian quarters, evidence of which still remain.

As the city became increasingly anglicized in its trajectory toward being a formal British colony, we witness the reorientation of the city away from the hinterland and toward the Atlantic Ocean. Two things stand out in Adelusi-Adeluyi's telling of this transition. The first is that she stays faithful to the original orientation of the city, referring to the waterfront as *Ehin Igbeti* ("behind the neighborhood"), as it was called by the original inhabitants of the city (55). The boundary between the old city and the new city was ultimately marked by Water Street in the 1850s and 1860s. Second, she highlights some of the major landmarks and neighborhood names, such as Tinubu Square and the

original Yoruba neighborhoods, that have retained their original Yoruba names and markers despite the transition to a British colonial town. These are just a few examples of how Adelusi-Adeluyi centers the framing of this story on Yoruba terms.

Chapters 4 and 5 track the consolidation of British power, and the oba's ultimate loss of control over land grants. Using Oba Dosunmu's seventy-six land grants as a basis for analysis, we understand the process by which control and access to land went from a use-based grant system to one that was fixed more precisely through British legal and administrative instruments of privatization. This process was highly contested, and it ultimately favored foreign men who had early access to Oba Dosunmu, Akitoye's successor. This chapter benefits from the existence of more documentary evidence, which clarifies how the CMS Church and British administrators took control over the process of claiming and granting precious and strategic parcels of land in the period after the bombardment.

Chapter 5 is the richest chapter in terms of insight into the social and political life of the city after it became a formal British colony; it is also the least developed in terms of the overall historical narrative, lacking the coherence and flow of the previous chapters. While we hear more directly from the *ara Eko* in this chapter, as they responded to colonial efforts to control and civilize the island's population, we lose sight of the space as it had been narrated in the previous chapters. The figure of Governor Glover provides a kind of narrative anchor, and a conduit for the various voices of Africans. This chapter thus foregrounds the British effort to impose control and order on a city that regularly resisted such attempts. The points Adelusi-Adeluyi makes about the racist ideology informing British efforts to control space and the local population are important ones that require more development. The conclusion is brief; however, it could benefit from some discussion of how the inhabitants of the island—Indigenous and emigrant alike—have continually resisted such efforts to civilize and control them and the built city in subsequent decades.

She chose to engage the larger scholarship on African urban history in the conclusion rather than in the introduction, opting to center the historiography on the city itself in the introduction and early chapters. This decision reinforces her commitment to centering Africans and African experiences in the telling of this history. *Imagine Lagos* is a bold casting of urban history for the largest and most complex of African cities south of the Sahara. It is well worth the read for both its methodological and paradigmatic contributions.

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Aly Dramé. *The Institutionalization of Islam in Southern Senegal: Inter marriage, Qur'anic Education, and Jihad.* University of Michigan Press, 2025. Pp. 270. Ebook, open access.

As Aly Dramé notes in the opening paragraph of *The Institutionalization of Islam in Southern Senegal*, there are “lingering, interconnected gaps in historical studies of the Islamization paradigms in Senegambia,” above all “a propensity to concentrate on the populations of northern Senegambia in the period since the mid-nineteenth century” (1). The vast literature on Islam in Senegal indeed largely focuses on areas north of the Gambia River. The cities of Touba, Kaolack, and Tivaouane, spiritual hubs for the country's famous Sufi orders, have received tremendous attention, as has the religious life of Dakar. Other towns have also been the subject of major studies—for example, Leonardo Villalón's *Islamic Society and State Power in Senegal: Disciples and Citizens in Fatick* (Cambridge University Press, 1995). Further south, Islam in what is now Guinea has also received significant scholarly treatment, including from the late Lamin Sanneh (d. 2019) and Lansiné Kaba (d. 2023). Comparatively, the religious life of southern Senegal has received much less analysis. When the Casamance region is discussed outside Senegal, it is often with reference to a low-level separatist conflict there, rather than to the religious or cultural life of the Casamance.

The gap that Dramé identifies is not just relevant to Senegal. Almost inevitably, certain sub-national zones often stand in for larger units when discussing religious history or indeed many themes. That pattern can be mirrored at the level of whole continents. For example, Senegal and Nigeria loom large in the overall literature on Islam in Africa. Dramé's work focuses not just on a neglected region, but also on what he calls a different “paradigm” of Islamization, beyond more familiar paradigms of spreading Islam through the proliferation of Sufi orders (often, hierarchical organizations offering initiation into esoteric teachings) and the waging of armed jihads. In the Casamance region of southern Senegal, Dramé argues, a “landlord paradigm” (6) evolved as Muslim clerics married into landholding families, and then as “Muslims switched roles by becoming progressively landlords for other immigrants to their new homelands” (7). Dramé's emphasis on moving beyond what he calls “Sufi-driven literature” (10–11) is particularly refreshing; although Sufism is an integral part of Senegalese religiosity and culture, too often Senegal is equated with Sufism in a way that reduces the complexity of both sides of that formulation. Dramé's attention to the intersection of landholding and Islamization recalls approaches that were applied to Senegal a half-century ago and more,