

in fertility, gradually at first and more rapidly as the 1970s progressed. Meanwhile, between 1925 and 1969 in Buhaya, the pattern was different again, with increased cash cropping generating land shortages, which forced young men to delay marriage and eventually led to a rapid expansion of commercialized sexual relations. Yet the effects of this upon fertility were more complicated, and varied over time.

In addition to the wider contribution it makes to demographic history, the major significance of this book is that it profoundly alters our understanding of the course of the HIV/AIDS epidemic. The three regions under examination here were the places in which the rural epidemic first took hold in Africa, and, as a result, both academics and policy makers have long puzzled over what conditions were present here which allowed that to happen. To date, explanations have almost universally focused upon a perceived rise in more risky sexual practices that accompanied the political instability of the late 1970s and the Tanzanian invasion of Uganda in 1978 – through Buhaya and western Buganda, and involving Ankole. However, Doyle's study shows that this focus is far too narrow, in that the epidemic emerged into a much more complicated sexual landscape than has previously been realized. Moreover, the key shifts in sexual attitudes and behaviours that allowed for the rapid spread of HIV – such as can be identified from within the overall picture of complexity and change – occurred in the 1960s, much earlier than has previously been appreciated. Certain features of the long history of sexuality in these regions also provide clues as to why HIV intervention programmes were initially successful (in the 1990s) and were later less so (into the 2000s).

The book's major achievements are not only empirical, but also methodological. Doyle has brought together a highly impressive array of primary sources (from government censuses, to missionary archives, to his own focus group data, for example) and secondary publications (especially historical and ethnographic) into an authoritative, and entirely convincing, synthesis. A winner of the 2014 Bethwell A. Ogot Book Prize of the African Studies Association (US), the book will therefore become a key text not only for demographers, for Great Lakes specialists, and for those working on HIV/AIDS, but for all who are interested in first-class scholarship on Africa.

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ELIZABETH COOPER and DAVID PRATTEN, editors, *Ethnographies of Uncertainty in Africa*. Basingstoke: Palgrave Macmillan (hb £58–978 1 137 35082 4). 2015, 216 pp.

*Ethnographies of Uncertainty in Africa* is an excellent effort to present innovative approaches towards the conceptualization of uncertainty as a constitutive feature of life on the African continent. Elizabeth Cooper and David Pratten have collected eight essays that set out to develop the notion of uncertainty as a productive force, a source of hope and aspirations, and a ground for orientation and action towards the future. Rather than developing one coherent theorization directed towards greater conceptual clarity, the editors successfully present the multifariousness of uncertainty by grouping the different chapters together in two parts. These are based on their focus on the links between uncertainty and, respectively, contingency or futurity, and are related to semantic relatives such as unknowability, opacity, unreliability, anticipation and hope, as well as many others.

First, four chapters address the intricacies between conditions of uncertainty and social contingencies. Susan Reynolds Whyte and Godfrey Etyang Siu demonstrate how, for a group of Ugandans, uncertainties of living with HIV are entwined with the dependency of access to antiretroviral therapy on personal relationships and the actions of others. This generates an 'ethos of contingency' (p. 27) or a constant watchfulness for opportunities and testing connections. Next, Elizabeth Cooper argues that the uncertainties following from structural inequality and opacity within a child sponsorship charity in Western Kenya lead to its understanding as a matter of pure and unpredictable chance. Here, knowledge and trust are steeped with uncertainties as people try to test their luck or determine and influence the possibilities of the relationships that constitute these charities. In a third chapter, Nadine Beckmann depicts uncertainties related to pregnancy, childbirth and maternal care among Zanzibari women in a context of increasingly privatized healthcare. Here, too, the search for knowledgeability and trustworthiness is central in these women's attempts to establish security by creating multiple, strategic but tentative contingencies. Finally, Adam Gilbertson depicts how insecurities that relate to the provision, preparation and consumption of food are entwined with uncertainties about the stability of marital relationships in an informal settlement in Mombasa. Here, relations between spouses regarding the achievement of food security are essential in negotiating and establishing provisional knowledge, power and trust.

In the second part of the book, four ethnographies reveal the relationships between productive conditions of uncertainty and people's perceptions of and actions towards the future. First, Henrik Vigh discusses the importance of apprehension, which entails perceptiveness, or 'having eyes' (p. 113), in people's attempts to make sense of everyday uncertainties in Bissau. He argues that, in an opaque political environment, the notion of apprehension enables us to understand not only suspicion and anxiety but also engagements with the future, as people try to anticipate the impacts of invisible social and political forces on their daily lives. In her chapter on young people in Inhambane, Mozambique, Julie Soleil Archambault demonstrates how material uncertainties are shaped by payday rhythms. Such temporal rhythms allow people to plan for and act towards the near future, and, thus, essentially feel alive rather than survive. Marco Di Nunzio discusses how young people in Addis Ababa embrace uncertainties, brought about by the unpredictability and unknowability of life in the city, as a productive force. For his informants, being young entails being able to get a chance, influence the future, and, hence, generate hope. Di Nunzio describes how this implies moral reflexivity and an active exposure of oneself to the possibility of chance. In line with this, Simon Turner's study of young Burundian refugees in Nairobi argues that the unpredictability of living clandestinely in the city engenders uncertainty and, with it, the possibility of hope for the future. Through discipline, sacrifice and faith, described as 'passionate suffering' (p. 181) and active waiting, these men actively negotiate both the constraints and temptations of the present and the possibilities of the future.

Throughout this volume, there is a clear ambition to demonstrate the possibilities of the concept of uncertainty for moving contemporary anthropology beyond the study of the lived past and immediate present. The book reads as a compelling and, I would add, necessary case for a movement towards anthropologies of the future. It thereby makes a significant contribution to the anthropological study of time, hope, anticipation, aspiration, speculation and much more. This also implies a convincing methodological claim for ethnographies situated at the crossroads of intimate socialities and encompassing political and economic processes. The contributors demonstrate the richness of such ethnographies grounded in empathetic biography and detailed observation through physical and reflexive proximity.

Interestingly, in the introduction, the editors describe the attempt ‘to understand people’s pragmatic quests for certainty’ (p. 3) as one of their goals. However, I would remark that such ambition overlooks the appearance of uncertainty not only as a productive force in a quest towards more certainty but as itself a desired state of being. Its productiveness would then lie in its recreation and preservation rather than its undoing. This notion also surfaces in some of the individual chapters, most notably that of Marco Di Nunzio when he describes “‘embracing uncertainty” as an attempt to achieve indeterminacy’ (p. 153).

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EMMANUEL AKYEAMPONG, ROBERT BATES, NATHAN NUNN and JAMES ROBINSON, editors, *Africa's Development in Historical Perspective*. New York NY: Cambridge University Press (hb £75–978 1 10704 115 8; pb £30–978 1 10769 120 9). 2014, 526 pp.

African economic history is back on the academic agenda. It developed into a distinct field of study between the 1950s and 1980s, but the interest of historians waned in the 1990s. Its revival became notable in the late 2000s, especially because of the rising engagement of social scientists with long-term historical perspectives, which has come along with new questions, new data and new methods of investigation. The newly established African Economic History Network (<<http://www.aehnetwork.org/>>) links historians and social scientists working in the field and is still expanding rapidly.

*Africa's Development in Historical Perspective* is yet another sign of this renaissance, with contributions from historians and social scientists. The edited volume is the outcome of a conference held in Accra, in 2010, by a Harvard working group on ‘Understanding African Poverty over the Longue Durée’. This conference aimed to situate Africa more firmly within the broader literature on the Great Divergence, by applying historical approaches to questions of comparative economic development. The book seeks to inspire students and scholars interested in questions of long-term African development, with the ultimate objective to establish a research agenda that promotes ‘the type of synthesis or consensus that has emerged for the Americas’ (p. 2). The sixteen chapters are subdivided in four thematic parts on: the longue durée; culture, entrepreneurship, and development; institutions; and external forces. The scope of the volume is breathtaking and the chapters are all of high quality. Topics range from the long-term economic impact of malaria (Weil), to social norms of redistribution (Platteau), textile history of East Africa (Clarence-Smith), the cash-crop revolution in tropical colonial Africa (Austin), and the reinvention of the wheel (Chaves *et al.*).

A critical reader may note that the book includes a list of formidable scholars, but has no contributions from the ‘new generation’ who have joined the field in recent years, with the notable exception of Nunn’s chapter on gender and missionary influence on colonial Africa. This clearly shows the explosion of the field. At the time of the Accra conference, this ‘new’ generation of scholars was not yet in the picture. Moreover, the introductory chapter, written by the editors, goes a long way in highlighting the new strands of literature produced by this new generation.

*Africa's Development in Historical Perspective* also reflects the current state of the field in another important respect: it offers a rather eclectic read. The