unusual people, generally misfits with huge chips on their shoulders who were unable to settle into more conventional occupations. But each was an individualistic entrepreneur whose agenda at the time was adventure and whose legacy is the dominating African eco-tourist industry of our own time. One longs to look behind their racist rhetoric more carefully to explore their relationships with Africans (perhaps through legal cases against poachers or delinquent employees) as well as with other whites in Kenya, particularly the Boer hunters who had emigrated from South Africa after the War of 1899–1902, as well as class formation not only in regard to race and servility.

A few small quibbles. Given the wealth of photographic material and the growing literature on visual wildlife history (e.g., David Bunn's "Comparative Barbarism: Game Reserves, Sugar Plantations, and the Modernization of South African Landscape," in Kate Darian-Smith, Liz Gunner and Sarah Nuttall, eds., *Text, Theory, Space: Land, Literature and History in South Africa and Australia*, London, 1996), it is disappointing that the publishers did not see fit to include more than the paltry four photographs reproduced here. And the following contributions of Reuben M. Matheka should have found a place on Steinhart's reference list: "The Political Ecology of Wildlife Conservation in Kenya, 1895–1975" (Ph.D. diss., Rhodes University, Grahamston, 2001) and "Antecedents to the Community Wildlife Conservation Programme in Kenya, 1946–1964" (*Environment and History* 11[2005]: 239–67).

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Charles H. Feinstein. An Economic History of South Africa: Conquest, Discrimination and Development. Cambridge: Cambridge University Press, 2005. xxiii + 302 pp. Footnotes. Bibliography. Index. $32.99. Paper. $75.00. Cloth.

The late Charles Feinstein is not well known to Africanists. An influential economic historian of Britain, he was born in Johannesburg in 1932 and as a student flirted with Marxism before moving to England and embracing neoclassical economics. Feinstein describes himself as a "novice in the field of South African history" (xvii) who last studied South African economic history under Helen Suzman at Wits in 1950. After 1990, he returned regularly to teach in Cape Town.

In this, his last work, inspired by apartheid's demise and first presented as the 2004 Ellen McArthur Lectures at Cambridge, Feinstein has crafted a fine economic history, the first in many decades, of his homeland. He deftly leads readers through the main trends of South African economic life from precolonial days to the end of apartheid. He is at his best detailing economic phases and explaining causes of change or stagnation. His

analysis of apartheid's economic crisis is convincing, and his humanism is clear in his close attention to the plight of Africans. He notes that it is inappropriate to consider "average income" without reference to extreme racial inequality.

After setting South Africa in international economic perspective and sketching precolonial economies, Feinstein cogently explains colonial dispossession and the making of a bonded labor force. He then details the mining revolution; the rise of color bars, manufacturing, and commercial agriculture; apartheid; the postwar boom; and how growth turned to stagnation with gold's decline and manufacturing's failure to spur export-led growth. He concludes by surveying the retreat from apartheid, emphasizing the impact of sanctions, balance-of-payment crises, and labor market changes. Three annexes present extra data on land, unemployment, and population.

These trends are well known to South African historians, and Feinstein concedes that his book is a synthesis, rather than a study based on primary research. However, he writes in a clear, analytical style, always probing the roots of contradictions: cheap black labor, weak domestic market, high unit cost. Sections on industrialization, capital formation, productivity, and time series are particularly well done, as are those on the crisis years of the 1980s. By the 1990s, apartheid's material base had collapsed.

Feinstein presents ample statistical evidence and freely cites government reports and contemporary analyses, lending the work a nice historical flavor, albeit at the expense of the African voices and insights offered by revisionist social historians such as Ian Phimister. (However, works such as Phimister's *Economic and Social History of Zimbabwe* are well represented in his Guide to Reading). More might have been said, however, on early African economies, black unions, business, the auto industry, and the Southern African region. The emphasis on economic cycles leads to some repetitiveness.

After presenting such a well-measured history the author, surprisingly, ends with a storm in a teacup by trying to equate the ideology of the apartheid regime with that of its fiercest critics, the radical Marxians. Dredging up the earlier debate over capitalism and apartheid, Feinstein argues that the radicals posited that "apartheid was *necessary* for capitalism[,].... they were mutually reinforcing" (247). Yet the radicals were engaged not in a cliometric exercise of measuring productivity—the significance of which, he stresses, both groups underestimated—but in a very *political* battle to show how, in a particular historical conjuncture, white capital benefited from racism. Ironically, and inevitably, Feinstein's empirical data serve to underline the radicals' assertion (if couched in turgid prose and overestimating the centrality of cheap labor) of this symbiotic relationship. His argument that individual capitalists, rather than their class, profited from cheap labor may have had resonance in the rosy afterglow of apartheid's fall, but it fails to take into account monopoly trends, today's

soaring unemployment, widening inequality, and the chilly winds of globalization, which suggest that capitalism can adapt as much, and as profitably, to South African nonracial democracy as to apartheid.

This comprehensive survey of South Africa's economic history is highly recommended and would make a fine college text to complement standard political histories. Scholars will long be indebted to Feinstein for bringing together so much primary and secondary material in such a readable way.

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Toyin Falola, ed. *The Dark Webs: Perspectives on Colonialism in Africa.*
Durham, N.C.: Carolina Academic Press, 2005. ix + 486 pp. Photographs. Notes. References. Index. $45.00. Paper.

Toyin Falola has been examining European colonialism in Africa since the 1970s. Editor of the recently published five-volume Africa series from Carolina Academic Press, two volumes of which directly consider colonialism, Falola has produced a separate work here using new scholarship that takes this difficult topic in challenging directions. Whereas the former series was created for the general public and undergraduates, *The Dark Webs* is an intellectual history more appropriate for professors, advanced undergraduates, and graduate students.

The book is divided into three parts: the context for colonialism in Africa, literary texts on colonialism, and the ideas of African intellectuals and political leaders. The editor provides readers with an introductory chapter that sets the stage for those that follow. Falola considers racism, violence, cultural hegemony, and economic issues—all of which color the tense, unequal relationship between colonial powers and Africa. He concludes with a paragraph that calls for reparations from the West, but does not include references on this topic, such as Ali Mazrui's 1994 African Studies Association Abiola Lecture or Falola's own work; in view of its focus on colonialism, the collection would have benefited from a section in the bibliography on reparations or even a chapter on the historiography of reparations and remedies proposed for the festering legacy of the Atlantic slave trade.

The first part of the book (almost half) focuses on case studies as well as broader themes, including a historical survey of the rise of African nationalism, British plans for decolonization in 1947, the diaspora and pan-Africanism, precolonial society and colonial responses of the Igala in Nigeria, the relationship between African Christianity and Ethiopianism, rents in colonial Africa, and the Niger Delta. A much briefer second part explores literary issues and African identity: fiction and colonialism, colonialism's impact on Africa's new intellectuals, South African literature, and individual figures such as Ngũgĩ wa Thiong'o, Valentin-Yves Mudimbé, and

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