

hierarchies in Zimbabwe. She gives particular attention to lions, African wild dogs, elephants, and domestic pets and analyzes how these animals were utilized in the continuous construction of race in Mlilo.

The book highlights the insidious ways in which animals were manipulated to justify the presence of white farmers following Zimbabwe's independence, and how their slaughter during the land invasions symbolized the end of an unjust racial system in the country. One shortcoming of her book is that its examination is largely one sided. While Suzuki has abundant information regarding the perception of race, identity, and animals from the white Zimbabwean perspective, there is a dearth of black Zimbabwean voices. Early on Suzuki apologetically nods to this shortcoming, stating that she initially set out to understand how wildlife was utilized as a resource by both black and white communities. But this approach turned out to be "trickier" than she had anticipated, because the local district councilor in Mlilo actively discouraged black Zimbabweans from engaging with her. Perhaps further analysis of this mistrust and the subsequent silence are relevant to Suzuki's argument and warrant more attention than they are given. Sometimes silence holds answers.

*The Nature of Whiteness* is an intriguing analysis of how identity and nature are intricately intertwined in postcolonial Zimbabwe. Suzuki's detailed, yet sensitive analysis demonstrates that animals have been and continue to be manipulated, both ideologically and physically, in the reinvention and reinforcement of racial identities and hierarchies by both black and white Zimbabweans. Although the relationship between race and nature is steadily evolving, what remains consistent is the vulnerability of wildlife caught in the middle of this continuous racial reimagining.

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## HISTORY

**Richard Reid. *A History of Modern Uganda*.** Cambridge, U.K.: Cambridge University Press, 2017. Contents. Explanations, Apologies and Acknowledgements. Maps. Glossary. Sources and Bibliography. Index. xxvi + 403 pp. No price reported. Paperback. ISBN: 978-1-107-67112-6.

In the introduction to *A History of Modern Uganda*, Richard Reid asks, "does the nation itself have a history, or do we only tell the histories of the peoples who happen to live within those boundaries?" (5). Reid argues that Uganda *does* have a history, and recognizing that history becomes more essential as a transition to whatever comes after Museveni draws inevitably closer. Reid's story is one of diversity and connection over the *longue durée*.

Each chapter explores an aspect of Uganda's past following a distinct theme. The first considers how Uganda has been represented in memoir, popular culture, art, and fiction, as well as in works of academic history. Reid then highlights the creative and destructive consequences of violence in two chapters. One describes the Amin, Obote, and Museveni years, and the next discusses the movement and interaction of people from the distant past through the nineteenth century, along with wars related to enslavement and colonial incursions. Both chapters identify a pattern whereby violent succession drove militarization, and militarization then developed its own momentum. The commercial revolution of the nineteenth century and its social consequences, which stretch to the present, are the subject of the fourth chapter. The last chapter explores the relationship of monarchs with the British colonial administration and with the independent state. A prologue and epilogue consider the uses of the past for Ugandans. Reid takes care to include the regions of modern Uganda that were not parts of kingdoms.

This is a substantial scholarly work covering topics ranging from economic transformation to militarization, enslavement, religious struggle, colonial violence, urbanization, literature, sports, arts, politics, culture wars, gender, diplomacy, and royal intrigue. Each chapter could be considered a historiographical essay, with Reid's own archival work also contributing in significant ways. Reid has read, and he cites, almost everything. There are twenty-six pages of bibliography on Uganda, and seven pages of bibliographic notations of comparative, theoretical, and contextual sources. Indeed, the book might have been more accurately entitled "Essays in the Modern History of Uganda." Each chapter, however, has an internal logic, and all the chapters contribute to Reid's argument that the connections among people in Uganda over time have created an identifiable national history. The book's achievement as historiography will make it invaluable to whoever wants to be introduced to the landscape of scholarship on a particular topic in Ugandan history.

At the same time, the encyclopedic scope of the work may present some challenges to the less informed reader, who may find the complex stories difficult to comprehend. Even a more informed reader may search for the interpretative focus of Reid's comprehensive narrative. The narrative approach of separating military and political history from economic, social, and cultural history may be particularly frustrating for a reader looking for insights regarding how these fundamental aspects of reality affected one another. One aspect of Reid's use of sources seems regrettable—although perhaps necessary. Recognizing the potential danger to the Ugandan friends, colleagues, and informants with whom he spoke in Uganda, Reid chose to anonymize all his interviews. While protecting sources is essential, the reduction of these sources to "authors field notes and informal interviews" has the effect of erasing the personhood of Ugandans who helped him analyze the present.

Nevertheless, *A History of Modern Uganda*, though challenging, meets the needs of several different communities of readers. I hope Reid's story of the interconnectedness of the peoples of Uganda will be available

to the many Ugandans who seek to use history to understand the present. Diplomats, visitors, and others who want to be introduced to Uganda will find what they need in this book. Scholars of Uganda will be grateful to Reid for the great breadth of his scholarship, and might want to consider using the book as a text for an advanced level course. And all of us who have been pestered to write a one-volume history of Uganda and argued that yes, it was necessary, but who were not willing to do the immense amount of work required, owe Reid a great debt of gratitude for producing this ambitious and erudite book.

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**Stuart A. Marks. *Life as a Hunt: Thresholds of Identity and Illusions on an African Landscape*.** New York: Berghahn Books, 2016. xi + 504 pp. Maps. List of Figures and Tables. Preface and Acknowledgments. Abbreviations and Glossary. Afterword. References. Index. \$150.00. Cloth. ISBN: 978-1-78533-157-2.

The title of this book has two meanings. The first meaning of “Life as a Hunt” refers to Stuart Marks’s own life and signals the culmination of six decades of learning from African hunters. As a teenager of missionary parents in the Belgian Congo, Marks worked with hunters in the Kasai province as he collected museum specimens. Then, as a doctoral researcher in the 1960s, he began his engagement with Bisa hunters in the Luangwa Valley of Zambia. Arriving soon after decolonization and returning regularly over subsequent decades, he witnessed the gradual transition from game to wildlife management and from British to Zambian staff. The second meaning of “Life as a Hunt” signals this book’s focus on the quotidian experiences of Zambian hunters. It examines the interactions of generation of Luangwa Valley hunters with wildlife, technology, the state, and other members of their society. It delivers a broad historical narrative about wildlife as a resource. Chapters dedicated to biography and contemporary hunting practices humanize the controversy around “poaching.”

*Life as a Hunt* is dedicated to showing the changing social context and pressures around hunting practices. In recent decades those processes culminated in something that will seem counterintuitive to many: a disconnect between hunting practices and conservationist management policies purporting to be “community based.” Marks aims to disabuse readers of assumptions about the “community” in “community-based” conservation.

The first section of the book, “On Becoming, Being, and Staying Bisa,” throws the ethnographic and historical nets widely. Marks’s own archival