

and for its ability to provide broad understandings and practical insights into African society.

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THOMAS WIDLOK, *Living on Mangetti: 'Bushman' autonomy and Namibian independence*. Oxford: Oxford University Press (hardback £58.00, ISBN 0 19 823389 2). 1999, 291 pp.

Although the object of early twentieth-century ethnographic studies, the people known as Hai||om have received little attention among modern anthropologists until now. Geographically a northern 'Bushman' group, they speak of language more closely related to those of central groups and much closer still to those of the cattle-herding Nama and Damara (Khoekhoegowab). While many remain hunter-gatherers, some have settled on white-owned farms and others live in close association with Owambo agropastoralists. Indeed some live a largely hunter-gatherer way of life in the dry season, and turn to agricultural pursuits in the wet season. Widlok here describes the Hai||om in general, and the specific group of Hai||om who call themselves ≠Akhoe.

Widlok's book is based on his LSE doctoral thesis, carried out under the supervision of James Woodburn. It certainly reflects Woodburn's concerns with economic strategies, but also adds much of Widlok's own theoretical and methodological invention, notably through what he labels 'case situations'. These are short examples of happenings or activities, smaller than a classic Manchester case study, and used both to highlight ethnographic specifics and to lead into comparative commentary. Another device in Widlok's writing is the use of 'permeability maps' (as devised by architects) to show the use of space from the point of view of an individual entering that space. Both of these innovations add much to the discussion of the main theme—Hai||om strategies for maintaining individual autonomy in the wake of dependency. The result is a book that is much more theoretically sophisticated, as well as a much better read, than the average Ph.D. thesis.

Although the focus is mainly on economic matters, the ethnography is a rich and full one. The introduction presents the context of Widlok's fieldwork at the Hai||om settlement of |Gomais or Mangetti West, the largest grove of mangetti (mongongo) trees in existence. These trees provide an abundant supply of nuts that serve as a staple food. Widlok then turns to other contexts, such as 'searching for the original "San"' and ethnic deixis and its expression in folklore. The middle chapters deal with flexibility in subsistence strategies, accessing resources (including resources from gardens and livestock), social and spatial permeability, and kinship. The sections on subsistence and kin relations are particularly strong, but the most interesting ethnographic discovery Widlok makes is that of 'inverse *mafisa*'. *Mafisa* is the Tswana custom (found in Botswana) whereby rich people lend their livestock to poor people (often Bushmen) to look after, and whereby poor people benefit by receiving products of that livestock. The Hai||om practise this in reverse: hence Widlok's label. Poor Hai||om, who do not wish to be seen to own livestock, lend their livestock to better-off Owambo to look after, and the Owambo keep the produce, and even progeny, of the Hai||oms' livestock. Why do Hai||om do it? Because of the social pressures that would be put on them to share were it to be known that they owned the livestock. The final chapters concern rituals of hunting, initiation, medicine, etc., and more specifically ritual cooperation. The tone is

functionalist, but the author emphasises innovation and individual motives as well as aspects of social reproduction.

In the three or four years since it came out (actually appearing in January 2000), Widlok's book has attracted some negative comment from the Kalahari revisionist camp. It is true that there is little historical material in it: more could be said about nineteenth-century travellers accounts, early twentieth-century ethnographer Louis Fourie's work, and developments in the period of South African control over Namibia. However, this is no traditionalist account either. It is quite unique in its presentation of a rich (if not always economically effective) diversity of strategies for making use of the resources, both 'traditional' and otherwise, for this people—once considered an ethnic hybrid between Nama pastoralists and !Xū hunter-gatherers. Widlok touches only lightly on such theories of origin, and instead concentrates on explaining what was in front of him in his ethnographic present of the early 1990s. This is no bad thing at all.

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SHELAGH WILLET, *The Khoe and San: an annotated bibliography. Vol. 2.* Gaborone: Lightbooks (ISBN 99912 71 32 5). 2002, 124 pp.

The first volume of this annotated bibliography, by Shelagh Willet, Stella Monageng, Sidsel Saugestad and Janet Hermans, was published early in 2002 and was reviewed in *Africa* 73 (3): 486 f. This second volume by Shelagh Willet (with Sidsel Saugestad, Violet Radiporo and Albertina Motlogi) supplements that one with treatment of some earlier books, articles, theses and reports not included in the earlier volume, as well as with abstracts of a number of papers from edited volumes on Khoe and San peoples. There are 449 entries in this second volume and 1,021 in the first.

The strength of both volumes is the inclusion of substantial and fair abstracts by the authors of the volume (as opposed to the authors of the papers under consideration), thus providing not merely a bibliographical list with a few notes but real summary information of use to students, academics, independent scholars, development planners and activists. Most of the abstracts are between 60 and 150 words. By 'fairly' representing in each case the respective author's intentions, the abstracts do not say which books and articles are of high quality and which are poor. To some this may seem a drawback, but the procedure works very well nevertheless: indeed, the lack of bias is refreshing in a field fraught with petty controversy as well as informed debate. References are given in full (alphabetically by author), and each entry is designated by keywords that form the basis of geographical and subject indexes.

Of special interest in this second volume is the inclusion of abstracts of papers from a number of edited conference volumes. These volumes include the *Proceedings from the Basarwa Research Workshop* (Gaborone, 1995), *Parks, Property and Power: managing hunting practice within state regimes* (from the Eighth International Conference on Hunting and Gathering Societies, Osaka, 1998), *The State of the Khoesan Languages in Botswana* (Mogoditshane, 2000), *Minorities in the Millennium: perspectives from Botswana* (Gaborone, 2000), *Africa's Indigenous Peoples: 'first peoples' or 'marginalized minorities'?* (Edinburgh, 2000), and *Education for Remote Area Dwellers in Botswana: problems and perspectives* (Gaborone, 2001).