

documentary sources is deeply impressive. (There is, perhaps, another book on memory and the uprisings to be written that would use very similar evidential material to that empirically tested here.) It might be said that the book's structure, though very successful from the perspective of drawing out comparisons between the events of 1964 and 1985, is quite demanding, and the level of detail, impressive in its depth and precision, may at times overwhelm the general reader. The book also focuses principally on the role of leading individuals and organisers; whilst bottom-up perspectives do periodically emerge, this is, perhaps inevitably, an elite-focused work. Whilst its engagement with Africanist scholarship might have been somewhat developed (for example, comparisons with Miles Larmer's work on opposition politics in postcolonial Zambia, amongst others, might have been worthwhile), Berridge's application of wider comparative work on revolutions and political change to the case of Sudan make this a book of significant value for anyone working on African or Middle Eastern history and politics, and for those teaching and writing about revolutions more generally. It also sets a new standard for the writing of Sudan's postcolonial history.

CHRIS VAUGHAN

Liverpool John Moores University

TECHNOLOGIES OF THE HUNT

Transient Workspaces: Technologies of Everyday Innovation in Zimbabwe.

By Clapperton Chakanetsa Mavhunga.

Cambridge, MA: MIT Press, 2014. Pp. xi + 296. \$34, hardback (ISBN 9780262027243).

doi:10.1017/S0021853716000451

Key Words: Zimbabwe, civil society, conservation, environment, hunting, technology.

Transient Workspaces is an ambitious book centering on hunting as a complex technology and lens for understanding everyday African agency. Clapperton Mavhunga opens the study with a 2013 account of poachers killing ninety elephants at once. Reports of the incident highlight the dramatic loss of elephant numbers, but more importantly for Mavhunga, they reveal an underlying surprise at the sophistication of their methods. The core argument of the book dissuades the reader from any such shock. Africa here is a place of technological innovation, especially in the rural margins. Mavhunga is writing against long-standing narratives, especially salient in the history of technology, that situate Africa merely as a place of Western technological transfer. His study is also a searing commentary on scholarship that criminalizes African hunting. Indeed, local narratives portray hunters not as poachers but as heroes. In weaving the histories of the environment and technology together, Mavhunga argues that the legacy of African creativity in the forest offers the way forward in debates over game reserves and local community engagement.

In the first chapters, Mavhunga unpacks the meaning of transient workspaces. In Chapter One, hunting is mobile work and deeply entwined with understandings of the

forest as sacred. In Chapter Two, Mavhunga presents the forest as classroom and laboratory where hunters and apprentices employ a range of techniques and tools including the use of poisons, bows and arrows, and the tracking of vultures to locate prey killed by animal predators. Hunters pray for success, obey social taboos, and gain skill in tracking, setting snares, and shooting; these actions together constitute the technological hunt. Successful hunters are lauded upon their return. While this precolonial portrait of vaShona and maTshangana cosmology is rich, it is somewhat idyllic, and technological change seems to begin in the nineteenth century. Chapter Three traces the complicated arrival of guns and their transformation by hunters into usable weapons that, like all weapons of the hunt, require social and spiritual preparation.

The next section follows the interactions of African hunters, European poachers, and the colonial state. In Chapters Four and Five, the colonial state seeks the labor of African hunters to reduce wild game, thereby reducing the tsetse fly aggravation to white settlers. From the perspective of hunters, 'tsetse work' was really a way to continue working in the forest, regardless of any state goals. The region, at the intersection of Southern Rhodesia, South Africa, and Mozambique, was distant from any colonial administration, and tsetse hunters easily managed their work with minimal white supervision. The same forests, known as Crook's Corner, attracted European poachers who similarly sought to evade the state. As narrated in Chapter Six, poachers recruited local hunters as guides and trackers and tended to take only ivory, leaving the meat for local communities. Cecil Barnard, known as Bvekenya, epitomized the ways in which Europeans adapted local practices of the hunt. He established ties with master African hunters, took young men as apprentices, and married local women whose families all benefitted from the social prestige of Bvekenya the hunter. Together these sections masterfully argue for an understanding of technology that shifts focus away from Western technological imports such as guns to the actions and cosmologies of African hunters and their communities.

The closing chapters examine the increasing criminalization of African hunting and its ongoing practice as state critique. With the creation of the Gonarezhou Game Reserve, entire communities were forcibly removed from land. In Chapter Seven, we see nationalist leaders exiled near the park, and they quickly capitalized on local grievances. In turn, hunters worked for liberation providing meat to guerilla camps and fighting. In the final chapter, the new leaders of independent Zimbabwe did not return parklands to the former owners. Rather, they pursued poachers. At the same time, local hunters gained fame for poaching from the state to give meat to the people. When conservation programs began to distribute meat and limited benefits from international safari hunting, the heroes lost out. The stepped up arrests highlight the entangled politics of hunting and conservation, but also the failure to learn from these masters of the forest.

Mavhunga's overall narrative is inherently masculine. He stresses that mastery of the hunt was crucial for society, and for men to gain social prestige. Women in the book offer critical support for the social infrastructure of hunting, but the reader is left wondering what women-centered technologies of work and community building would look like? This is an important question as Mavhunga offers his study as a template for African histories that approach their narratives from African-centered epistemologies. Ultimately, Mavhunga's book is a story of everyday people and technology, colonialism upended,

the environment, and politics. Drawn together these multiple threads offer an insightful analysis about African resilience that speaks beyond this captivating tale of the hunt.

LAURA ANN TWAGIRA
Wesleyan University

MAPPING RURAL RESISTANCE

Colonial Survey and Native Landscapes in Rural South Africa, 1850–1913: The Politics of Divided Space in the Cape and Transvaal.

By Lindsay Frederick Braun.

Leiden, Netherlands: Brill, 2015. Pp. xv + 410. €75/\$97, paperback (ISBN 978-90-04-27233-0).

doi:10.1017/S0021853716000463

Key Words: South Africa, agriculture, land, labour, resistance, taxation, technology.

Lindsay Frederick Braun's outstanding book makes a significant contribution to South African history. He enters the later part of the nineteenth century through the unusual portals of surveying and cartography; drawing on many neglected and underutilized sources. Following a useful introduction to the techniques, theory, and politics of surveying, he takes up case studies of the Eastern Cape and the Venda kingdom. He also makes worthwhile observations on the Pedi kingdom (which he continues to call the Pedi polity, notwithstanding the 2010 official determination on South African kingdoms).

The least surprising aspect of the book is Braun's argument: that the imposition of European cadastral surveying could not accommodate African patterns of land distribution and usage; therefore, it operated to erase them from the maps they made. For this reason mapping provides little assistance to historians trying to make sense of precolonial landscapes and to present-day commissions attempting to deliver retributive justice to dispossessed populations. The novelty of the study is the light the archival record of mapping throws on the social and political development of African societies that have not previously been subjected to this degree of close scrutiny.

Earlier historians emphasized the role of surveying in technically evicting people from the land on which they lived. Braun shows that this effort often failed to achieve even a modicum of success on the ground for the colonizers due to resistance, passive or active, of the inhabitants and their political leaders. Patterns of accommodation and resistance differed markedly even within small localities. Chiefs resisted tight definitions of territory, hoping to stake out the widest possible terrain for allocation to clients and supporters. Some influential individuals supported surveying and titles to secure an economic footing free from control by traditional authorities. Missionaries and mission Christians were not averse to freehold title but sought safeguards against the breakup of their community through sale to outsiders. Questions of succession and inheritance also bedeviled land allocation, generally to the disadvantage of women. By keeping his eye on the topography, Braun gains insights into the dynamic workings of societies in conflict and transition that escaped most observers and chroniclers.