disquiet. In many ways, the analyses offered by Crais are vague, yet at the same time they can be too glib and too smooth. In addition, Crais’s style and use of language at times irritates. This is particularly true of his use of words—perhaps oligopsonistic (p. 111) is in common use in the United States, it certainly is not in South Africa. Crais’s use of the term “Peon” is also confusing and it is not always clear what distinguished Peonage.

Although the focus of The making of the colonial order is on the eastern Cape, its concerns are those of the whole of South Africa and as such its interest to the local or regional historian could be limited.

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That alcohol has played an important political, social and cultural as well as economic role in our history is clear, though whether in the 1990’s, as the editors of this volume suggest, ‘alcohol remains at the center of the complex struggles that will define the future societies of southern Africa’ (p. 35) may be questioned. As seminal contributions to the recovery of the role of liquor in shaping the lives of black South Africans over time, three works now stand out: Charles van Onselen’s essay ‘Randlords and Rotgut’ (1982), Paul la Housse’s booklet Brewers, Beerhalls and Boycotts (1988), and the new book under review. Van Onselen provided a classic case-study of the relationship between liquor production and the proletarianisation of black workers in the Transvaal. La Housse attempted a sketch of the history of liquor from pre-colonial times to the present. Crush and Ambler now give us an important collection of papers on aspects of the history of liquor in the region. It will be unfortunate if the South African price, high for a paperback, prevents this volume obtaining the attention it deserves.

The book opens with an outstanding chapter, which cites an exceptionally wide range of sources, by the editors which tries to situate the role of alcohol in southern African labour history. Pamela Scully then, in the only chapter focused on wine, considers the role of the tot system in the Stellenbosch district of the southwestern Cape in the late nineteenth century. Julie Baker writes about illegal liquor of various kinds on the Rand in the early 20th century, but all the other chapters are mainly concerned with beer: the origins of beerhalls in Durban (La Housse) and their removal in Johannesburg (Rogerston); protests over beer in the gold mines (Moodie) and by women in Natal (Bradford); the implications of beer production and consumption in the Transkei (Redding, McAllister); and beer-drinking and social control on the Natal coal mines (Edgecombe) and on the East Rand (Bonner). The chapters not on South Africa explore similar themes in the history of Salisbury (Parry), the Copperbelt (Ambler) the Havelock asbestos mine in Swaziland (Crush) and Botswana (Haggblade).

In their important introductory chapter, the editors correctly deplore the lack of systematic treatment of the role of alcohol in southern African history, but their volume only goes a certain way in providing such treatment. Selective by locality, time and topic, the individual papers brought together in this volume focus mainly on questions of access by blacks to alcohol: why whites sought to control that access, and the consequences of access, including black resistance to such controls. The use and abuse by blacks of alcohol is much more skimpily treated. The editors speak of ‘the vibrant subcultures nurtured in beerhalls and shebeens’ (p. 4), but the volume does not tell us much about, say, the relationship between alcohol and other aspects of marabi culture, such as music and performance. Nor is there much about alcohol and disease, or – though Bonner’s excellent chapter is a partial exception here – alcohol and crime. State policy towards the supply of liquor is a major focus. Relatively little is said about, say, the effect of liquor on family life.

Even the link between liquor and labour, though richly illuminated by the editors’ joint chapter and many of the case-studies, remains somewhat opaque. As Van Onselen showed so clearly in ‘Randlords and Rotgut’, capitalist producers who were concerned to maximise their profits through increased sales of alcoholic beverages knew that excessive consumption of alcohol by workers posed a threat to social order and productivity. How this contradiction played itself out over time is a fascinating theme, but it is one of many not explored in any comprehensive way. One concludes the volume grateful for the editors’ contribution and the detailed case-studies, all useful in themselves, but also hoping that the appearance of the book may stimulate someone to be bold enough to follow where the editors have shown the way, and to tackle the role of liquor in southern African history more systematically than is done in this volume.

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A flood of books in which interviews with women about certain facets of their lives are published, have appeared on the South African market the past few years, e.g. Vukani makhosikazi South African women speak edited by Ingrid Obery (CIIR 1985); Women of Phokeng by Belinda Bozzoli (Raven Press 1991); Vir ‘n stukkie brood dokumentasie deur Sandra Kriel (Minotaurus 1983) to name a few. We have done with pleading joins these ranks – and historians of the future may consider some of these
as primary sources if the material as such is used without necessarily taking the editors points of view into consideration.

The fact that conversations were not taped in We have done with pleading is a lacuna as also indicated by Julia Wells in the ‘Dedication’ p.viii. Photographic material is relevant, although that of women protesting outside the Bloemfontein Town Hall is used three times!

The author presupposes certain knowledge e.g. ‘Woman's Day’ 9 August, as referred to in the ‘Dedication’. Some background is necessary, where did this originate and is it still celebrated? On p. 40 a photo of the women demonstrating at the Union Buildings on 9 August 1956 is published – is this perhaps where ‘Women’s day’ originated?

Julia Wells writes in the “Dedication” that this book is meant as a “tribute to Lilian and countless others” and readers should keep in mind that no pretence is made of objectivity. On p. 1 the statement is made that “Because they had to carry passes, African and coloured women could be stopped, molested or assaulted anywhere at any time of day or night by policemen”. The compiler does not explain why carrying a pass gave the police the license to “molest or assault” the women. On p. 21 it is stated that the women planned not to carry passes again until the police were ordered to behave more decently towards them, and on the same page reference is made to the 600 angry women who “paraded singing, shouting and dancing” into town and “They beat up the police who tried to stop them”. To a casual reader it would seem that the police had a raw deal!

Unsubstantiated remarks are made, e.g. on p. 5 where “a striker’ is quoted without any indication of the source; and on p. 16 where Sol Plaatjie is quoted without reference. On p. 18 “Katie Louw” is referred to without explanation who she is – only five pages later, on p. 23 the reader is told that she is the daughter of the Anglican minister. On p. 35 reference is made to "one historian", it would be academically more acceptable to know who this historian is.

Some sweeping statements are not sufficiently explained. On p. 6 in the box on "passes" is said that "...passes were used to force people to work for whites". On p. 13 the disclaimer follows that "The Bloemfontein Town Council never stated directly that it wished to force women into domestic service. Instead it said that passes were used to force people to work for whites”. On p. 14 it is only in the Free State that black passes for women were needed to detect and control force women into domestic service. Instead it said that passes were used to force people to work for whites”. On p. 26 should be corrected. It is very frustrating that the text is repeatedly interrupted in mid-sentence by illustrations or asides without any indication that the main text will continue a few pages later.

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In 1948 het ‘n huwelik tussen twee mense plaasgevind wat die wêreld lank daarna nog aan die praat gehad het. Dit was naamlik die huwelik van Seretse Khama, aangewese opvolger van die Bamangwato-stam in Botswana, met Ruth Williams, ’n sekretariesse wat werkzaam was by die Lloyd’s versekeringsmaatskappy in Londen. Gemengde huwelike was omtrent ongehou in daardie dae, en die verleenheid wat dit vir die Britse, Suid-Afrikaanse en Rhodesiese regerings veroorsaak het, word weerspieël deur die feit dat Seretse ‘n pensioen van 2 200 Britse pond per jaar asook ’n diplomaatiese pos in die Bahamas aangebied is in ruil vir sy vrywillige afstanddoening as opvolger van die Bamangwato. Seretse het geweier, afgesien van die feit dat ‘n Britse kommissie van ondersoek reeds aanbeveel het dat die afwesigheid van Seretse in Botswana gewens was weens die moontlike dispute wat onder die Bamangwato kon ontstaan weens hierdie gemengde huwelik. Die gevolg was dat hy tot in 1956 uit Botswana verban is, waarna hy as private individu kon terugkeer. Hierna het Seretse hom binne die konstitusionele raamwerk begin opwerk en is hy later verkies as die leier van die Demokratie Party. Op 3 Maart 1965 is hy aangestel as premier na sy party wat 28 van die 31 moontlike setels in die verkiesing verower het. Met die onafhanklikwording van Botswana in 1966, is Seretse Khama aangestel as die eerste president. Wat hy verloof het as erflike leier, het hy dus wettiglik teruggegew op politieke gebied.

Wylie se boek, wat gebaseer is op ‘n doktorale proefskrif, fokus hoofsaaklik op die gebeure binnen en om die patriarchale Bamangwato stam in die 25 jaar voor onafhanklikheid onder Tshedeki Khama, ‘n oom van Seretse wat as regent aangewys is na die dood van Sekgoma II in 1921. Die jong Seretse was toe nog nie eers vyf jaar oud nie, en Tshedeki sou moes regeer tot tyd en wyl Seretse gereed was om die leisels oor te neem. In hierdie tyd het Seretse in Suid-Afrika skoolgegaan, ‘n tyd lank aan Fort Hare gestudeer waarna hy Engeland toe is vir verdere studie. Sy lang afwesigheid en huwelik met Ruth het interne woelinge binne die geledere van die traditionele Bamangwato ontken het wat uiteindelik uitgeloop het op ernstige meningsverskille tussen hom en Tshedeki.

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