

string to stop an already-fired rocket” (3). The couple’s sense of invulnerability is shattered by an almost mythic beast, one that might have come from Botswana’s own mythology, and all the might of their wealth cannot help them in the face of this symbol of what Botswana society holds to be important. Cattle are everywhere, and Rassie’s parents are sacrificial victims to Botswana’s version of the Minotaur, a ritual that demands many sacrifices, in fact: many people are killed in such accidents every year.

The ox belongs to Raseriri, who is much less well-off, and whose life is described as follows:

Not far from the mangled mass of metal and once living creatures a much less privileged family existed in relative tranquility.

Raseriri was a subsistence farmer and proud of it. He loved his small farm, his few goats, sheep and cattle. ...His family consisted of four boys, two girls and a hardworking, weather-beaten wife. The cattle-post-cum-farm was 40 kilometres away from the copper/nickel mining town of Selebi-Phikwe. By local standards, as a farmer, he was not worth a mention. (4)

Rassie’s uncle is one of those men who can boast of hundreds of head of cattle, and the clash between the hardships faced by the Raseriri family and the greed of Rassie’s uncle nearly has tragic consequences when Mosweu begins to stalk Rassie. In spite of the unhappy circumstances of the plot (rural poverty is depicted quite starkly), this novel has a positive outlook on contemporary Botswana society, as can be seen in the very first paragraph from the comfort and appeal of driving in a BMW. At the end of the novel, Rassie’s uncle, terrified by what he and his desire for wealth cause to almost happen, uses his wealth “properly” to help the children of Raseriri’s family. Rassie herself goes to school, thus demonstrating the belief—stated more clearly in *Love on the Rocks*—that education as well as respect for more traditional values and ways of life are keys to a successful modern life.