

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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Jonathan Crush and Charles Ambler (eds.): *Liquor and Labour in Southern Africa* (University of Natal Press, Pietermaritzburg, 1992. 432 pp. R99,00). ISBN 0869808745

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 Hausse'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 Hausse 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 south-western 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 Hausse) and their removal in Johannesburg (Rogerson); 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 (Edgcombe) 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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Julia Wells (Additional research and compilation by Sue Krige): *We have done with pleading The women's 1913 anti-pass campaign* History workshop Topic series 3, (JHB Ravan Press, 1991). Dedication etc viii, 43 pp. illustrations, historical sources, further reading and acknowledgements. ISBN 0869754157.

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