example, socially and politically-oriented work, and presenting them as economic history, could be a disregard of the distinctive approach, nature, methodology and substance of this branch-discipline.

That man and society occupy centre-stage in nearly all the essays deserves credit. It is in sharp contrast with some economic historians at a number of South African universities, who, to a large extent, continue to be tied up with economic theory, exchange rates, business cycles, history, monetary policy, balance of payments and currencies. Approaches of this nature tend to serve the other extreme: history becomes a mere tool of this nature tend to serve the other extreme: history becomes a mere tool in the hands of economists who easily evict man and society to the periphery of their field of study.

The following essays have been included in this volume: Margaret Kinsman deals with the transformation of the Griqua Town captaincy (1804-1822); Jan Malan elaborates on the economic conditions in the Cape Colony during the 1680s; Stephen Gelb traces the origins of the South African Reserve Bank (1914-1920); Bill Freund analyses the social character of secondary industry (1915-1945). These are followed by the contributions of Leslie Witz on the children of the Garment Workers’ Union (1939-1948), the late Michael Crowder on the reaction to capitalist penetration in Botswana (1929-1959), and Chris Robson on the feeding of Johannesburg’s Black workers (1945-1965). Finally Deborah Posel presents her essay on secondary industry, commerce and the state during the 1950s and early 1960s. With the exception of one or two the essays bear evidence of painfully thorough and time-consuming primary research. The fact that not one of the essays is excessively long, making for reasonably light reading, is a further positive feature.

In the limited space of a review one could hardly elaborate on all the essays in depth. Attention will therefore only be focussed on two which deal with neglected regions of research, namely Botswana and the Northern Cape.

In his essay ‘Resistance and accommodation to the penetration of the capitalist economy in South Africa: “Heheledi Khama and mining in Botswana, 1929-1959”, Michael Crowder depicts the role played by Khama, firstly in the resistance to capitalist expansion and later in the foundation of Botswana’s mining industry. Accepting mining only if it could also benefit the Tswana people, Khama contributed to the eventual economic revival of Botswana after independence. Apart from a sometimes uncritical acceptance and vindication of Khama’s actions and viewpoints, Crowder apparently did not consult Kathleen Mulligan’s 1974 thesis on the political activities of the London Missionary Society in Bechuanaland which devotes more than 136 pages to the mining question. He nevertheless demonstrates the peculiar relation between politics and economics during this period in Botswana.

Margaret Kinsman’s essay entitled ‘Popularists and patriots: the transformation of the captaincy at Griqua Town, 1804-1822’, sheds new light on the rise of Andries Waterboer. According to the editor, Kinsman shows ‘how the increasing adaption of cultivation in addition to pastoralism contributed to the transformation of Griqua society’. Those unfamiliar with Griqua history would find this essay particularly fascinating — especially the classic way in which a shift in the economic basis and inevitably also in production relations changed the structure of Griqua society. However, closer examination reveals numerous problems. Firstly, the author conceives that one can at best speculate about the poorer people’s involvement in trade; yet in the very paragraphs that attribute profits from this trade became a powerful instrument in the hands of the poor to free themselves from the dominant pastoral society. The author also fails to prove beyond doubt that Waterboer was a ‘rank and file’ member of the poorer cultivators’ class. The assumption that it was the poorer people who had turned to cultivation and emerged as small-scale farmers who opposed the old kapteyns, is debatable. The author also fails to prove beyond doubt that Waterboer was a ‘rank and file’ member of the poorer cultivators’ class. The assumption that it was the poorer people who had turned to cultivation and emerged as small-scale farmers who opposed the old kapteyns, is debatable.

Particularly disturbing are some inaccuracies in Kinsman’s source references. A case in point is the alleged reference by Robert Moffatt to the ‘families of over 700 former clients of Griqua aristocrats’ (page 6), who supposedly received the ranks of the cultivators — but this could not be verified in the British Parliamentary Paper which is given as the source of information on page 40. The fact that the historian is obliged to such an extent to speculation (compare Kinsman’s frequent use of ‘seem to have’, ‘probably’, ‘can assert’, ‘can argue’ and ‘suggests’), is perhaps a reason why pre-colonial history — the so-called forgotten factor — remains a neglected field of research. In spite of the claim that adaption to cultivation contributed to the transformation of Griqua society, the author has to admit that it was only ‘an incomplete revolution’, because twenty years later the Griquas once again reverted to pastoralism and eventually also to the patriarchal system.

These few points of criticism are not aimed at discouraging the future publication of collections of this kind. On the contrary, all new published material and interpretations should be supported since their publication is an important way of exposing each and every small piece of the big and sometimes mysterious jigsaw puzzle of the South African past.

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‘In Buitengewone boek soos hierdie word nie gowoonlik deur ‘n historikus geskryf nie. Naidoo het agt onderwerpe uit die Suid-Afrikaanse geskiedenis gekies (onder meer Van Jan van Riebeeck se beleid teenoor die Khoikhoi, die dood van die Xhosa-opperhoof Hintsa, Piet Retief se verdrag met Dingane en eengeneemde se dood, en die gebeure van Makapan se groot slag in die Waterberg in 1854 toe meer as 2 000 swartes omkom). Daarom sluit ons aan dat die verwerkings daarvan ontleed as synode van rigtigewandel in Suid-Afrikaanse se verwinging van hul verlede.

Akademiese historici voel belyf dikwels verplig om binne die hoofstroom van historiese onderzoek te bly en hulle gewoonlik by temas soos ‘n samenhoudende strekking te bepaal. Hoewel Naidoo die M.A.-graad aan Unisa verwerv het, beklee hy nie ‘n akademiese posisie nie en voel homself minder gebind deur die prioriteit en oorwegings wat dikwels visuele akademiese historici van behoud is. Dit het sy woorde siede as nadele: mansies fokus Naidoo op ‘n onderhouende en dikwels ware wyse op wetenswaardigheid van die Suid-Afrikaanse geskiedenis wat sereker verdien om verdiepend in die om van die oue van die algemene publiek te kom — en waaraan verantwoord akademiese historici hul waarde is nie waag nie. Anderseits word misliniegistinge in geskiedkunsverwoene en oortuig Naidoo die leser nie van die belangrikheid van die mites wat hy identifiseer nie. Trouens, dit is ‘n ope vraag van sommige hooglynders as mites kwalifiseer.

Mites behels immers veel meer as om bloot vas te stel of ‘n seke verklaring waar van waar is. Dit bevat gewoonlik elemente van waarheid sowel as verdiging, en dit is die juiste die elemente van demonstrasiewaarheid waarvan reeds skryf is om ‘n vertolkings toegelaat te weerskepping. Historiese mites ontstaan nie omdat mense wilens en wetens valskeer verkondig en nie gry nie maar omdat bepaalde verwerkings onder bepaalde omstandighede vir mense oortuigend voorkom. Historiese mites word tewens slegs as waar lees nie, maar lees ook die relevansie en bepaalde aanpassings na gelaat politieke en sosiale omstandighede verander. Daarom Naidoo hom nie veel sterk aan die fokus en betekenis van mites in ‘n samelewing nie, is ‘n ernstige tekortkoming in die wetenskap.

Ander aspekte doen ook diens aan die publikasie: in hoofstuk 3 byvoorbeeld stem die voorsoeunennet nie in die deks noree oor die wat agter in die boek aangeneem nie. Die aanbieding sou oar die algemeen ook beter word nie by groter redaksionele sorg geneem het.

Vir die gewone leser sal Naidoo se uiteenstellerks skynlik heelwat gewig dra. Tog is dit uit ‘n akademiese oogpunt minder geslaagd.

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Peter Raper’s first edition of Dictionary of Southern African place names (1987) generally received favourable comments. Some reviewers (exclude 40). Those who would have expected the second edition to be an improvement on the first, will by no means be disappointed: with an extra 240 pages and the addition of some 2 000 new entries — virtually doubling the dictionary section — this revised and enlarged book constitutes the most comprehensive collection of Southern African place names ever published. And with only a R10 increase in price, it is indeed value for money.

On its dust jacket this second edition of the Dictionary is claimed to be an ‘indispensable guide’ for ‘the motorist, adventurer and armchair traveller alike’ who wishes to discover the origins of ‘the names of the most important cities, towns, townships, villages, regions, mountains, rivers, lakes, forests, and other features’ (p. 3) of South Africa.

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