police is fed by perceived police corruption, incompetence, complicity with gangs, and the continued dominance of apartheid-era officers.

The last chapter focuses on how the neo-liberal state and its security-first development strategy has contributed to further insecurity and to the absence of development in peripheral areas. In the Cape Flats the absence of the state provides openings to gangs; this has prompted a heavy handed 'war on crime' that sends many young men to prison where they are further marginalized and criminalized. The neo-liberal privatization of municipal services led to water shut offs and evictions, provoking mass protest and clashes with the police. The decline of clinics, sports, libraries, and schools has resulted in the integration of gangs into the community as they provide material needs, recreation, and a masculine identity to hopeless young men.

Samara maintains that the militaristic police 'war on crime' provokes a masculine militaristic response from township gangs. The book recommends that the ANC government replace its police-oriented urban development policy in the townships with a multi-faceted approach centred on youth in and out of gangs. In the conclusion, Samara states that urban renewal has been a success in Cape Town's CBD but a failure in the Cape Flats; gangs and crime have come to stand for the urban poor in a way that allows elites to ignore the issues of race and class. The security-first approach will provide no more security for the post-apartheid city than it did for the apartheid city. While neo-liberal governance throughout the world has created divided cities, in South Africa it has allowed the continuation of apartheid divisions. Hinting at a return to the 1980s' 'state of emergency', Samara predicts that marginalized people will challenge the defenses of elite spaces and ultimately 'render the neoliberal city ungovernable' (p. 195).

Although this book represents an important study of urban security after apartheid, it has two deficiencies. First, the implication that the ANC, once in power, betrayed its progressive liberationist roots in favour of privatization and an authoritarian security agenda ignores some of the organization's history. Like many African nationalist movements, the ANC was led by mission-educated elites who sometimes opportunistically adopted revolutionary rhetoric to obtain Eastern Bloc support during the Cold War. While in exile they developed a disciplined military structure complete with internal security and detention camps. The current 'war on crime' may be less a departure from ANC history than an extension of it that fits into the global neo-liberal context. Second, the book is based on extensive interviews with township youth workers and gang members but the voice of police – particularly the rank-and-file – is conspicuously absent.

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OF VECTORS AND VETERINARY SCIENCE

doi:10.1017/S0021853712000278

Mad Dogs and Meerkats: A History of Resurgent Rabies in Southern Africa. By KAREN BROWN. Athens, OH: Ohio University Press, 2011. Pp. xiv + 234. $32, paperback (ISBN 978-0-8214-1953-3).

KEY WORDS: Southern Africa, animal husbandry, environment, health, medicine, political ecology.

Rabies was one of the most feared diseases in the European imagination. A virus that is almost always fatal once symptoms appear, it causes throat muscles to

constrict, prevents swallowing, gives a sensation of choking, and causes hydrophobia, an extreme fear of water often accompanied by frothing and drooling. Victims become wild and aggressive like the domestic dogs or wild animals that act as vectors of the disease, leading to a dehumanizing and painful death. Although in the modern world domestic animals and sometimes wildlife can be vaccinated against rabies, and post-exposure vaccines are available for people bitten by rabid animals, Karen Brown explains in *Mad Dogs and Meerkats* that rabies is a disease on the rise in South Africa, most often affecting Africans, especially children, living in rural areas and urban townships where inadequate health care and poverty prevent treatment in time to save lives. While total mortality levels from rabies are not high, the disease is of interest as a reflection of the inability of the modern state to provide adequate health care to all of its citizens, and as an index of mistrust of government interventions among people neglected or victimized by the state.

This history of rabies in South Africa locates the virus mainly as a modern disease that accompanied white settlement in the nineteenth century. In particular, a British middle-class culture of leisure and sport facilitated the spread of rabies through pedigree dogs brought to the Cape in the late nineteenth century, causing the first recorded mass outbreak of the disease in Port Elizabeth in 1893. Because of a long incubation period of many months, infected animals on ships were able to spread rabies with no apparent symptoms. The disease was feared enough that Europeans with money traveled to France to obtain inoculations after Louis Pasteur developed a vaccine in the 1880s, at a time when germ theory was in its infancy and debates about disease causation still raged. As in Britain, outbreaks of rabies in South Africa exposed tensions of race and class, with middle-class dog owners often blaming the dogs of African working classes and rural dwellers for spreading the disease. State methods of combating rabies through dog quarantines, tie-up laws, mandatory muzzling, and mass culling of strays often succeeded in stanching the disease, even as pre-exposure vaccines became available after the 1920s.

The emergence of a wildlife conservation movement from the late nineteenth century, most often associated with the gradual development of Kruger National Park, created havens for wildlife that were actual or potential reservoirs of the rabies virus. This elicited concern among veterinarians, as well as white and black farmers, who feared the loss of sheep, poultry, and cattle by wild canids such as jackals. In South Africa the yellow mongoose was the most significant wildlife vector of an indigenous strain of rabies that made otherwise docile animals into far-ranging and aggressive predators infecting domestic animals and people alike. Mass extermination campaigns (which included gassing of underground warrens over thousands of hectares of land) failed to stanch rabies in mongooses, even as they created an outcry among conservationists and some health officials who argued that destroying mongooses would affect the ecology adversely and lead to the proliferation of rodents carrying the even more deadly bubonic plague. For white and black farmers, rabies in jackals was the bigger threat, causing these wild canids to range much further afield than normal, destroying millions of head of sheep.

Throughout this book, Brown explains that outbreaks of rabies paralleled key historical trajectories familiar in southern African history. These include the development of a southern African system of labor migration and African reserves associated with the rise of diamond and gold mining; the expansion of a commercial sheep and cattle frontier dominated by white settlers; the breakdown of rural social services in the late twentieth century under apartheid Bantustan policy; and the wars of independence in southern Africa that brought refugees across borders, often accompanied by dogs that acted as rabies vectors, infecting new environments, such as squalid urban townships. In the last years of apartheid, internal civil war in KwaZulu-Natal created a breeding ground for rabies whose legacy persists today.

Brown weaves her history of rabies in South Africa with current themes of interest to historians of the environment and science and technology studies. For her, rabies is an agent that takes advantage of changing environmental and economic circumstances by modifying the behavior of animal hosts in order to propagate itself. This is very much a history of the development of veterinary services in South Africa, associated with the founding of the Onderstepoort Veterinary Institute near Pretoria in 1908 that empowered the South African state to combat myriad diseases of wildlife and domestic animals. Yet it is also clear that the science of combating rabies was an international endeavor, reliant on vaccines developed in the twentieth century outside of South Africa, especially in France, the United States, and Japan.

The major omission in *Mad Dogs and Meerkats* is Brown's admitted inability to elicit many African perceptions on the history of rabies in their own communities. As a result she cannot say whether or how indigenous therapeutics responded to a disease whose origins may very well have been in Africa. Brown's most interesting attempt in this regard is a brief discussion from southern Angola, where Africans identified a disease that they called *engüengo*, meaning 'madness of man and dogs', a sorcery that passed animal characteristics to humans. Brown calls for future studies that investigate reservoirs of rabies from north of the Zambezi River to fill this gap in our understanding of rabies in Africa.

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THE INSTITUTION OF INCULTURATION

doi:10.1017/S002185371200028X

Domesticating a Religious Import: The Jesuits and the Inculturation of the Catholic Church in Zimbabwe, 1879–1980. By NICHOLAS M. CREARY. New York: Fordham University Press, 2011. Pp. xv + 339. $45, hardback (ISBN 978-0-8232-3334-3).
KEY WORDS: Zimbabwe, Christianity, missions, religion.

Domesticating a Religious Import bears the mark of its author's frustrated ambitions. Historian Nicholas Creary conceived the book as a study of inculturation, the process by which 'African Christians shed the European cultural influences from Christianity and transformed it into an African religious expression' (p. 10). He planned to conduct research in several Jesuit mission stations in Zimbabwe and Mozambique. But the archives in Mozambique were closed to him, and the ongoing political turmoil in Zimbabwe limited the scope of his fieldwork. Creary was compelled to focus on one mission station – the Chishawasha Mission, in the heart of Shona territory. The limited character of his research – Creary conducted 28 interviews, only six of them with laypeople – in turn shaped his argument. The book's structure mimics the structure of the Jesuit archive in which Creary worked. There is a chapter on nuns and their legal status in relation to their families; another on the tensions between students and the conservative lecturers of the theological college; a third on marriage and the problem of polygamy. In each instance Creary faithfully summarizes the minutes and reports that Jesuit missionaries composed as they reconciled Shona cultural practice with their own, ethnocentric conception of Catholic theology.

Creary sets out to prove that Christianity was 'one of many elements that contributed to the development of distinctively African world senses' (p. 10).