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**Arlt, Veit, Stephanie Bishop, and Pascal Schmid  
(Eds.). 2015. Explorations in African History:  
Reading Patrick Harries. Basel: Basler Afrika  
Bibliographien. 96 p.**

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developed in the historical movement feed into documents such as Agenda 2063 (p. 134)? This lack of a distinction between history and contemporary politics may also account for the missing logic in the sequence of chapters: chapter 7 on Nyerere's ideology and chapter 8 on Nkrumah are entirely historical, yet the preceding chapter 6, on Pan-Africanism, covers today's political issues.

Despite these critical points, the book is a well-researched and comprehensive overview of the African philosophy debate. It is written in an accessible language and will make a good pedagogical text. But even beyond its use at universities, it provides interesting original perspectives and insights for scholars of African philosophy.

Alena Rettová

**Arlt, Veit, Stephanie Bishop, and Pascal Schmid (Eds.). 2015. *Explorations in African History: Reading Patrick Harries*. Basel: Basler Afrika Bibliographien. 96 p.**

This cute 96-page book is quite symbolic. It celebrates Professor Patrick Harries, world-famous South African historian of Africa, who died in June 2016 and the present issue of *Modern Africa* actually carries his obituary written by Nigel Penn. But the Festschrift was published in 2015 when Harries was still very much alive and working in a think tank in Nantes, after having completed his 14-year tenured professorship in Basel where he apart from an exacting teaching load successfully supervised 14 plus PhD theses and 30 MA theses. The book is edited and written by Harries's students and colleagues. Fifteen short chapters are introduced by the editors, who in turn also each contributed an individual chapter. The cover photomontage shows an early twentieth-century picture of the famous Swiss ethnologist Henri-Alexandre Junod catching butterflies in the Southeast African hilly grasslands counter pointed in the lower half of the cover by an expressive moment depicting four miners ("human moles") deep in the gold-bearing Crown Mine, Johannesburg. There are quite a few other photographs but none of the main protagonist, i.e., Patrick Harries. Perhaps the contributors did not intend to create a cult of personality for Patrick whom they otherwise graphically describe as a great teacher, supervisor, and researcher but especially as an

empathising human being who quickly grasped the personality of students entrusted to him.

The editors remind the reader about the rich Africa contacts Basel had for centuries, namely the Basel Mission whose archives are located in the city. It was only at the outset of the twenty-first century that an endowed professorship was inaugurated at the University of Basel with the engagement of Patrick Harries in 2000. Patrick came to Basel from the University of Cape Town where he began his teaching and research career in 1975. (I was privileged to befriend him in 1983, after I joined the Anthropology Department at UCT. Our department used to welcome historians, archaeologists, sociologists and economists for regular tea breaks. Thus I met Patrick, who remained a loyal friend and colleague even though both of us eventually left UCT for good. The last time I saw him was at the 6<sup>th</sup> ECAS held in July 2015 in Paris (see *Modern Africa* 3(1): 153–156). He had just completed his research stay in Nantes and was to return to his native Cape Town with plans to settle there for a retirement full of writing plans.) On his career and character, see obituary by Nigel Penn (this issue).

The first chapter in this Festschrift was written by Eric Morier-Genoud, who relates about Harries's research stay in Lausanne in 1991–2. It was actually his second longer stay in French-speaking Switzerland. The first one was in 1984–85 when he worked in the archives of Mission Romande and, while attending meetings of the local anti-apartheid movement, met his future wife Isabelle. Patrick's French drastically improved during this first stay and in the subsequent period he could also study Swiss literature about Switzerland in his father-in-law's rich library. Later he became an expert on Swiss-African relations, the extent of which are not fully appreciated in Africanist circles. The topic of Swiss imperialism and postcolonial Switzerland is taken up in the chapter by Pascal Schmid, who describes a special conference organised by Harries at Basel in 2003 that brought up the question of imperial culture in countries without colonies. Harries introduced the images of Africa and Africans, as given during a century by Sunday schools, and added that racist and imperialist thinking was also contained in evangelical views of Africa. The programme of that conference is reproduced on pp. 18–19. Dag Henrichsen discusses the wealth of Basel contributions to Namibian historiography as influenced by Patrick Harries's vast erudition. The relation between

historiography and social anthropology, so dear to Patrick, is discussed somewhat broadly and at length – involving Gluckman, Malinowski, Mitchell, and even Ferguson – in an essay by Rita Kesselring. She employs Schapera's dictum that anthropologists provide material for future historians as they describe social conditions, social change included, at the time of their fieldwork. Jürg Schneider brings in photography and the demise of anthropology as a topic. Photography was already important to Junod but intrigued Patrick Harries as well. The author brings his discussion as far as 2014 when a RAI conference on anthropology and photography took place in London. The relation between the two did not lead to the disappearance of either. Gregor Dobler celebrates Harries with an insightful essay on Namibian miners on the Rand during the war and genocide of 1904–05. He shows the dilemma inherent in the situation in which migrant workers did not have enough information and the only fairly reliable source of it came from the Rhenish missionary Bernsmann, who visited them regularly and left a number of letters describing the lot of these expatriates. Some of them decided to go home and fight the German colonial army, others remained out of fear and continued to work in the mines. Cassandra Mark-Thiessen in her short piece presents the complementary tension between the mining pit and missionary bungalow that Patrick Harries studied throughout his career. This tension is clearly palpable when studying Patrick's major books: *Work, Culture and Identity: Migrant Labourers in Mozambique and South Africa, c.1860–1994* (1994) and *Butterflies and Barbarians: Swiss Missionaries and Systems of Knowledge in South-East Africa* (2007).

The rest of the book contains contributions, which do not necessarily have a direct bearing on Patrick Harries. For example, Ulrike Sill contributed an interesting piece on reports from the Gold Coast (today's Ghana) by a Basel missionary Aldinger, who regularly reported on the circulation of money in 1859. This included the prices of slaves (50 dollars) and other commodities, such as a horse (70 dollars). Aldinger was opposed to what he understood as slavery and also disagreed with the practice of concubinage between Europeans and African women. The author also discusses the value of pre-marriage gifts as compared to the price of slaves. There is also a substantial paper by Paul Jenkins (long-term archivist of the Basel Mission and the de facto predecessor of Patrick Harries at the University of Basel) on the Basel Mission's knowledge production regarding the Kannada

language of South India. A short note by Tanja Hammel, entitled “Of Birds and (Wo)Men,” mentions that women were rare in science and that Patrick Harries, although he did not work much on women or gender issues, encouraged this kind of research. Hammel also wonders what Patrick Harries’s “future songs” (works) will be after his retirement. Alas, we will never know. Melanie Eva Boehi looks in her essay for the Margaret Thatcher tree in Kirstenbosch National Botanical Gardens near Cape Town. Patrick Harries encouraged her to continue the search. Although the tree did not survive long, it is a good pretext to discuss tree-planting by politicians during and after the apartheid period. And funny enough, Mandela planted a pepper-bark tree, which is still fascinating visitors to the gardens. The remaining three articles relate to a variety of topics. Franziska Rüedi discusses narratives in post-apartheid South Africa, while Veit Arlt introduces at length “The Basel Connection” in South African jazz. Finally, Stephanie Bishop’s nostalgic memoir about how Patrick Harries inspired her to become a successful student is a very readable close of the book.

The book under review must have given Patrick Harries a great deal of joy and for other readers it is a spiritual monument to a scholar and humane personality whose departure from earthly life is regretted by so many. However, Patrick’s heritage will continue to encourage and inspire generations ahead.

Petr Skalník

**Klíma, Jan. 2015. *Dějiny Guineje Bissau*. [History of Guinea Bissau]. Praha: Nakladatelství Lidové noviny, 250 pages.**

There are history books and there are books with histories. Definitely Prof. Klíma’s book belongs to the latter, the category of books with histories. It offers a practical compendium on the contemporary history, geography, and reality of Guinea Bissau. The author presents, on the one hand, a systematic and analytic perspective and, on the other, the African gift of story telling. He presents not only political facts with scientific rigour, but equally so the social and cultural consequences of the historical changes that have taken place in the country. This becomes particularly interesting in the Portuguese