

each other. The German protagonists joined the chorus of national mobilization in 1914 and revanchism after 1918. One wonders whether nationalism and internationalism had ever been alternatives, as Best claims, or whether the missionaries proudly claimed their place as Germans in the global missionary order?

Best's story emerges out of the archives of mission directors, boards, and theologians of the colonial metropole. He explicitly excludes gender or race perspectives as well as the encounters of missionaries in the field with African activists and other members of colonized societies. This decision leads to occasional lopsided interpretations. Best, for instance, asserts that missionaries were traumatized by the Maji Maji War without even mentioning East Africans' trauma resulting from an extremely destructive strategy of the colonial army which, by the way, was wholeheartedly welcomed by missionaries. The decision also renders missions a project of European men of the metropole who developed a notion of internationalism which centered around North American and Western European cultural and religious superiority, to be delivered to non-Europeans in the fashion of a benign paternalism. Therein, these missionaries were to a degree distinct from other men of the colonial metropole.

Jeremy Best presents a lively picture of the intellectual world of the leading German missionary activists. He details their inner and outer battles about coming to terms with the emerging and solidifying German colonial empire as well as its breakdown after 1914. Best's goal to differentiate our understanding of the international Protestant missionary cosmos is also fulfilled. The interactions of German mission leaders with international missionary Protestantism, the differences in outlooks on how this internationalism should be organized, and the convergence of ideas, even the building of international (i.e., Western) missionary community are examined in a fruitful manner.

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“Deutscher Wald” in Afrika. Koloniale Konflikte um regenerative Ressourcen, Tansania 1892–1916

By Lars Kreye. Göttingen: Vandenhoeck & Ruprecht, 2021. Pp. 536. Hardback €54.99. ISBN: 978-3525317280.

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In recent years, scholars have shared fascinating works tied to forestry in Imperial Germany. Jeffrey K. Wilson's volume *The German Forest* (2012), for example, explored connections between the forest and the *Heimat* homeland movement; he also highlighted the forest's role as a national symbol. Others have discussed forestry in the German empire, such as Thaddeus Sunseri in his monograph *Wielding the Ax* (2009). The volume reviewed here falls more in line with the latter, as it too focuses on Tanzania. In a dissertation turned monograph, and maybe best translated as *“German Forest” in Africa: Colonial Conflicts around Renewable Resources, Tanzania 1892–1916*, Lars Kreye adds to ongoing discussions. In line with widely described tensions between German imperial fantasies and realities, Kreye sets out to meet two overarching objectives. First, to utilize the example of German East Africa to showcase a multiplicity of perspectives and controversies regarding forestry history; second, to find out how “bio-physical factors have shaped and limited” the formation process of this particular colonial state (15). In a study numbering more than 450 pages (plus appendix),

Kreye ultimately questions scholars who evaluate colonial forestry based on normative principles.

The author organizes his volume in three parts. He begins with an introduction outlining his methodology and framework before introducing historiographical discussions and his own interventions. Apart from Sunseri's work on the same topic, the author emphasizes the scholarship of Ulrike Kirchberger on the creation of a nature-protection bureaucracy (*Naturschutzbehörde*) in German East Africa; he also seamlessly introduces his audience to broader debates within environmental and colonial history. Kreye's own analysis is mostly grounded in colonial records accessible in Germany and Tanzania, newspaper articles, and photographs – leaving readers wondering about his thoughts regarding the potential but also the challenges when it comes to the employment of oral histories and traditions.

The second part of this monograph explores discourses tied to forestry as those apply to German East Africa. The audience finds out about Tanzania's soil, climate, and flora (less so fauna). Kreye then introduces different understandings, practices, and visions tied to forestry. Here he skillfully weaves African voices into the discussion, noting, for example, how some East African societies saw forests as a "home of supernatural powers" (93). The imperial utilization of forests gives readers insight into larger concepts and frameworks employed by the colonial state. This section then outlines the overall trajectory of German colonial forestry: from initial justifications for the protection of forests stemming from economic factors to conservation and even preservation later on. The author's emphasis on the repeated employment of a supposed wood scarcity (*Holznot*) to push forestry into action underscores his point that scholars need to critically question historical records.

Part three, by far the bulk of the book, centers on the development of colonial forestry in German East Africa. Kreye begins with the formation of colonial dominance in the early years, a period defined by indirect rule (1884–1891); he then traces the origins of direct forestry (1891–1898) and full-time forestry (1902/03–1906/07) to underscore organizational structures and the German development of laws and regulations. His discussion on the limitations of controlled burns, among other topics, gives readers a good sense of contentious issues between German officials and the local population. Elsewhere, he explores frictions between decisionmakers on the periphery and in the metropole, and even among different individuals within the same administrative body. In this sense, he convincingly highlights an array of views within what is often described as merely the colonial government or German forestry.

In a section focusing on the age of reforms (1906/07–1908/09), as well as the subsequent years of German colonial rule until the loss of the colony following World War I, Kreye unpacks German assessment efforts. He adds much to the historical record by digging deep into colonial correspondence around numerous conflicts. Readers find out about disagreements between local forestry experts and officials in Dar es Salaam, or between governors and decisionmakers in Berlin. Kreye mentions the efforts of missionaries to sell wood, schemes employed by different protagonists to circumvent regulations, and the overarching benefits for European settlers and businessmen baked into any colonial rule. On the flip side, he reminds his audience about the "structural violence" and widespread racism against colonial subjects (361), or the complicated place of intermediaries and local leaders at times stuck between colonials and local groups. Representatives of the colonial state were, of course, not all-powerful, a point Kreye easily sustains given his research.

Readers interested in a deep dive into forestry within German East Africa will find lots to work with in this study. Grounded in numerous colonial documents and publications and contextualized along with an assortment of scholarly works, the book is able to add new layers and complexities to ongoing discussions. Kreye's own research and findings certainly give him reasons to challenge the work of other authors – most notably when questioning the reliance on colonial self-descriptions and embellishments. While he is thus able to accomplish what he set out to do, the author himself points to the potential of moving beyond what reads primarily like an institutional history of forestry in German East

Africa: a publication making more transnational, global, and comparative connections while employing oral histories. Maybe such an analysis could also reach beyond human actors.

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The Herero Genocide: War, Emotion, and Extreme Violence in Colonial Namibia

By Matthias Häussler. Translated from the German by Elizabeth Janik. New York and Oxford: Berghahn, 2021. Pp. 306. Hardback \$179.00. ISBN: 978-1800730236.

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So much research has been done on the German colonial wars against the Herero and Nama in German South-West Africa (present-day Namibia) that one might think everything has been said on the topic. But in 2018, Matthias Häussler's reinterpretation of the German genocide against the Herero proved this notion wrong and earned him much praise and recognition amongst the scholarly community. Using an innovative approach and with the help of new sources, the author was able to provide fresh insights into this supposedly explored issue. Now, his study, which was based on his dissertation, is newly available in English translation. This seems overdue, as Häussler's remarkable arguments are likely to be received even more widely in Namibia and the English-speaking world than they have been in Germany. The study focuses on the 1904 war against the Herero, while subsequent events and the war with German South-West Africa's other ethnic groups are deliberately left out.

In his introduction, Häussler clarifies an important point of his research: its aim is not to answer the question of whether the colonial war in German South-West Africa actually resulted in genocide but instead to examine how and why the war escalated into a war of physical extermination. The author describes Germany's policy and tactics as a "story of misfires and setbacks" (3), which, in his eyes, has received far too little attention in previous research. The genocide could only be explained by taking into account military failures against an opponent that was perceived as inferior. For his investigation, Häussler draws on three concepts: complexity, racism, and emotion. In the author's view, previous studies have been unable as yet to provide a comprehensive picture of the complex situation in German South-West Africa. He wants to look at the whole spectrum of actors and show that there was no single cause for the genocide. The settlers, for example, contributed significantly to the escalation of violence. In addition, he opposes the view that the genocide was a seamless top-down process and points to the brute force that came from ordinary soldiers, termed violence "from below." Häussler sees the colonial rulers' omnipresent racism as a further condition for the escalation of violence. The most innovative aspect of his approach, however, is how he explains important actors' behavior by referencing their emotional states, drawing on models used in psychological research. In Häussler's view, fear, mistrust, anger, and shame played a central and so-far neglected role in the genesis of this particular crisis. His sociological background is clearly noticeable.

The book is divided into five sections. Its first chapter covers the "privatized violence" (12) inflicted on the native population by German settlers, which ultimately moved the Herero to armed resistance. In the second part, Häussler looks at the war from a strategic point of view. He describes the objectives with which the governor of German South-West Africa,