of the General Assembly. His analysis of US views of the UN as an instrument that would safeguard its global position differs from many traditional versions that have frequently written the UN out of the history of US foreign policy at the time. Indeed, Irwin rightly contends that control of the UN was a pressing concern for State Department strategists in the early 1960s following the recognition that the organisation was becoming less susceptible to American leadership. It is possible, however, to go further and claim that Washington's relationship with the UN changed as the instruments and forms of global power were recast during the 1960s. As a result, the State Department actively searched for ways to adapt to the altered power balance and reassert control over the UN agenda by developing new forms of cooperation and negotiation with the African Group. The book could have been more explicit about how the international environment at the UN changed and how new ideas were systemised, codified, and legitimised.

Overall Irwin's book offers insight into how apartheid struck at the root of the postcolonial narrative of justice and how it was used at the UN as the vehicle to challenge the liberal international order and the legitimacy of the nation state system. While more could be said about the ability of the UN to function as a means by which international norms could be codified and legitimised beyond the context of apartheid, this is a critical addition to the field of literature. This gripping reinterpretation of the organisation and its use for burgeoning nations states raises many broader questions about the role of the UN as an agent of change in the international system.

ALANNA O'MALLEY
European University Institute

PERILS OF AUTOETHNOGRAPHY AND INDIGENEITY

Cultural Tourism and Identity: Rethinking Indigeneity.
Edited by Keyan G. Tomaselli.
Leiden, Netherlands: Brill, 2012. Pp. xvi + 232. $58, paperback (ISBN 9789004234185).
doi:10.1017/S0021853713000650

Key Words: Southern Africa, Botswana, identity, law.

This book is the latest in a decade of offerings from its editor, Keyan Tomaselli, and his students in the Centre for Communication, Media, and Society at the University of KwaZulu-Natal, Durban, South Africa. Tomaselli is the author of five of the chapters and both prefaces, while all but one of the remaining eight papers is by current or former graduate students in the Centre. Tomaselli introduces 'three interrelated themes: researching the San …, reflections on cultural tourism …, and practical thoughts for cultural tourism ventures'. While these themes inform the papers in varying degree, each is engaged more strongly in a species of autoethnography ambivalently linked to postmodernism. The reflections are almost exclusively about personal and/or group identity and the status of indigeneity.

At the outset, Tomaselli sets the postmodernist tone by denying it: 'postmodernism was forgotten as students walked [and talked] with the locals' (p. 14). But Tomaselli had begun by asserting that 'Postmodern archaeology was another discourse we developed to explain how "we" researchers related to "them", the researched' (p. 4). This ambivalence is odd, for as Reed-Danahay insisted, autoethnography is a postmodernist construct. Nyasha Mboti in Chapter Four passionately defends autoethnography and self-reflexive research without saying just what he means by these terms. Nevertheless, self-reflexive these chapters all are: the authors cite each other with such needless frequency that at one point I wrote in the book's margin 'we-reflexive'. They would do well to heed Coffey, who recognized that the ethnographic self is often self-indulgent and narcissistic.

Identity is considered in terms of indigenous claims to land that is part of the Kalahari Transfrontier Park. In 1999, a group of people calling themselves #Khomani were granted 36,000 hectares in the western section of the Park, at the same time another, adjacent, 30,000 hectares were granted to the Mier community. In 2002, the South African Department of Tourism, Environment, and Conservation allocated R6·5 million (then about US $1.3 million) for the construction of a tourist lodge on the boundary of these grants. The Mier people are Nama speakers who in the 1930s had been granted a reserve in the area. Tomaselli notes that 'In securing the allocation, the #Khomani constituted itself out of divergent clans and a dispersed Bushman population to claim indigeneity and political/ethnic legitimacy over others with equally historic purchase.' Tomaselli elaborates that 'we examined whether indigeneity could be reconceived as a contemporary performance of self that enacts a restoration of relations to one's past' (p. 48). All the authors discuss identity and indigeneity solely in relation to #Khomani enactment as Bushman, although we are told almost nothing of the grounds on which this identity is based.

However readers need to know at least something of those grounds, that is of #Khomani history, if they are to acquire a full picture of what they are 'shown' rather than 'told' (to paraphrase a frequent autoethnographic mantra) in this book. In 1910, Dorothea Bleek found #Khomani, |'Auni, |Namani, and |Nu'ci (that is, San-speakers) and Nama (that is, Khoekhoe-speakers) in the Park, but by 1973, Anthony Traill found only a single |Nu'ci speaker and no #Khomani or other San language speaker there; all spoke Nama and many spoke Afrikaans. Further studies attributed many common words in these languages to longstanding intermarriage, and H. P. Steyn found that the parents of Dawid Kruiper, the #Khomani leader at the time of Tomaselli's study, identified themselves as |Namani, not #Khomani.

This is not a remarkable history in southern Africa, but its omission renders a 'theorized' current #Khomani identity unintelligible. All the authors focus almost exclusively on this theorized 'Bushman' #Khomani indigeneity to the near disregard of the equal, and less inflected, identity-indigeneity of the Nama Mier community. Indeed, we are never told that this community is Nama-speaking. Thus, the authors 'show' by implication but never 'tell' empirically that indigeneity is a political construct manipulatable to any purpose by the self-indigeneitized, although Tomaselli does recognize that 'the concept of "indigenous" is an entirely modern one' (p. 31).

Tomaselli cites the Botswana High Court's judgment partially in favor of Kua 'Bushmen' in a Central Kalahari Game Reserve land rights case as exemplifying the utility of

indigeneity claims. But he is unaware that the judgment applies only to the specific litigants and not Kua as a whole; furthermore, paragraph 169·1 states that 'this judgment does not finally resolve the dispute between the parties but merely refers them back to the negotiating table'. Despite Tomaselli's approval of intervention by Survival International, the High Court opined that this had damaged Kua credibility, while a Kua author, Kuela Kiema, reports that SI's involvement led to the collapse of the legal team, leaving the Kua without qualified representation in court. The case is in fact a cautionary tale about the limits of autoethnography when peoples' lives and livelihoods take precedence over the enactment of self.

The book is poorly edited with many incorrect or omitted citations and references. There are also many misspellings (Berdenkamp rather than Bredekamp, p. 80) and errors, among the more egregious of which is attributing the Herero place name, Otjozondjupa, to Jhul'hoansi (p. 20).

EDWARD WILMSEN
University of Edinburgh

THE RISE OF A GOLD COAST KINGDOM

Power and State Formation in West Africa: Appolonia from the Sixteenth to the Eighteenth Century. By Pierluigi Valsecchi, trans. Allan Cameron.

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Key Words: Ghana, Côte d'Ivoire, kingdoms and states, kinship, precolonial.

As historians of Africa have focused their attentions on the colonial period in recent decades, monographs dealing with precolonial societies have become rare. It is uncommon these days to find a historian who is willing and able to tackle the challenges of precolonial research which often requires an interdisciplinary toolkit for managing unconventional sources. Recent scholarship has developed a much more nuanced understanding of the relationship between colonizer and colonized, but we have drifted away from trying to explain the equally complex nuances of culture and power in the precolonial period. Pierluigi Valsecchi's book defies this trend and reminds us of the rich work that remains to be done on precolonial African societies and the ways in which they changed over time prior to the modern period. *Power and State Formation in West Africa*, first published in Italian in 2002 under the title *I signori di Appolonia*, provides the first fine-grained analysis of how the polity that came to be known as the Kingdom of Appolonia developed out of a complex set of local, regional, and global processes of change. It is a major contribution to the history of the south-western region of the Akan-speaking area (modern Ghana and Côte d'Ivoire) during the sixteenth to eighteenth centuries, and to the precolonial history of state formation in Africa in general.

Valsecchi draws on an impressive array of archival sources in France, Portugal, the Netherlands, the UK, Italy, Ghana, and Cote d'Ivoire, as well as oral traditions