

Acknowledgements

This book has grown into its present shape over more than fifteen years. I am deeply indebted to all the people who, with their care, generosity, support, insight, criticism, thoughtfulness and wit, have helped me throughout.

First of all, I wish to thank the people of Fransfontein who made this research and book possible. They welcomed Michael, my husband and fellow anthropologist, our daughter, Liliana, and me into their homes and lives. In so many ways they helped us learn and understand. With incredible generosity they shared their time, food, stories, sorrows, joys and so much more with us.

The term “assistant” does not do proper justice to the multiple ways in which Francois Dawids, Fiona Ilonga, Sara Jod, Titus Kaumunika, Valery Meyer, Jorries Seibeb, Emma /Uiras, Lydia /Uiras, Manda /Uiras and Otto /Uirab guided and helped us through the research. The collection of our ethnographic census data was also supported by Goldine !Ases, Alexia Gertze, Elly Gertze, Dina /Goagoses, Gideon/Goagoseb, Ivonne /Goagoses, Friederika Kana //Gowases, Rheinhardt Haraeb, Perpetina Jod, Hubert Kahono, Ferdinand /Nanubeb, Maria Philips and Brigithe Pietersen. I express my deep thanks for the dedication with which they supported us.

When we arrived in Fransfontein for the first time in June 2003, we received generous support from several local institutions. As these are public institutions, I acknowledge them by name: the leadership of the primary school, Ben Xamiseb and Charlotte Hanabes; the Swartbooi traditional authority and senior councilor Esegiel /Uirab; the local town clerk Nikey Saal; the local nurse Lischen /Khunuxas; and Damara traditional authorities Festus Aseb and Erika /Khunuxas.

During later stays, Bisey /Uirab and Wilhencia /Uiras were so kind to let us stay in their house. Many thanks also to Tara DiTommaso for her support while we all lived in Fransfontein and for allowing me to use her photo of Fransfontein.

With their consent, all Fransfonteiners who assisted the research in any way are mentioned by name. I also use the real names for official and historic figures, like

politicians and traditional leaders. Yet, in order to protect the privacy of my interlocutors, I am using pseudonyms for all other people from Fransfontein.

In Windhoek, I want to thank several people and institutions who helped me at various stages of the project. Beatrice Sandelowsky has been a constant help and a great inspiration from the very start. Her work at the University Centre for Studies in Namibia (TUCSIN) has made a long-lasting impression on me. Similarly, the help of Christo Botha has been crucial for the success of the project. For their important support and insights, I also want to thank Werner Hillebrecht from the National Archives; the late Bennet Fuller; Philippe Talavera; Ndeyapo Nickanor; Ivy Maponga; the Legal Assistance Centre; the Khorixas Magistrate's Court; and the church archives of the Evangelical Lutheran Church of the Republic of Namibia in Fransfontein, Khorixas and Outjo.

The work for this book started while I was heading sub-project C10 of the interdisciplinary special research project "Arid Climate, Adaptation and Cultural Innovation in Africa (ACACIA)", based at the German universities of Cologne and Bonn. I thank the Deutsche Forschungsgemeinschaft (German research foundation, DFG) for its financial support of the project.

In 1999, Thomas Schweizer, admired teacher, mentor and my *Doktorvater* (doctoral supervisor), passed away at the age of 49. His early death was a great loss for all students and colleagues at the Institute of Social and Cultural Anthropology at the University of Cologne. After Thomas's comprehensive support and guidance during my PhD, my postdoctoral research started with more uncertainty and anxiety. I am thus deeply thankful to Michael Bollig, then head of ACACIA, for offering me the opportunity to become assistant professor at the Cologne institute and submit a proposal for a sub-project within the ACACIA program. Michael Bollig's outstanding knowledge of anthropology and the Southern African region has guided me throughout the research and writing process. I also thank my ACACIA colleagues for welcoming me into their midst and supporting my project. During my Cologne years and also later in Hamburg, Hartmut Lang and Cornelia Limprecht provided much welcomed intellectual input and inspiration for which I am very thankful. At the Cologne institute, numerous colleagues offered encouragement, criticism and their insights on various parts of this book. I especially want to thank Monika Böck, Michael Casimir, Ute Dieckmann, Martina Gockel-Frank, Clemens Greiner, Michaela Haug, Arno Pascht, Martin Rössler, Werner Schuck, Dorothea Schulz, Ute Stahl and Thomas Widlock. In Cologne, I was also fortunate enough to meet Robert Gordon and profit from his great wit and impressive knowledge of Namibia and Southern Africa.

In 2009, an earlier version of this manuscript was accepted as habilitation treatise by the Faculty of Arts and Humanities at the University of Cologne. Upon receiving

this distinction, my Cologne years came to an end. In 2011, I changed to the Universität Hamburg. My sincere gratitude goes to my colleagues there: Jan Budniok, Joachim Otto Habeck, Waltraud Kokot, Roland Mischung, Laila Prager and Christian Strümpell. I am also thankful for the helpful conversations with other Hamburg colleagues working on Namibia, especially Richard Kiaka, Theresa Linke and Michael Pröpper.

In 2015, Rijk van Dijk and I organized a conference on marriage in Southern Africa at the Hamburg Institute. A number of papers presented at the conference were published as a special double-issue in *Anthropology Southern Africa* in 2016/2017. The exchange with Rijk van Dijk has strongly influenced my thinking on marriage and class in Southern Africa. It is with great gratitude that I thank him. I have also profited greatly from the comments and insights by the conference participants: Jennifer Cole, Douglas Falen, Christian Groes-Green, Mark Hunter, Nelago Indongo, Deborah James, Adam Kuper, Michael Lambek, Isak Niehaus, Lillian Pazvakawam-bwa, Jaco Smit, Jacqueline S. Solway and Hylton White. Maren Rössler has been a constant source of exchange and support, not only at the conference but also beyond.

My thanks go to colleagues and friends Erdmute Alber, Christine Avenarius, Bettina Beer, Andrea Behrends, Cati Coe, Clara Meyer-Himmelheber and Tatjana The- len for the insightful comments on passages and ideas of this book. For the preparation of the various versions of this book, I thank Leonie Schwinn, Susanne Lea Radt and Caroline Jeannerat.

Family and friends have helped to keep me going throughout the years of research and writing. I am sincerely thankful to Elke and Ulrich Schnegg, my parents-in-law, for their great support with childcare and their continuous interest in the project and in Namibia. Clivia Schnegg, my sister-in-law, joined us in 2003 during our very first steps in Namibia. Since then she has supported us in numerous ways. My dear friends Ulrike Winkelmann and Freia Königer have been a constant source of enthusiasm and help over the years. I also sincerely acknowledge my brother, Ingmar Pauli, and my sister, Helena Pauli, for their sibling support and care. My mother, Margret Pauli, has always been a great inspiration to me. Her intellectual curiosity, sensibility and warmth have in so many ways helped me write this book. I am deeply thankful for her continuous support.

There are no words that could express how much I thank Michael Schnegg for all the years of sharing and caring. Without him, there would be no book. He has shaped my thinking, research, writing and living in innumerable ways. I am deeply thankful to him for all of this. Our daughter, Liliana, was one year old when we went on our Namibian journey. With her gentle and friendly character and her wonderfully bright mind she opened many Namibian hearts and homes for me. I am genuinely thankful for her wholehearted enthusiasm about growing up with two anthropologists busy doing fieldwork.

Finally, I dedicate this book to my father, Gerhard Pauli, who passed away on December 5, 2017. I am profoundly thankful for all his support and for reading everything I gave him with so much care and enthusiasm. He has been my earliest and probably my longest-lasting mentor, reader and friend.

CREDITS

A portion of the Introduction appeared in Julia Pauli, “African Marriages in Transformation: Anthropological Insights”, in *Introduction to Gender Studies in Eastern and Southern Africa: A Reader*, edited by James Etim (Rotterdam: Sense, 2016), 95-114.

Portions of chapters “History through Biography” and “Postapartheid Livelihoods” draw on material published in Julia Pauli, “The Female Side of Male Patronage: Gendered Perspectives on Elite Formation Processes in Northwest Namibia”. *Journal of Namibian Studies* 8 (2010): 28-47.

Portions of the chapters “Postapartheid Livelihoods” and “Forming Families” first appeared in Julia Pauli, “Demographic and Anthropological Perspectives on Marriage and Reproduction in Namibia”, in *Towards Interdisciplinarity: Experiences of the Long-Term ACACIA Project*, edited by Wilhelm J.G. Möhlig, Olaf Bubenzer and Gunter Menz (Cologne: Heinrich-Barth-Institute, 2010), 205-234.

Portions of the chapter “Postapartheid Livelihoods” draw on Julia Pauli, “‘Sharing Made Us Sisters’: Sisterhood, Migration and Household Dynamics in Mexico and Namibia”, in *The Anthropology of Sibling Relations*, edited by Erdmute Alber, Cati Coe and Tatjana Thelen (New York: Palgrave Macmillan, 2013), 29-50, reproduced with permission of Palgrave Macmillan; and Julia Pauli, “Pathways into the Middle: Rites of Passage and Emerging Middle Classes in Namibia”, in *Middle Classes in Africa: Changing Lives and Conceptual Challenges*, edited by Lena Kroeker, David O’Kane and Tabea Scharrer (New York: Palgrave, 2018), 249-272, reproduced with permission of Palgrave Macmillan.

A portion of the chapter “Contemporary Transfontein Marriages” draws on material published in Julia Pauli and Francois Dawids, “The Struggle for Marriage: Elite and Non-elite Weddings in Rural Namibian Community”, *Anthropology Southern Africa* 40, 1 (2017): 15-28.

Portions of the chapter “From Decline to Distinction” first appeared in Julia Pauli, “Celebrating Distinctions: Common and Conspicuous Weddings in Rural Namibia”, *Ethnology* 50, 2 (2011): 153-167.

Portions of the chapter “Forming Families” draw on Julia Pauli, “The Key to Fertility: Generation, Reproduction and Elite Formation in a Namibian Community”, in *Fertility, Conjuncture, Difference: Anthropological Approaches to the Heterogeneity*

of *Modern Fertility Declines*, edited by Philip Kreager and Astrid Bochow (Oxford: Berghahn, 2017), 43-71.

Portions of the chapter “Intimacy Outside Marriage” were first published in Julia Pauli, “Creating Illegitimacy: Negotiating Relations and Reproduction within Christian Contexts in Northwest Namibia”, *Journal of Religion in Africa* 4 (2012): 408-432.

