

introductory chapter that highlights the main issues in the debate about land grabbing, there are three overview chapters before the more specific case studies. In particular, I liked Ben White's contribution, which is a short and to the point introduction to the background for land acquisitions, their impacts, responses to them from grassroots and internationally, and their alternatives.

The case chapters deal with a variety of land uses from game farming in South Africa to mining in DRC to rice irrigation in Mali. Some of the chapters, however, do not discuss FLAs at all and it is surprising that these chapters have been included in the book. This for instance concerns a chapter on internal mobility and land acquisitions in Cameroon and another one on shifting patterns of land use in Burkina Faso. There is nothing wrong with these chapters apart from the fact that they do not entirely fit with the promising introduction about the role of the state in FLAs laid out by the editors. Hence, there is a mismatch between the main theme of the book outlined in the introduction and some of the more specific, case-focused chapters. This lack of coherence is also reflected in the format – through the use of different referencing styles in the bibliographies of the various chapters. Leaving this critique aside, this volume is an excellent contribution to the debate about land grabbing and a useful reminder about the role of the African state in these processes. There is also an original contribution here in the idea of a resurgence of state power following FLAs. This idea could, however, have been further developed and better documented through the empirical material presented.

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A POLITICAL ECONOMY OF BLOOD

The History of Blood Transfusion in Sub-Saharan Africa.

By William H. Schneider.

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Key Words: Congo, Kenya, Senegal, Uganda, Health, HIV-AIDS, medicine.

Blood transfusion is so routine a medical procedure that is easy to forget that its introduction was fairly recent, beginning in the twentieth century in Europe. In sub-Saharan Africa, blood transfusion, which began during the First World War period and became common during the 1950s and 1960s, has had its own history and health consequences. The author's impetus for researching this unexamined aspect of medical history in Africa was twofold. First, medical researchers have suggested that blood transfusions were responsible, in part, for the early spread of HIV-AIDS in Africa. Second, in order to adequately address this question, Schneider presents a comprehensive history of blood transfusion, although he focuses on selected African countries (Kenya, Uganda, Senegal, and the Congo/Zaire) based on availability of records, program size, and geographical range. By providing a detailed history of blood transfusion in the areas of Africa where

the human immunodeficiency viruses were first identified, he argues that, while blood transfusions during the 1930s in the Congo Basin area contributed to development of the disease, 'there are many reasons to think that adaptation [of the simian source of HIV-1M] to the epidemic form, just as the epidemic itself, was the result of a combination of circumstances' (p. 177). The historical documentation of blood transfusion practices in Africa, as discussed in this book, provides important information for medical researchers evaluating connections between blood transfusion and the emergence of HIV/AIDS in Africa.

The history of blood transfusion in sub-Saharan Africa is also of interest for its relation to the political economies of particular periods. Its beginnings there closely followed the building of hospitals and the presence of medical doctors, whose knowledge of blood transfusion techniques and the testing of blood types contributed to its successful introduction. While Schneider does not include historical accounts of Africans' perceptions of blood transfusion as an example of colonial exploitation, he suggests that the immediate and seemingly miraculous effects of transfusions undermined resistance to this practice by some Africans. In Nairobi, for example, blood donations grew from 5,146 pints in 1959 to 26,684 in 1981. One of the main impediments to early blood transfusions in the 1930s was lack of trained medical doctors and hospitals where transfusion could safely be performed. Another impediment, however, was related to blood donation, collection, and storage. It was not until the Second World War that techniques for storing whole blood were developed so that obtaining fresh blood for transfusion was an ongoing challenge. While a range of methods were employed to attract blood donors, including educational campaigns, posters (several of which are illustrated in this volume), films, and programs run by blood transfusion units in hospitals, family members were often required to supply blood for patients. Additionally, in the early 1950s, the French colonial administrations instituted a program that provided food and even cash payments, although the costs of such compensation proved to be prohibitively expensive. More recently, with the increasing risks of AIDS transmission through blood transfusions, the US President's Emergency Plan for AIDS Relief (PEPFAR) has assisted 12 African countries in facilitating and monitoring blood donations (p. 178). For other countries, reduced budgets for health care has led to a continuing reliance on family members as donors, reflecting the social network of extended kin who are expected to provide support for family and friends.

Schneider discusses the great expansion of transfusion during the post-Second World War years in Africa, which reflects colonial efforts to improve their image with Africans. This expansion continued in the years following independence in many African countries, although by the mid-1980s there was a reduction in blood transfusions. With the implementation of Structural Adjustment Programs and government cutbacks on health care for a range of reasons, government funds for transfusion equipment were greatly reduced. Schneider notes that this reduction in blood transfusion in the 1980s, however, was not due to the first diagnosed case in 1983 of HIV/AIDS in Africa.

While the author acknowledges a dearth of African perspectives on this history of blood transfusion, one can hope that subsequent studies will provide oral historical accounts given by African blood donors and transfusion patients, particularly from the post-Second World War period when blood transfusion greatly expanded. Histories of

the experiences of Africans (medical professionals, blood donors, and blood recipients) of blood transfusion in relation to the AIDS epidemic would also be a welcome addition to the literature. Schneider's fine study of the history of blood transfusion in sub-Saharan Africa has provided the groundwork for such research.

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FROM MOTHERHOOD TO WIFEHOOD

A History of African Motherhood: The Case of Uganda, 700–1900.

By Rhiannon Stephens.

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Key Words: Uganda, family, gender, linguistics, method, precolonial, women.

A History of African Motherhood is an exciting addition to a series of works on the social histories of Bantu-speaking peoples based on historical linguistics as well as other historical methods. The significance of this study is that the author is able to look at a particular region of Bantu-speaking Africa from 700 to 1900 and trace the changes in how motherhood was conceptualized from the periods prior to, during, and after the creation of kingdoms in the Great Lakes Region of East Africa. The author calls her history 'an imperfect tapestry', yet this work allows us to see into the minds of people from earlier eras in an attempt to understand how they conceptualized motherhood and how their concepts altered as historical conditions changed.

The use of historical linguistics and oral traditions to recapture African history may not tell the reader 'what so and so did on such and such a date', but it can reveal deeper ideological understandings as well as the transformations of these ideas over time. The historical linguistic method is a major theme of Chapter One. Chapter Two examines how the ancestors of the Buganda and South Kyoga centralized societies viewed the lifstage of motherhood from 700 through 1100. During this period, motherhood was a social category distinct from the biological event of giving birth. In Northern Nyanza's patrilineal society, the ideal mother was married and the marriage was sealed by the complete payment of brideswealth.

In Northern Nyanza the people innovated a new verb, **-bayira* (a woman marrying). **-bayira* is an active form of the verb, which is significant because in many other Bantu-speaking societies a special passive verb form exists for expressing a woman marrying, while an active form exists for a man marrying. This active verb form reflected the belief in the dynamic role of a wife in Northern Nyanza society. This was especially true in regions where there were newcomers to the area. Such immigrants would marry local women with well-established lineages to improve their situation or that of their descendants. Another new word was **-rya* (marriage or a married state) and applied only to women. This noun is derived from the proto-Bantu word **-di* (to eat). It could reflect