

BOEKBESPREKINGS/BOOK REVIEWS

F.A. VAN JAARVELD, *Westerse Historiografie en Geskiedenisfilosofie*, HAUM, Pretoria, 1980, 165 pp.

Van Jaarsveld se belangstellingsveld as historikus strek oor 'n besondere breë terrein soos o.m. blyk uit die temas van sy dertigtal boeke en die konstante stroom artikels wat sedert 1958 uit sy pen verskyn het. Tog het dit algaande duidelik begin word dat die historiese metodeleer en die teoretiese en historiografiese aspekte van die geskiedenis al hoe sterker na die brandpunt van sy belangstelling begin dring het. In 'n veel groter mate as ander Suid-Afrikaanse historici het hy hom op die geskiedsteorie en historiografie begin toespits en die fundamente van hierdie meer teoretiese sy van die vak, as 'n volwaardige Honneurskursus aan ons Afrikaanse universiteite help vestig.

Naas verskeie artikels oor die Suid-Afrikaanse historiografie — wat feitlik die enigste bronne van noemenswaardige omvang en betekenis hieroor is — het Van Jaarsveld nou ook die terrein van die Europese historiografie betree in die werk, *Westerse Historiografie en Geskiedenisfilosofie*.

Wat hierdie werk van besondere betekenis maak, is dat dit 'n terrein bestryk, nl. dié van die moderne 20^e eeuse Westerse historiografie, waarvoor daar nog bloedweinig geskrywe is. Die bekendste algemene inleidings tot die historiografie, soos die werke van Eduard Fueter, H.E. Barnes, G.P. Gooch en J.W. Thompson is hoofsaaklik toegespits op die historiografie van die 19^e eeu en vroeër, terwyl die werke onder redaksie van B.C. Shafer (e.a.), *Historical Study in the West* (1968), en P. Gay en G.J. Cavanaugh, *Historians at Work* (1975), nie werklik as algemene inleidings bevredig nie. Eersgenoemde werk was 'n poging om die organisasie van historiese studies in Frankryk, Duitsland, Groot Brittanje en die Verenigde State te beskrywe. Dié werk is egter te veel gemeoid met hulpbronne wat deur die staat en ander instansies vir historici ter beskikking gestel word, werkomstandighede, salarisse, professionele opleiding van historici en dergelike dinge, om van veel nut te wees. Slegs band 4 van laasgenoemde werk handel oor die 20^e eeu en is bloot 'n keur uit die belangrikste werke, wat ingelui word met kort biografiese aantekeninge oor die skrywers.

Die enigste noemenswaardige werk oor die 20^e eeuse Westerse historiografie, is Georg Iggers se *New Directions in European Historiography* (1975), waarin vir die eerste maal 'n poging aangewend word om wetenskaplik rekenskap te gee van 'n aantal van die belangrikste nuwe strominge in die Westerse geskiedenisbenadering. Hoewel hierdie 'n besondere verdienstelike werk is, veral vanweë die sensitiewe aanvoeling vir die verskille in perspektief tussen die beskreve skole van geskiedskrywing en die verskillende wetenskaplike strategieë wat hieruit voortvloei, moet Van Jaarsveld se werk in sekere opsigte as 'n wins op dié van Iggers beskou word. Iggers se essays wat in vier hoofstukke uiteenval, wou nie soseer 'n omvattende waardering gee van die hedendaagse histories-wetenskaplike arbeid nie, as wat dit probeer het om die voorbeelde van 'n geskiedbeskouing wat geskiedenis as 'n sosiale wetenskap klassifiseer, te ontleed en teen mekaar op te weeg. In hierdie opsig is Van Jaarsveld se werk veel breër in sy tematiek en span hy sy doek heelwat wyer.

Dat Van Jaarsveld die terrein met 'n groot selfversekerdheid en 'n wye belesenheid betree, is gewis — waarskynlik vanweë die meer as twintig jaar se omgang met die historiografie en geskiedenisfilosofie, maar stellig ook as gevolg van verskeie besoeke aan Amerikaanse, Duitse en Franse universiteite waar hy eerste-handse kennis oor die jongste ontwikkelinge met betrekking tot die historiografie kon opdoen. Wat veral opval is die groot aantal Duitse werke wat in die bibliografie en voetnote voorkom, en hy sodoende ter sake inligting aan die Suid-Afrikaanse student, wat gewoonlik nie so goed in Duits onderleg is nie, toeganklik maak.

Hoewel die laaste tema by die eerste aanblik lyk asof dit nie tuis behoort by die ander nie, omdat dit die ou filosofiese vraagstuk van die sin van die geskiedenis betrek, blyk dit meer 'n sintese tussen geskiedskrywing en filosofie te wees. Van Jaarsveld gaan nie eklekties te werk om 'n bepaalde logika uit die verskillende teorieë te haal, of om dit filosofies "reg" of "verkeerd" te bewys nie; daarvoor ontbreek die "digtheid" van die filosofiese argument te opsigtelik. Veeleer is dit 'n historiografiese oorsig van die filosofiese denke rondom die sin van die geskiedenis en die probleme verbonde aan die pogings wat in die verlede aangewend is om 'n universele geskiedenis te probeer skrywe. So bekou, kan dit seker geregverdig word binne die kader en algemene opset van die boek.

Tog is hierdie werk nie sonder gebreke nie. Dit is beslis 'n groot leemte dat die Anglo-Saksiese bydrae tot die moderne geskiedskrywing geïgnoreer is. Persone soos sir Lewis Namier en J.E. Neale wat die metode van prosopografie in die geskiedenis ingevoer het, en sosiale historici soos Eric Hobsbawm en E.P. Thompson is net sulke bekende name in die annale van die moderne geskiedskrywing as Lucien Febvre, Marc Bloch of Fernand Braudel. Dieselfde beswaar geld ten opsigte van die Amerikaanse geskiedskrywing. Waar die nuwe oriëntering met betrekking tot die historiografie in Duitsland en Frankryk na die Tweede Wêreldoorlog breedvoerig bespreek word, steek die skrywer wat die VSA aan betref, by die vooroorlogse "New History"-skool vas.

Minder ernstig, maar tog belangrik, is die beswaar dat sekere moderne werke soos Leonard Krieger se belangwekkende, *Ranke, The Meaning of History* (1977), en J.A. Moses se verhelderende *Politics of Illusion*

(1975) oor die Fischer-kontrowersie in die Duitse historiografie, skynbaar nie geraadpleeg is nie. Indien hy bv. Krieger wou raadpleeg, sou die skrywer 'n veel bevredigender uiteensetting kon gee van die sentrale rol wat Ranke se "Ideenlehre" met betrekking tot sy hele geskiedbenadering en die aanwending van die historiese metode, gespeel het.

Hoewel die skrywer in sy inleiding te kenne gegee het dat hy nie soseer die idees en geestesstrominge waarteen nuwe metodologiese benaderings en 'n veranderende tematiek hom afspeel, gaan aansyn nie, is daar by die lees van hierdie werk, 'n steeds terugkerende vraag na die omstandighede wat hierdie veranderinge teweeg gebring het. Die student van die historiografie wil immers weet hoe die historiese literatuur en beskouings van elke periode in verband staan met die algemene geesteslewe van daardie tydperk. Dat Van Jaarsveld in hierdie opsig nie bevredig nie, blyk o.m. uit sy bespreking van Henri-Iréné Marrou se *De la Connaissance Historique* wat hy aanbied as "'n teoretiese basis vir die begrip van die Franse Annaleskool" (p. 89). Wat veral vreemd aandoen, is dat Van Jaarsveld in 'n andersins voortrefflike en goed geannoteerde hoofstuk wat historiografies benader is, oorslaan na 'n "voetnootlose" alinea van 5 bladsye waarin hy 'n opsomming van Marrou se gedagtes oor die aard en nut van die geskiedenis gee, sonder dat hy dit enigins op die Annaleskool se benadering tot die geskiedenis van toepassing probeer maak. Daar is nêrens gepoog om te bewys dat Marrou se opvattinge verteenwoordigend is van die teoretiese denke van die Annale-historici, óf dat hulle enigins in hul geskiedbeskouing daardeur beïnvloed is nie.

Daar is ook 'n aantal taalkundige hinderlikhede soos "subjektieflik" (p.1), "opkomendwêreldbeheersende mag" (p. 120) en sulke onverteerbare sinne soos: "Die hedebetrokkenheid en politieke dimensie van die individualiteitsleeraksioma het die historiesgewordende vir die politieknaastrewenswaardige laat word" (p. 35).

Genoemde dinge ten spyte, is die *Westerse Historiografie* 'n baie tydige en belangrike toevoeging tot ons vakliteratuur. Indien die werk uitgebrei sou word om meer verteenwoordigend te wees van die Westerse geskiedskrywing, behoort 'n Engelse uitgawe ook 'n mark oorsee te vind, want die leemte wat hier te lande gevoel word, bestaan ook in die buite-wêreld.

N. L. COMBRINK
Universiteit van die Oranje-Vrystaat

M. BENCE-JONES and H. MONTGOMERY-MASSINGBERD, *The British Aristocracy*, London, Constable, 1979, 259 pp., bibliography, index.

It is difficult to know what to make of this book. It does possess some merits; the chapters on the composition of the peerage have a certain value in classifying the peers according to their creation, and the final chapter on the Aristocracy and the Modern World is of some interest. On the whole, however, those merits which the book does possess are flawed by generalisations and absurdities.

Much of the book consists of seemingly endless lists of names and irrelevant information of which the following is an example: "The Lytteltons did not just produce Eton cricketers but also an Eton Headmaster, Dr Edward Lyttleton, yet another son of the prolific Lord Lyttleton's sons. Dr Lyttleton's half-sister was the wife of subsequent Headmaster, Dr. Cyrel Alington — whose daughter is also in the family's political tradition in being the wife of a Prime Minister, Lord Home of the Hirsell — and his nephew was a housemaster. The latter, George Lyttleton, the erudite and entertaining correspondent of Sir Rupert Hart-Davis, was the father of Humphrey Lyttleton, the jazz trumpeter," (p. 94) Page after page of such information leaves the reader's senses reeling.

Then there are chapters on The Aristocratic Character and The Aristocracy and Religion which must have been written by the authors with tongue in cheek. How else can one account for the most absurd and blatant generalisations such as "Aristocrats ... can, when necessary, 'rough it'" (p. 182) or, "Behind the aristocrat's vague, bumbling or cosy exterior lies a filament of steel". (p. 184) It should, however, come as a relief to those readers who might have doubted the sobriety of their social betters to know that "Unless he is an alcoholic — in which case other aristocrats will treat his failing with kindly forbearance — it does not do for him to get drunk too often". (p. 205) And Protestant readers will surely be pleased to know that "The aristocrat who goes to church solely as a patriotic duty tends not to kneel". (p. 209)

One wonders what purpose the authors had in writing this work. If they set out to make the British aristocracy appear an archaic and irrelevant class, they have certainly succeeded.

J. LAMBERT
University of South Africa

PETER H. RODSETH, *Mission station to Mayor's parlour, An autobiography*, author's edition, Pietermaritzburg, 1980, 88 pp.

Mnr. Peter Haerem Rodseth is een van die baie kinders van die Noorse sendeling, Peder Aage Rödseth, in

Natal. Sy grootvader het in 1882 as lid van 'n groep Noorse immigrante in Marburg aangekom en goudsmid in Durban geword en sy seun na Stavanger in Noorweë gestuur om daar in die bekende sendelingskool van die Lutherse kerk opgelei te word. Die seun het as sendeling in Zoeloeland gedien. Hy was een van die Skandinawiese sendelinge wat pionierswerk verrig het en wie se nageslag blywend in Suid-Afrika gevestig is en veel tot die land se ontwikkeling bygedra het. Hul betekenis word eerder onder- as oorskat.

Peter Haerem behoort tot dié nageslag. Hy het 'n outobiografie gepubliseer en sy jeug op sendingstasies in Natal en in Stavanger lewendig beskryf. Die toestande in Zoeloeland was nog eenvoudig en die sendelinge moes hul skraal salaris aanvul met landbou, handwerk of handel. Peter moes reeds vroeg op eie voete staan en 'n betrekking aanvaar. Hy was bankklerk in Eshowe, inkoper by *Union Whaling Company* in Durban en baie jare winkelier in Zoeloeland. So het hy die Zoeloevolk grondig leer ken. In 1948 het hy 'n winkel in Pietermaritzburg gekoop en hom daar gevestig. Hy was onder meer lid van die Stadsraad en enkele jare burgermeester.

Sy lewensverhaal is dié van 'n selfgevoemde immigrant wat Suid-Afrika goed gedien en algemene respek en waardering verwerf het. Hy vertel onderhoudend oor mense en toestande in vroëre, moeilike tye. Die boekie is keurig gedruk.

C. DE JONG

Universiteit van Suid-Afrika

J.K. FEDOROWICZ, *England's Baltic trade in the early seventeenth century: a study in Anglo-Polish commercial diplomacy*. Cambridge Univ. Press, Cambridge, etc., 1980, xiii + 338 pp., maps, index, bibl

This study by J.K. Fedorowicz, assistant professor at the University of Western Ontario, is a considerable revision, in the light of further research, of the author's 1975 Cambridge doctoral thesis. It would have been instructive to have been given some indication of the scope of the changes made, but it is clear from the introduction that one problem proved difficult to solve from the outset: a precise definition of the field of study. The main title in particular is misleading. This is not, either in a geographical sense, or with reference to politico-economic history in the period, an exhaustive exploration of English trade in the Baltic region as a whole. Moreover, in restricting his study to the southern Baltic littoral, Fedorowicz is compelled to recognize that English relations with the "Polish Commonwealth" do not tell the tale in full. Swedish incursions play a significant part, Königsberg, so important to English trade in the 1620s, cannot be adequately fitted into the picture and Danzig's claims to autonomy weaken the argument that Anglo-Polish relations dominated the English trading scene in the early seventeenth century. There is no need to justify the inclusion of such semi-independent German-speaking cities as Danzig in this study by refuting outmoded ethnic concepts; their close ties with Poland are evident. What must always be remembered, however, and Fedorowicz puts the point well, is the fact that "the story of Anglo-Polish relations more properly resembles a *ménage à trois*, or *à quatre*, if one includes the city of Elbing" (p. 2). Our quarrel then is with the title of this study and in no sense with its content.

The book is, indeed, a valuable contribution in a relatively obscure field. Based upon a thorough investigation of a large number of primary and secondary sources, it follows the fortunes of English commercial enterprise, largely dictated by conservative government policies, against a background of political instability in the lands of the southern Baltic, foreign competition and changing market demands. Fedorowicz provides ample evidence to account for the great shift in trade from the southern ports to the northern Baltic which occurred in the mid-seventeenth century. To this, earlier political crises contributed, notably the capture by the Swedes of the Eastland Company's staple, Elbing, and Danzig's refusal to accord a privileged position to the English merchants. There was, however, another significant reason for the failure of any permanently successful Anglo-Polish commercial relationship: an inability on both sides to appreciate the changing nature of Baltic trade. For England, the export of finished cloths had to meet an increasing challenge from the production of cheaper continental wares; the expanding market in the Baltic region was in commodities from the Indies. For Poland, the export of grain took precedence over what England needed most: naval stores. More and more land was turned over to grain production and England began to look elsewhere for the tar, hemp, flax, iron and timber vital to the concerns of a seafaring nation. For as the merchant Thomas Roe wrote in 1631: "The trade of the Baltic Sea is as the root of all other marine trades" (p. 51). The link between England's Baltic commerce and her activities east of the Cape of Good Hope needs no special emphasis here.

This study in the interaction of politics and commerce in the southern Baltic region is a work of excellent scholarship. It is to be hoped, however, that this reviewer's copy of the book is not typical of the en-

tire printing. The blank pages in the notes, bibliography and index are more that irritating, particularly as almost the entire list of unpublished material has been omitted.

M. BOUCHER
University of South Africa

R.A. BUCHANAN, *History and industrial civilisation*, Macmillan, London, etc., 1979, 200 pp.

In many ways this book can be viewed as an historian's approach to the growing literary genre on futurology which has been popularised by writers such as Alvin Toffler and R. Shumacher. Whereas most writers in this field have usually based their predictions on economic issues, Dr Buchanan looks to the lessons of history in seeking solutions to the problems of the type of future to which we of the twentieth century can look forward. The publisher's note on the dust cover presents the work as an introductory exercise in 'applied history'. Although admitting himself to be an admirer both of Arnold Toynbee's system of civilisations and of his optimism, and recognising the necessity for an overall view of history rather than a series of specialised studies, the author does not offer a speculative philosophy of history. He attempts rather to show, not always successfully, where our past has been leading us and he offers some prospects for a bright future based on this past experience.

Like many other people, Dr Buchanan feels that the last quarter of the twentieth century is a cross-road for western civilisation. To solve the economic, political, demographic and psychological dilemmas confronting us, he suggests the following conditions: a democratic world government based on world brotherhood, in which nationalism would play no greater role than the regional distinctions between Lancashire and Yorkshire; the attainment of a stable equilibrium as far as economic and demographic growth is concerned; a religion of secular puritanism; upholding the virtues of hard work, self-sacrifice and prudence, and an increased momentum of space exploration to fulfil the role of an economic and psychic frontier, which has now become necessary "... with the complete taming of the last empty spaces on the surface of the earth" (p. 179).

There is merit in these ideas and they are not original to Dr Buchanan. As a solution to an historian's worries over the fate of his civilisation they are doubtless valuable. But the author goes further to claim that they are the logical outcome of our history. They are the lessons we should learn from applying our past history to the problems of our time. Regrettably his evidence does not support his conclusions. On the basis of a summary of Greek, Roman and Western European history which chronicles growing national, political, economic and class divisions within society, he baldly states, "... Utopia of an ideal society need no longer be regarded as remote and unpractical. Virtually all that is necessary to achieve it is to agree on our objectives and to assert our human wills in achieving them" (p. 179). Dr Buchanan admits that the fact that the human race has not been able to assert such a collective will is disappointing, but he avoids going so far as to admit that the inevitability of this failure in the past might be one of the very lessons we should learn.

Dr Buchanan makes it clear that this book reflects a personal view, and that he is a democrat, a capitalist, an advocate of scientific endeavour, an admirer of the United Nations Organisation, an upholder of the 'work ethic' and a progressive optimist. These are admirable beliefs, but the reader is required to take too great a leap of faith to view them as the culmination of our history, particularly when one bears in mind the vast number of earth's inhabitants who do not subscribe to the work ethic or to capitalism. The reader's difficulties are compounded by the hyperboles which the author is inclined to use without sufficient justification of qualification. These include expressions such as "... the essential unity of our civilisation ..." (p. 163), "... (world brotherhood) ... the last chance of mankind to adopt a mission which will enable him to survive the consequences of his own brilliant but wayward creativity ..." (p. 169); "It is his (man's) cosmic destiny to explore the universe ..." (p. 175), and many other emotive sentences and phrases of this kind.

Although only the last quarter of the book is devoted to analysis and prediction, it is clear that this is the fundamental purpose of the book. The rest is, by the author's own admission, a "... cavalier treatment ..." (p. 163) of the entire history of western civilisation from Hellenic times. In order to cover some two and a half thousand years in one hundred and forty pages requires a great deal of condensation. This is a useful overview, although there is some confusion in terminology for the definitions given by the author for Western Civilisation, Modern Industrialisation, Modern Western Civilisation, and Modern Industrial Civilisation are not always used consistently.

It is not clear whether this book has been written for the historian or the general reader, though both may profit from it. However, some of it will be rather superficial for the historian and not sufficiently provocative or illuminating for the general reader. It is nonetheless valuable as the impassioned plea of an historian for the application of educated thought and interdisciplinary study to the solutions of the problems

of our time. It should be viewed as an attempt to persuade the reader not to give up; that the will to survive will ensure the continuing existence of what is good in our civilisation. In the midst of the plethora of radical propaganda and pessimistic literature which is being published, such an approach is at least refreshing.

E.J. CARRUTHERS
University of South Africa

OSWALD SPENGLER, *The Decline of the West*, Two volumes, George Allen and Unwin Ltd., London 1980.

This most recent reprint of the 1926 English edition of Spengler's *magnum opus* coincides with the centenary of his birth in Blankenburg am Harz in Germany on 29th May 1880. From the time the original *Der Untergang des Abendlandes* first appeared in 1918, this ponderous tome, surprisingly, has been a bestseller. Spengler had touched a vital emotional chord in hundreds of thousands of readers, and the fact that the English edition is now in its 15th reprinting bears witness to his continuing appeal. The 1980 edition is not a new translation, simply a reprinting (not even the Introduction and Prefaces have been altered) although the two volume presentation is more compact.

The wealth of judgements which were passed on the early editions of this work need not be reiterated nor altered. Charles Beard said of it in the 1920's: "Even if most of his analogies are indefensible and his conclusions wrong, still his *Decline* is a great work — one of the few mighty books of our time — mighty in its challenges, in its psychological analysis, in its efforts to grasp at the hem of Destiny. On almost every page there are sentences of sharp, cutting power which alone make the labour of reading it rich in rewards". With the passing of time the criticism of historians has been even less kind, and Spengler is now seldom judged on the basis of his historical research (he himself was not an historian). Books comprising only "accurate historical research" seldom become bestsellers, but Spengler succeeded in capturing the public imagination with his simple organic solutions to the riddles of our time; so much so that the title of his book has become a modern cliché. The desire for simple answers, uncomplicated by 'ifs and buts' and by relativistic attitudes, and phrased in the uncomplicated language of untested statements and assertions, has not abated with time, and it is therefore likely that this latest reprint will be just as successful as its predecessors.

Although we may not be able to agree with Spengler's view that his concept of cultures was comparable to the unheavenly in thought which the discoveries of Copernicus entailed, he has undeniably influenced our view of culture as a macrocosm. 'Culture' is now studied from every angle — historical, psychological, anthropological, archaeological

The lure of prophecy, the need of a Sybil or an Oracle of Delphi, has also not diminished with time. The comfort of a rigidly, predetermined prophecy, such as Spengler expounds, is that it absolves us from assuming responsibility for our actions. It was this aspect of *The Decline* which first appealed to the German people in their defeat in 1918, and its attraction is just as strong in the aftermath of the Second World War, the Cold War and the violence of the 1970's. Just as the cyclical optimists will embrace the Christian Toynbee, the pessimists will favour the agnostic Spengler as their seer. As he himself said, "Only dreamers believe that there is a way out. Optimism is cowardice". Spengler's advice is to brace ourselves and stand firm in the face of our inevitable destiny. Although Spengler was not able to read all the portents of his own time, many of his predictions have been fulfilled, in increased urbanisation, the conquest of space, economic confusion. This, in itself, must add to the attraction of the book.

Indeed, Spengler may have a particular appeal in the new decade. The reign of the individual, which Spengler abhorred, shows signs of diminishing as society tires of the excesses perpetrated in the name of individual freedom and expression. Also there would appear to be a resurgence of conservative politics, which Spengler admired, although there is no reason to believe that it will assume the Prussian militaristic character which was his special love. There is also evidence that science has not provided all the answers which the progressivists expected of it; that 'progress' and technology bring irremediable destruction of the environment and increasing psychological and economic aberration in their wake. *The Decline of the West* explains why this is so.

The power of *The Decline of the West* remains its emotional and intuitive, rather than its intellectual, appeal. Its wide visions, its penetrating analogies, metaphors and insights, and its poetic language and artistic breadth, far outweigh its historical deficiencies.

E.J. CARRUTHERS
University of South Africa

M. GRANT, *History of Rome*, Faber and Faber, London and Boston, 1978, 431 pp., bibl., maps, index, R12,00 approx.

Professor Michael Grant has produced an outstanding survey of Roman history from the advent of small Iron-Age settlements on the banks of the Tiber to the disintegration of the Empire.

As the author stresses, although Rome forms part of a larger Greek-Roman epic, it displayed an individuality of its own. "The notion, which is still sometimes aired, that Roman culture was merely an imitation of its Greek models is outworn and misguided in every field. On the contrary, in the literary and visual arts alike, as well as in law and the governmental sciences, Rome's achievement was of singular originality and distinction".

It is sometimes suggested that ancient history poses no "relevant lessons or warnings" for modern man. Grant disposes of this erroneous assumption by showing how deeply and unavoidably engrained the past is in our own lives. History, whether ancient or modern, puts the present into perspective, can guide future action and give us a sense of being in the scheme of things. As the philosopher Santayana pointed out, those who cannot remember the past are condemned to repeat it.

Grant confesses that the task of writing a history of Rome is far from easy. There are two (in some ways contradictory) reasons for this. Firstly, ancient sources, both literary and archaeological, are often inadequate and uninformative. Many documents that once existed have been lost and those surviving are often inaccurate and biased. A second reason why the task is so difficult is that the quantity of this material, however inadequate, is so colossal. This is not surprising in view of the fact that it encompasses a thousand years.

Many other histories of ancient Rome have been written but Grant has, with success, attempted to incorporate the most recent research and findings. He has chosen to write a narrative account rather than divide the book according to subjects. Nevertheless he does pause to reflect on topics of importance in the social, economic, literary and artistic fields.

The reader will find Grant's narrative of these eventful years gripping and informative. The leading figures of the Roman world — Caesar, Pompey, Augustus, Tiberius, Constantine and a host of others — are sketched with feeling and insight.

One reviewer has compared Grant's *History of Rome* to H.A.L. Fisher's *History of Europe* in that it "tells the whole story, fairly and fully, in one volume for the ordinary reader". This is praise, indeed — but well-deserved praise.

D.M. SCHER
University of South Africa

H. MÖNNIG, *Groepsidentiteit en Groepsurywing: Enkele waarnemings oor Ras en Rassisme, Volk en Etnisiteit, Naste en Nasionalisme*, Perskor, Johannesburg, 1980, 91 pp., bibl., no index.

South Africa is in a unique position in that its constitution, legislative system, sport, educational system and almost every phase of life has in the past been based on the differential treatment of different sections of its population. These different groups of people have been spoken of as "races", "nations", "volk", "ethnic" groups, "Bantu" nations, etc. What do these terms mean?

In this slender volume Professor H.O. Mönnig of the Rand Afrikaans University has undertaken a theoretical framework of some of the most pressing concepts of our time. Terms such as race, racism, nation, nationalism, ethnicity, "volk" and identity are closely analysed and stripped of their mystique. The fact that the postwar world has seen a deterioration in group conflict and friction makes the need for such clarification all the more urgent.

This scientific study, written in a most readable style with a minimum of jargon, will be of value to all interested in the intricacies of our society.

D.M. SCHER
University of South Africa

J.T. HOOKER, *The Ancient Spartans*, J.M. Dent and Sons Ltd., London, 1980, 254 pp., illus., index, R25,93 (approx.).

J.T. Hooker has written a sound introduction to the most important aspects of Spartan life and history down to 371 B.C. His bibliography, citations and illustrations point to wide research and investigation. The text is highly readable with some apt quotations from ancient sources.

At the outset, Hooker describes the formidable landscape "locked in by natural obstacles which external enemies would find, and in the event did find, almost impossible to surmount", the appearance of religion and cults and the development of Sparta during the Bronze and Iron Ages.

Sparta was renowned for her military tactics. Dealing with the era of Spartan expansion (800-540 B.C.) the author correctly pays attention to the development of her military machine, more particularly the employment of hoplite-fighting. In this regard he quotes the ancient writer Tyrtaeus for a good general impression of a hoplite-engagement: "Let each man get to close grips with long spear and with sword; let him wound and capture an enemy; placing foot by foot and pressing shield to shield, crest to crest, helmet to helmet, chest to chest, let him come near and fight his man, grasping his sword-hilt or his long spear. As for you, light-armed warriors, here and there crouch beneath the shield, hurl great stones at them and attack them with smooth spears".

The era of Spartan intervention (540-491 B.C.) was characterised by the establishment of Spartan hegemony in the Peloponnese, the rise of a Spartan confederation, and the direct intervention by Sparta in the affairs of other states. An interesting area dealt with by Hooker is the constitutional development during this period. Unlike many other Greek cities with their despots (tyrannoi), Sparta retained a strong monarchical element and strove to attain a balance between the opposing forces in the state.

The fifth century was a traumatic period for Sparta, locked as she was in conflict with Persia and later with Athens. After winning initial gains in the early part of the fourth century, Sparta finally lost her supremacy in the Greek world.

As a background to the political events in these centuries, the author has provided some fascinating chapters on the music, art, poetry and social life in Sparta.

This lavishly illustrated volume is a welcome addition to the ancient history market.

D.M. SCHER
University of South Africa

M. CARY and H. SCULLARD, *A History of Rome down to the Reign of Constantine*, third edition, Macmillan, London, 1979, xxvii + 694 pp., illus., maps, chronological and genealogical tables, glossary, index, bibl.

When the first edition of Cary's *History of Rome* was published in 1935, it was acclaimed for its objectivity and scholarship and prescribed in many universities and schools in the British Isles, North America and Australia. For forty years the text retained virtually its original form, since the revision in the second edition of 1954 was very limited in scope.

In the past four decades, there has been a tremendous advance in classical scholarship, not least in the fields of archaeology and epigraphy. The publishers and Mrs Cary believed that the time was ripe for an appropriate revision of the book which would incorporate the latest findings and they entrusted the task to Professor H.H. Scullard, former Professor of Ancient History at the University of London.

Perhaps the greatest advancement in classical scholarship has taken place in our knowledge of early Italy and Rome and in the later period. Professor Scullard has taken the liberty to rewrite freely these and other periods. He has also made a few changes in the arrangement of the material, added new maps to the original ones which have been redrawn and revised and increased the illustrations. He has also enlarged and updated the bibliographies.

The object of the book remains unchanged — "to provide a comprehensive survey of Roman History down to the dawn of the Middle Ages within the compass of one volume. Its subject is a political system and a civilisation which lasted a thousand years and eventually comprised the whole Mediterranean area and western Europe".

One can but echo the wish of the publishers that the new "Cary and Scullard", will maintain the popularity that Cary's "magnum opus" enjoyed for so long.

D.M. SCHER
University of South Africa

C. FOSS, *Ephesus after Antiquity: A late antique, Byzantine and Turkish City*, Cambridge University Press, Cambridge, 1979, vii + 218 pp., illus., bibl., index, appendix.

Ephesus was one of the most famous cities in antiquity. Founded by the Ionians in the tenth century B.C., Ephesus prospered to become the largest city and major commercial centre of Asia Minor during the

half millennium of the Hellenistic and Roman periods. A city of splendid monuments and extensive building activity. Ephesus was also associated with some distinguished names in the ancient world such as Arternis, Heraclitus, the philosopher Maximus and Saint Paul.

Tragically Ephesus's prosperity was dealt a violent blow by the Persian invasions of the seventh century. During the Middle Ages the population was split between a much smaller town by the harbour and a nearby hill site. As the silt built up in the harbour, Ephesus became an inland fortress. The long centuries of the Byzantine age (early seventh century to 1304) brought impoverishment which only ended with the arrival of the Turks. In the fourteenth century, it once again became a busy port with trade relations stretching across the Mediterranean. Ephesus then entered a period of decline which lasted until the coming of the railway in the late nineteenth century, when it became once more an important market town and centre for pilgrims and visitors.

Professor Foss has divided his work into three periods: late antique Ephesus, Byzantine Ephesus, Turkish Ephesus. He discusses the archaeology, public works and public services, government, population, religion of these times. There are a reasonable number of photographs which lend interest to the text.

The absence of an adequate map in such a work is inexcusable.

D.M. SCHER
University of South Africa

E. BRADFORD, *The Year of Thermopylae*, Macmillan, London, 1980, 255 pp., maps, chronology, index, select bibl.

The battle for the Pass at Thermopylae was, perhaps, the most important engagement during the Persian invasion of Greece in 480 B.C. The Greeks owed their victory to the outstanding courage and patriotism of Leonidas and his small Spartan army.

The author is eminently qualified to write on the subject, being well-acquainted with Greece, the Aegean and the Near East over a number of years. His intimate knowledge of the seas and lands once fought over by the warring armies and fleets of the Greeks and the Persians has shed new light upon the classics and made the titanic struggle between Greece and Persia comprehensible in geographical and maritime terms.

The author's narrative spans the whole period of Xerxes's invasion from the building of the great bridge across the Hellespont to the defeat of his army at Plataea in 479 B.C.

While researching this work, the author found a strong, indeed inevitable, bias among classical scholars which glorified the Athenian role in the conflict and minimised that of Sparta. This bias was inevitable "because the great result of the Persian defeat in Europe led to the shining fifty years (or less) in which Athens transfigured the whole of the West through her architecture, her drama, her poetry, her sculpture, philosophy, and her whole attitude towards man's predicament in this temporal world. On the other hand, the Spartans — those strange and remarkable people, whose virtues the West would do well to emulate in our time — are somewhat absent from the records. They are there, certainly enough, but their presence is obscured by the fact that they abstained from literature. The fact that a Spartan admiral, Eurybiades, was in command at the naval battles at Artemisium and Salamis is somewhat glossed over.

Bradford has tried to offset this pro-Athenian bias by putting the Spartan contribution into perspective. Indeed, he emphasises that Xerxes should have listened to the warning of a Spartan defector at Thermopylae when the latter said:

"It is normal behaviour for the Spartans to groom their hair carefully before they prepare themselves to face death. I can reassure on one point: if these men can be defeated ... then there is no one else in the whole world who will dare to lift a hand, or stand against you".

For a vivid account of a momentous battle, this book, in effect a tribute to "those ancient Greeks who, so many centuries ago, ensured that the patterns of freedom and individual liberty should survive in the West", is highly recommended.

D.M. SCHER
University of South Africa

A.M.C. PLOWDEN, *Elizabeth Regina. The Age of Triump, 1588 — 1603.*

Alison Margaret Chichele Plowden is nie 'n professionele historikus nie, nogtans kan haar werk nie as blote populêre geskiedenis afgemaak word nie.

Elizabeth Regina is haar vierde werk oor Elizabeth I en, soos die subtitel aandui, dek dit die spannings-

volle laaste vyftien jaar van Elizabeth se regeringstyd vanaf die triomfantelike feesvierings na die Engelse oorwinning oor die Spaanse Armada tot Elizabeth se dood in 1603. Dit was vir die vorstin 'n roemryke maar veelbewoë tydperk wat deur die skryfster bestempel word as "the high noon of the Elizabethan epic" (p. 12) en "the consummation of a unique love affair between ruler and people" (p. 12). Voetnote word nie gebruik nie, maar daar is 'n bevredigende indeks en 'n goeie bronnelys. Die outeur lewer selfs kommentaar oor die nuttigheid van die bronne ten opsigte van die toelighting van verskillende aspekte van Elizabeth se regeringstyd.

Uit haar bronnelys en uit die werk self is dit duidelik dat die skryfster 'n diepgaande studie van die Tudor-tydperk en veral van Elizabeth Tudor gemaak het. Die vrug van hierdie studie word danksy 'n lewendige skryftrant op boeiende wyse aangebied. Nogtans word nooit geswig voor die versoeking waarin baie populêre geskiedskrywers val om ter wille van verhoogde dramatiese effek enige sensasionele of humoristiese anekdote aan te gryp en as 'n historiese waarheid op te dis nie. So byvoorbeeld aanvaar die skryfster nie sonder meer die beweerde verklaring deur sir Francis Drake dat daar tyd genoeg was om sy rolbalspel te voltooi en daarna die Armada te verslaan nie. Sy sê hieromtrent: "The story may well be true. The wind was blowing from the south-west and at three o'clock the tide had begun flooding into the Sound. Until the ebb, round about ten in the evening, the English bottle fleet was effectively immobilised and there would have been plenty of time to finish a leisurely game of bowls" (p. 5).

'n Mens het hier te make met 'n insiggewende werk oor 'n leidende, interessante en problematiese historiese persoonlikheid. Belangrike fasette van Elizabeth se buitelandse en binnelandse beleid word bespreek. So word in die eerste plek aandag gegee aan die seestryd tussen Spanje en Engeland en die vernaamste gebeurlikhede in hierdie stryd soos die Engelse oorwinning oor die Armada, die sogenoemde "Portuguese Expedition" om 'n teen-aanspraakmaker op die Portugese troon te probeer plaas, Drake se mislukte Wes-Indiese ekspedisie en die heroïese verhaal van sir Richard Grenville en die "Revenge" word op onderhoudende wyse beskryf en verklaar. In hierdie verband word daar ook lig gewerp op 'n interessante verskynsel in hierdie seestryd naamlik die winsgewende boekenierotogte wat die ondersteuning van Britse sakelui en van die koningin self geniet het. Mej Plowden verklaar hieromtrent: "Privateering was the growth industry of the eighties and nineties" (p. 34). Die redes vir en gevolge van Elizabeth se hulpverlening aan die Geuse en aan Hendrik van Navarre word ook blootgelê.

Die interne probleme waarmee Elizabeth te kampte gehad het, soos finansiële moeikhede (wat aan haar 'n reputasie vir inheligheid besorg het) en haar stryd om die sterk individualiteit van sommige van haar dienaars soos Raleigh en Drake in toom te hou, word uiteengesit.

Een van die binnelandse strydpunte wat op baie verhelderende wyse behandel word, is Elizabeth se suksesvolle bekamping van 'n beoogde godsdienstige en staatkundige rewolusie deur die radikale Puriteine. Verder word die interne politieke intriges, veral die "War of the two Roberts", dit wil sê die magstryd tussen die onstabiele Robert Devereux, graaf van Essex, en staatssekretaris Robert Cecil op insiggewende wyse uitgebeeld. 'n Mens sien ook duidelik die voortekens van die latere stryd om soewereiniteit tussen die Kroon en die Britse parlement in die feit dat die jongere geslag teen die einde van Elizabeth se regeringstyd nie meer die Tudors se maternalistiese koningskap wou aanvaar nie.

Maar dit is veral in haar vermoë om die vernaamste persoonlikhede van die tydperk te beskryf te ontleed en te laat herleef dat die skryfster uitblink. En hier dink 'n mens by uitstek aan Elizabeth self, graaf Leicester, graaf Essex, ens.

Die redes vir Elizabeth se standhoudende gewildheid onder haar onderdane word goed uiteengesit. Haar berekende optrede om haar beeld as die "Virgin-goddess-Queen" op te bou, word blootgelê. So word byvoorbeeld gewys op die effek van haar landreise (die "annual summer progresses"), wat die skryfster bestempel as "invaluable as public relations exercises", en op haar voorliefde vir die dra van wit en silwer om by haar maagdelike godin-koningin-beeld aan te pas. Aangaande die sukses van hierdie kampanje dien die volgende aanhaling as voorbeeld van mej Plowden se aanskoulike skryftalent. Sy sê omtrent die effek van Elizabeth se besoek aan graaf Essex se kamp by Tilbury op die vooraand van die slag van Armada: "Her dazzled and adoring amateur army did not see a thin, middle-aged woman with bad teeth and wearing a bright red wig perched on the back of an enormous white gelding. Instead they saw the personification of every goddess of classical mythology they had ever heard about, every heroine from their favourite reading, the Bible. They saw Judith and Deborah, Diana the Huntress and the Queen of the Amazons all rolled into one. But they also saw their own beloved and familiar queen" (p. 11).

Met die intuïtiewe aanvoeling van 'n vrou vir die motiewe wat 'n ander vrou se optrede ter grondslag lê, word Elizabeth se houding en optredes verduidelik. So verklaar mej Plowden omtrent Elizabeth se weersin teen oorlog "War was the one department where Elizabeth's femininity became a definite and inescapable handicap". (p. 88)

Die skryfster weerlê op oortuigende wyse sommige geykte teorieë omtrent Elizabeth Tudor, byvoorbeeld dat sy 'n gebrek aan strategie aan die dag gelê het. Sy trek ook heftig te velde teen die bewerings van "some historians with a look of perception only matched by their vulgarity of mind" aangaande die motiewe wat

Elizabeth se verhoudings met jong manne soos die graaf van Essex ter grondslag gelê het.

Aanhalings word spaarsaam gebruik en beperk tot treffende en onthullende uittreksels uit Elizabeth se toesprake en uit die geskrifte van leidende Elizabethane. 'n Mens kry 'n uitstekende idee van hoe Elizabeth se tydgenote op verskillende vlakke van die samelewing haar bejeën het — sowel in Engeland self as in die buiteland. Daarby kom dan nog die skryfster se eie weloorwoë persoonlike beoordeling van hierdie enigmatiese persoonlikheid byvoorbeeld dat sy nie 'n politieke teoris was nie maar 'n "immensely shrewd and practical politician" (p. 194). Haar slotsom is: "The diplomatic poker game as played by Elizabeth Tudor demanded strong nerves and unremitting concentration. The fact that it also demanded subtlety, subterfuge and a high degree of histrionic ability only added to its zest. There can be no doubt that Elizabeth enjoyed the game for its own sake — certainly her skill as a player has never been equalled" (p. 194).

Uit die laaste sinsnede van hierdie aanhaling blyk die vernaamste swakheid waaraan die skryfster haar soms skuldig maak naamlik 'n sterk uitgesproke oordeel. 'n Akademiese, professionele historikus skram weg van sulke uitgesprokenheid en sterk taal.

Maar miskien is 'n oordrewe vrees vir aanvegbare, emosionele uitsprake juis verantwoordelik vir die kleurloosheid en droogheid wat die esoteriese werke van so baie vakmanne kenmerk en tot 'n beperkte leserskring lei. Baie historici kan dan ook kers opsteek by 'n skryfster soos Alison Plowden oor hoe om historiese feite op 'n onderhoudende en aanskoulike manier aan te bied.

Elizabeth Regina kan met vrug en genot gelees word deur iedereen wat belang stel in Elizabeth I van Engeland en toeligtig verlang aangaande belangrike verwikkelinge gedurende haar laaste regeringsjare.

LYNETTE VAN NIEKERK
Universiteit van Suid-Afrika

K.O. KUPPERMAN, *Settling with the Indians*, J.M. Dent & Sons, London, etc., 1980, 224 pp., appendix, bibliography and index.

In this challenging book Prof. Kupperman presents a stimulating alternative to the stereotyped view that, upon their meeting in North America, the English immediately and instinctively regarded the Indians as monstrous, barbaric savages and treated them accordingly. By carefully reanalysing contemporary writings she comes to the conclusion that racism played no part in the relationship, nor did a belief that the Indians were inherently different or inferior. The publication of the book coincides with the modern tendency to view all cultures and men as equal in interest and in status, and to minimise differences which would encourage feelings of superiority or chauvinism. It also reflects the current concern for the environment and the awakening interest in non-technological societies which were able to both exploit and live in harmony with their environment — very much a characteristic of the American Indians. It has a wide arena; the Englishmen and the Indians who inhabited all of the north-east coast of North America from 1580 to 1640. An overall picture is given, unlike most previous works which have tended to be restricted to analyses of individual colonies.

With extensive use of contemporary documents, the author demonstrates that, far from dismissing out of hand the Indians and their way of life, the first Englishmen in the north-east colonies were, in fact, fascinated by their encounters with the Indians and recognised them to be, not semi-nomadic and hairy Wild Men, but a people with a culture which was worthy of investigation.

The author argues that there was no debate at the time about noble and ignoble savages: she says the English did not consider the Indians to be savages at all, but a society with a technology, a political system and a social hierarchy. She sees similarities between the English and the Indian cultures in various respects: they had comparable technologies (that of the Indians was better adapted to American conditions); they shared supernatural and superstitious beliefs, similar monarchical political systems and social organisations consisting of an aristocracy and a lower labouring class. Not only was their basic technology and outlook the same, but they also shared the common traits of laziness, improvidence and thieving, as well as torture and cruel methods of warfare. Features which the two groups had in common are accentuated and the divisive elements minimised. Where other writers have laid stress on the differences, Prof. Kupperman highlights the similarities.

The author gives fascinating social-anthropological detail, and by reading the book one learns as much about seventeenth century Englishmen in North America as one does about the Indian tribes they met there. Although in the first chapter the author promises that the careful reader will also discover what the Indians thought of the Englishmen, this is not achieved. There is no Indian point of view and it would have been interesting to know whether the Indians felt that they were regarded and treated as inferior beings.

It is worth being reminded that there are no stereotypes in history and that there are as many points of view as there are people involved. The individual Englishmen in North America who wrote about the In-

dians each did so in his own way — harsh men wrote harshly; religious men showed a religious bias; plantation owners were more aware of Indian methods of agriculture and so on. Only by returning to contemporary accounts can we understand how the English perceived Indians. Yet here the author has a further warning that eye-witness accounts differ markedly from those written by arm-chair travellers in England. The former showed themselves far more tolerant and interested than the latter.

All the accounts quoted by Prof. Kupperman contain emotive language, and the words used at that time are difficult to put into perspective from our position four hundred years later. The author does not deny that vituperative references to Indians exist in contemporary accounts (in fact her book abounds in them): instead she argues that words such as "vile", "savage", "base", etc., had quite different and less disparaging meanings in seventeenth century English and their use by colonists did not infer especial contempt. The argument is certainly valid to a degree, but at times one feels that the author goes too far in her defence of the English, for instance in making a case for the term "treacherous" to be one of admiration rather than abuse. It is also difficult to sustain the argument that seventeenth century Christians could regard the Indians as not being in any way inferior, while describing them as "heathen" and "idolators". In fact, it is not altogether clear whether she is arguing against the view that the Indians were dismissed and disregarded or whether they were carefully observed to be savages.

In her introduction the author promises an interesting discussion that class and status were of primary concern to Englishmen — not colour. (The Indians' darker skin colour was attributed to the length of time they spent in the sun). This is certainly a view worth exploring, particularly as the Puritan groups which came to America were more concerned with being God's elect than with birth and status, but the examination of this hypothesis proves disappointing.

Trade relations, usually a good indicator of how people regard one another, are also given cursory treatment in comparison with the detailed accounts of Indian appearance, society, religion and technology. How the English perceived the Indians, rather than how they inter-related with them is the theme of the book, and this leaves many questions unanswered. Another disappointment is the lack of discussion of the author's contention that English diseases rather than English technology or attitudes defeated the Indians. The social and economic effects of these diseases are handled superficially.

Prof. Kupperman's book ends before the period of large-scale warfare between English and Indian began, and she believes that the feelings of racial superiority in the English (i.e. that the Indians were inherently and permanently different and inferior) were fanned during the later period as the Indians were deprived of their land.

Although this is an important book in redressing an outdated bias, Prof. Kupperman is not entirely convincing. The picture of Indians depicted as graceful and cultured is not always corroborated by the evidence she herself advances. Her bias is as one-sided as the older historiography — one imagines that the truth lies somewhere between the two extremes.

E.J. CARRUTHERS
University of South Africa

MARIUS J. SWART, *Europa Struikel: Die Konferensies van Teheran, van Jalta en van Potsdam*, Perskor, Johannesburg, 1979, Xiv + 74 pp., bylaes, bibl., illus.

Soos die skrywer dit duidelik in sy voorwoord stel, beoog hy om in hierdie bondige publikasie 'n kort samevatting van die belangrikste besluite by die konferensies van Teheran, Jalta en Potsdam te gee. Hy maak dus geensins op volledigheid aanspraak nie en in die lig van sy beperkte doelstelling het die skrywer hom slegs op sekondêre bronne toegespits. Die enigste bydrae tot die geskiedskrywing waarop die skrywer wel aanspraak maak, is dat sy werk in Afrikaans geskryf is — as sodanig dus 'n baie beperkte bydrae.

Die vraag ontstaan watter leserskring die skrywer met hierdie werk eintlik in gedagte het. Indien dit sy bedoeling was om die konferensies van Teheran, Jalta en Potsdam aan die breë publiek voor te hou, het hy nie in sy doel geslaag nie; daarvoor is die werk te beperk. In sy inleiding tot die eerste hoofstuk meld die skrywer dat dit oorbekend is dat die Tweede Wêreldoorlog in September 1939 uitbreek het. Dit mag wel waar wees, maar dra Jan Publik na 42 jaar nog kennis hiervan? Dit mag wees dat baie mense wel weet dat die oorlog in 1939 uitbreek het, maar dit is gewoonlik ook waar hulle kennis ophou.

Vir 'n breë leserspubliek moes die skrywer baie meer verklarende besonderhede gegee het. Dit wil voorkom asof die skrywer 'n kort weergawe van die aanloop van die Tweede Wêreldoorlog moes gegee het. Hiermee sou hy groter helderheid ten opsigte van Anglo-Russiese en Anglo-Amerikaanse verhoudinge gebring het. In die laaste paragraaf op p. 2 raak die skrywer net aan Anglo-Russiese verhoudinge, maar verklaar vir die leser nie die Britse gesindheid teenoor Rusland nie. Die oningeligte sal self 'n studie van die oorsake van die Tweede Wêreldoorlog moet maak om hierdie werk in breë verband te waardeer.

Indien die skrywer hierdie boek as handboek vir studente in geskiedenis geskryf het, is daar eweneens ernstige besware. In die eerste plek is die boek as handboek hopeloos te beperk, en mag enkele na-graadse studente moontlik daarby baat. Op p. 67 bespreek die skrywer die gevolge van die Potsdam-konferensie, maar na regte handel die laaste aantal bladsye eerder oor die Koue Oorlog. Natuurlik hou die naweë van Potsdam nou verband met die koms van die Koue Oorlog, maar die skrywer is vaag en skep die indruk dat alles wat ná 1945 in Europa skeef geloop het, sonder meer voor die deur van die Potsdam-konferensie gelê moet word. Vir die verdeling van Duitsland word daar darem té veel skuld voor die Russe se deur geplaas. Dit was terloops vir my nuut om te ervaar dat die skrywer die paleise van Sans Souci, Neue Palais en Cecilienhof as kastele bestempel.

Die skrywer beskou sy werk as 'n belangrike bydrae in Afrikaans. Wanneer 'n mens egter na sy taalgebruik kyk, kom mens spoedig tot ander insigte. Ek gee toe dat ons nie almal puik taalkenners is nie en dat daar ook met my taalgebruik fout gevind kan word, maar in 'n werk van hierdie aard word taalgebruik van 'n hoë gehalte verwag. In hierdie boek soek 'n mens tevergeefs na helder styl. Vergun my om enkele voorbeelde aan te haal.

Op p. x praat die skrywer van *oekumeniese* terwyl hy seker *ekumeniese* bedoel. Op p. 2 sê die skrywer, "Veral Duitsland moes *uitgeknikker* en tot onvoorwaardelike oorgawe verneder word." Maar verstaan u die volgende sin? "Rusland weer het Engeland se swak optrede in die dertigerjare verag en die Britse pogings om Hitler *ter wille te wees* ten einde toestande in Europa te probeer normaliseer, as vrees bestempel." Op p. 13 verskyn die volgende lomp sin: "Op 28 November 1943 se dinee die aand het Stalin ...". En só lui 'n sin op p. 15: "Maar Stalin het die saak vinnig afgemaak *en oor vir hom* aktuele sake soos die Tweede Front gesprek gevra." Op p. 19 word Curzonlyn op minstens drie verskillende maniere geskryf en boonop is die Curzonlyn in 1919 vasgestel en nie in 1939 nie. Op p. 27 sê prof. Swart: "By Teheran is besluit dat juis Duitsland volledig *aangetas* moes word." Wat bedoel hy? Op p. 54 word gesê Truman het "die tyd verwyl deur die vernietigde Berlyn *deur te kyk* ...", en op p. 61 sou mens graag 'n definisie van 'n "volledige Duitser" wou gehad het. Is 'n "volledige Duitser" 'n anti-kommunis?

Daar kan nog talle voorbeelde van onbeholpe taalgebruik opgenoem word, maar ek volstaan met die bovermelde voorbeelde. Ten slotte is dit my oordeel dat hierdie werk minder suksesvol is en dat die gebruik daarvan omsigtig moet geskied.

WERNER VAN DER MERWE
Universiteit van Suid-Afrika

C. COOK and J. WROUGHTON, *English Historical Facts 1603-1688*, Macmillan, London and Basingstoke, 1980, 231 pp., bibliografie, R30,60.

C. COOK and J. STEVENSON, *British Historical Facts 1760-1830*, Macmillan, London and Basingstoke, 1980, 197 pp., R42,60.

Lang lyste van historiese feite vorm op sigself geen geskiedenis nie, maar historici het soms behoefte aan betroubare inligtingsbronne waarin feite maklik nageslaan kan word. Hierdie twee publikasies vorm deel van 'n reeks soortgelyke boeke waarin gepoog word om daardie behoefte, althans wat die Britse geskiedenis betref, te bevredig. Die outeurs is gesaghebbendes oor die tydperke wat in die publikasies gedek word. Cook is naamlik redakteur van *Pears Cyclopaedia*, Wroughton het enkele boeke oor die Engelse Burgeroorlog die lig laat sien en Stevenson is 'n outoriteit oor Brittanje in die jare 1700-1870.

Soos die titels aandui, bevat die boeke feite. Albei begin met die monarge en gaan dan oor na ministers en ander bekleërs van belangrikste staatsposte. Biografiese besonderhede en datums word verskaf, asook beskrywings van die onderskeie staatsdepartemente, van die parlement en sy samestelling, van verkiesings en die stemreg, van die belangrikste kerke, hul ampdraers en terminologie, van die gewapende magte en die veldtogte waaraan die Britte deelgeneem het, van buitelandse sake insluitende binnelandse handel, van die perswese, van onderwys, van sosiale ontwikkeling en van die ekonomie.

Die magdom feite en statistieke wat in hierdie twee publikasies verskaf word, kan vir alle historici wat in Engelse of Britse geskiedenis belang het van groot waarde wees. Daardie feite en statistieke is egter nie altyd maklik om op te spoor nie, want nie een van die boeke is van 'n indeks voorsien nie. 'n Mens is dus op die onvolledige inhoudsopgawe aangewese. Al ander ooglopende kritiek teen die twee boeke is hulle prys, wat hulle buite die bereik van historici plaas.

JACKIE GROBLER
Universiteit van Pretoria

PIET MEIRING, *Die Bosveld en sy Mense*, Perskor, Johannesburg en Kaapstad, 1980, 165 pp., ryklik geïllustreer, R19,95.

Die Bosveld en sy Mense is nie 'n geskiedenisboek nie. Dit is 'n vertelling oor 'n landstreek en sy inwoners soos wat 'n bewonderaar hulle sien. Meiring se liefde vir die deel van Suid-Afrika waarvoor die boek handel, word in elke paragraaf ontsluit. Wanneer hy nie, om sy eie werkwoord te gebruik, openlik met die Bosveld dweep nie, kan 'n mens sy hunkering na 'rus in die skaduwee van 'n doringboom' in die geselskap van egte Bosvelders tussen die lyne lees.

Vir Meiring is die Bosveld breedweg gestel die hele Transvaal noordwes, noord en noordoos van die digbevolkte Pretoria-Witwatersrand-gebied. En die Bosvelders is die Afrikaners wat tydens en na die Groot Trek in die Bosveld gaan bly het. Enkele buitelanders vind darem 'n prominente plek in die beskrywing. Hier kan mens wys op Oscar Dahl, Joao Albasini en Hans Merensky. Vir die "Engelse" is die skrywer egter nie lief nie, en hy probeer nie sy vooroordele teen sommige persone verberg nie. Hy beskryf William Oswell as 'n "roekelose wildsmoordenaar" wat "ongelukkig" niks oorgekom het toe renosters sy perd onder hom vermorself het nie (p. 36). In die volgende paragraaf skryf hy dat alles wat deur die "bekende leuenaar David Livingstone" geskryf is "soos Evangelie vir die Engelse" was. En waar hy van die twintigste eeuse party-politiek vertel (pp. 70-71) is hy sonder twyfel aan die Natte se kant teen die Sappe. Die ligte trant waarin die boek geskryf is in ag genome, gee sodanige opmerkings nie aanstoot nie, en dra dit by tot die kleurvolle vertelling.

Moontlik die grootste kritiek wat teen Meiring en sy boek aangeteken moet word, is die onnodige feitefoute. Op p. 9: "'Vergenoeg', het Hendrik Potgieter sy plaas in Marico genoem toe hy gereken het hier kan die Engelse hom nie volg nie." Potgieter het nooit 'n plaas in Marico besit nie. Die skrywer verwar hom met Jan Viljoen se bekende 'Vergenoeg'. Op p.16 oor Mzilikazi (wat 'Silkaats' gespel word): "In 1825 was sy state by Mosega en Kapañ aan die Krokodilrivier in aanbou." Volgens Becker het die Bahurutsi-hoofman Mikgatla in 1832 nog by Mosega gewoon, en het die Matebele hulle aan die einde van daardie jaar eers in die Marico gevestig. 'n Derde vergissing is dat die Boere tydens die Eerste Vryheidsoorlog die Britte by Marabastad en Rustenburg tot oorgawe gedwing het (pp. 45 en 59). Laastens, in die kort beskrywing van die Transvaalse Burgeroorlog stem Meiring se feite nie deurgans met die ware verloop van gebeure ooreen nie.

Behalwe die feitefoute is daar ook aanbiedingsfoute soos steurende herhaling. Die ontruiming van Schoemansdal en die redes daarvoor kom telkens ter sprake. By die sodanige verwysings (pp. 26 en 44) word bygevoeg dat ds. Van Warmelo die kerkgebou se vensters en deure saam weggeneem het.

Die skrywer en die uitgewers moet gelukwens word met 'n prysenswaardige boek wat sonder twyfel 'n versamelstuk sal word. Die stofomslag bestaan uit 'n kleurafdruk van 'n W.H. Coetzer-skildery, en die teks is aangevul met talle ou en nuwe foto's en afdrukke van sketse van onder andere Erich Mayer. Die lesers word voorwaar op 'n pragwerk en boeiende teks getraakteer.

JACKIE GROBLER
Universiteit van Pretoria

W.J. DE KLERK, *Politieke Gesprek*, Perskor, 1980.

Willem de Klerk is the scion of a family which has played a prominent role in our political history. His father, Jan de Klerk, was one time founder secretary of the Blankewerkersbeskermingsbond, secretary of the Nationalist Party in the Transvaal and cabinet minister in successive Nationalist governments. F.W. de Klerk, Willem's brother, is at present Minister of mineral and energy affairs.

Willem de Klerk has enjoyed a remarkably successful career as academic, politician and journalist. The holder of degrees in philosophy, psychology and theology. Dr. De Klerk was Professor of Philosophy and Pastoral Psychology at the Potchefstroom University for Christian Higher Education before his appointment as Editor-in-Chief of *Die Transvaler*. One of Afrikanerdom's most original thinkers, he has attained international recognition for his views on contemporary socio-political trends in South Africa.

Politieke Gesprek contains extracts from some of De Klerk's leader articles and columns in the *Transvaler* and *Rapport* between 1974 and 1978. As the title suggests, the book is not a systematic, scholarly work but merely a discussion between De Klerk and his readers in which he attempts to stimulate the thoughts of the latter and release them from the shibboleths of the past. De Klerk's aim is to compel the reader to weigh up ideas and thoughts about contemporary affairs — especially those regarding the present position of the Afrikaner — and to come to some sort of a decision. This task is facilitated by De Klerk's easy, readable style.

Unlike his father, an intransigent authoritarian who claimed his authority on spiritual grounds and who strove for the maintenance of "baasskap" and the domination of the Whites in South Africa, Willem de Klerk comes across as a proponent of equality in diversity, which to him means the preservation of the

various national identities in South Africa concomitant with the elimination of discrimination, of subjugation of one nation to another and the grant of equal treatment and opportunity in the political, economic and social fields.

Addressing his fellow-Afrikaners, De Klerk notes that his nation has overcome four critical periods in its history — the arrival of the British in 1806 and the accompanying threat of subjugation, the Great Trek with its threat of dispersion and destruction, the struggle of the two wars of independence with the resultant loss of more than 30 000 Afrikaners and the destruction of Boer independence, the traumatic trek to the cities. What faces the Afrikaner nation at the present time is "self-preservation in the face of black imperialism in Africa." To ensure their survival, Afrikaners must display a "diepergaande vereenselwiging met Afrika se aspirasies en kwellinge, 'n oorwinning van kleurvooroordeel, kleurdiskriminasie en kleurisolasië." All traces of colonialism must be banished and political and constitutional rights must be readily given. In short, "'n Ingrypende prioriteitslys vir die bykans fenomenale ontwikkeling van swart tuislande, gepaardgaande met 'n aanvaarbare akkomodasie op politieke en ander vlakke vir die swartman in blanke gebied".

One of the book's strongest points is De Klerk's unequivocal stand against discrimination. "Diskriminasie", De Klerk explains, "is dubbele maatstawwe. Dit is oral waar kwetsende ongelykheid afgedwing word". De Klerk goes on to list various areas of discrimination, for instance, in the political arena: "Ons politieke styl is dikwels diskriminerend, omdat dit eensydige witmanoptrede is, beslissing oor gekleurdes sonder hulle instemming geneem word en eensydig afgedwing word deur wit gesag".

He does not hesitate to criticise statutory discrimination in labour, justice, education and the social field. In the latter field he strongly urges the modification of the Law in respect of the grant of separate amenities (49 of 1953). He attacks the Law on the Prohibition of Mixed Marriages and Article 16 of the Immorality Act "ondanks byna irrasionele weerstand by sommige van ons mense".

These are fine words but do they go to the heart of the matter? De Klerk speaks of "identiteit", "aanvaarbare akkomodasie", "groepsbelange", "eie leefruimte vir elke groep", "medeseggenskap", "nodige waarborge". These terms tend at times to be lost in generalization and philosophical meanderings. Nevertheless having said this, Willem de Klerk's *Politieke Gesprek* remains a stimulating and enriching book that could be read with profit by all who are interested in the political predicament of this country.

D.M. SCHER
University of South Africa

FRIEDA HARMSSEN, *The women of Bonnefoi, the story of the Everard Group*, Van Schaik, Pretoria, 1980, 256 pp., 252 ill., (8 Kleur), R25.00.

Almal wat iets weet van Suid-Afrikaanse kuns het al gehoor van die Everard-groep èrens in Oos-Transvaal, maar daar is maar min oor hulle bekend. Met hierdie boek het daar 'n drastiese verandering gekom. Frieda Harmsen het aan die hand van briewe, waarvan 'n menigte ongedateer is, mededelings, dikwels vae brokkies inligting, koerantartikels, uitstallingsverslae, katalogusse en wat nie al nie, geduldig die gegewens oor die vier vroue, Everard, Haden, Steenkamp en King, saamgevoeg en uiteindelik 'n geheelbeeld verkry. Die gevolg van haar werk is dat die Everard-groep nou uitstaan as grandioos en soms oorweldigend in die Suid-Afrikaanse kunsgeskiedenis. Die skryfster teken hulle as 'n groep wat in betreklike afsondering gegroei en ontwikkel het en eie en unieke resultate opgelewer het.

Bertha King het in 1901 na Suid-Afrika gekom en onderwys gegee aan die Girls' High School in Pretoria. In 1903 trou sy met Charles Everard, eienaar van Bonnefoi, 'n handelspos en plaas in die Oos-Transvaal. Dit is duidelik dat Bertha baie hooi op haar vurk geneem het: huishouding, boerdery, later kinders, kerklike verpligtinge en veel meer. Tussen dié bedrywe het sy egter met skilderwerk voortgegaan. Uit briefwisseling met haar susters kon baie gegewens ingewin word, maar dit was nie altyd maklik om vas te stel na watter skildery hulle verwys nie. Sommige werke kon glad nie opgespoor word nie. Haar styl was aanvanklik laat-Victoriaans en effens romanties maar het ontwikkel in 'n unieke benadering waarin die atmosfeer van die Oos-Transvaal duidelik spreek. Die invloed van Clive Bell en ander kunstenaars is wel merkbaar, maar grotendeels het haar werk onafhanklik ontwikkel.

Bertha was 'n baie onrustige persoon wat geneig was om rond te trek en te reis. In 1922 het sy saam met haar dogters Ruth en Rosamund, na Engeland gereis. Die jaar daarna volg 'n reis na Italië waarna Ruth by Colarossi in Parys gaan studeer. Die verskil in benadering tussen Bertha en Ruth word spoedig duidelik. Waar Bertha se werke van vakmanskap en kennis getuig, is dié van Ruth meer geneig tot die veronagsaming van tegniese voorskrifte en tot die spontane. Rosamund het intussen musiek gestudeer. Ook Edith King het Engeland besoek. Die reis het nie sonder resultaat gebly nie. Vanaf 1925 kon Ruth ongetwyfeld as 'n professionele skilderes bskou word. In 1926 besoek hulle Delville Wood in Frankryk, wat die onderwerp sou word van 'n aantal belangrike werke. Ná hulle terugkeer in Suid-Afrika blyk dit egter dat die publiek nog nie opgewasse was vir moderne kuns nie en die werk van Bertha en Ruth is met wantroue en skeptisisme bejeen.

Edith King skryf inmiddels gedigte en skilder klein waterverwe. Ook Rosamund het begin skilder, argeloos en partymaal beïnvloed deur 'n Oosterse styl. Dit het egter lank geduur voordat hulle werk algemene erkenning gekry het. Bertha, veral, het dit moeilik verwerk en het 'n aantal jare selfs opgehou met skilder.

Die skryfster volg die ontwikkeling van elke kunstenaar se stap vir stap. Sy bespreek baie van die werke in die fynste besonderhede. Ons maak kennis met die agtergrond van elke afsonderlike werk en verneem of dit, die omstandighede in aanmerking genome, as 'n geslaagde werk beskou kan word of nie. Die illustrasies van die belangrikste werke is duidelik en bruikbaar. Stadigaan groei 'n mens se belangstelling vir hierdie groep kunstenaars en naderhand word 'n mens deur die skryfster se entoesiasme saamgesleep. Dit beteken egter geensins dat sy haar aan 'n kritieklose bewondering oorgee nie.

Dit is opvallend hoe veelsydig en tegelykertyd deskundig en vaardig hierdie gesin is. Hulle belangstelling het gelê in musiek, kuns, digkuns, opvoedkunde, kerklike opleiding, lugvaart, beesboerdery, handel en perdetelery. Hulle het alles met vertroue aangepak en die moontlikheid van mislukking nooit oorweeg nie.

Die werk is die gevolg van jarelange navorsing, rondreis en ondersoek van 'n ingewikkelde onderwerp met baie aspekte. Die arbeid is ruimskots beloon, want die boek kan beskou word as een van die beste werke oor die Suid-Afrikaanse kunsgeskiedenis wat in jare verskyn het. Dit is 'n uitstekende katalogus van kunswerke met 'n uitvoerige indeks. Hierdie boek mag nie in enige openbare of skoolbiblioteek ontbreek nie. Vir die kunskenner en belangstellendes is dit 'n bron van kennis en genot.

F.G.E. NILANT
Universiteit van Pretoria

E.M. NEETHLING (Opsteller) en L.C.P. ENDEMANN (red.), *Die Neethlings in Suid-Afrika*; J.G. BOJE (Opsteller) en SUSAN BLAAUW (red.), *Kalm maar koppig. Die familie Boje en aanverwante families*; F.M. WILLIAMS (Opsteller) en LINDA ZÖLLNER, *Geslagregister van die familie Bruwer*; Aldrie R.G.N., 1979.

Met hierdie drie publikasies het die Afdeling Genealogie van die Instituut vir Geskiedenisnavorsing van die Raad vir Geesteswetenskaplike Navorsing nou 14 publikasies op sy kerfstok. Dieselfde hoë standaard is deurgaans gehandhaaf.

Die drie families wat die onderwerpe van hierdie jongste publikasies vorm, is almal baie bekend in Suid-Afrika. Veral die Bruwers en Neethlings het reeds hulle merk in die openbare lewe gemaak. Onder die Bruwers was daar al wyle dr. J.P. Bruwer, in lewe volkekundige en op een stadium Kommissaris-Generaal van die Inboorlingvolke van Suidwes-Afrika, en tans die ekonoom, dr. A.J. Bruwer, en andere. Hoewel die naam Neethling nie direk in die openbare lewe 'n rol gespeel het nie, was daar stewige verbintenisse met vooraanstaande persone. Só was genl. J.B.M. Hertzog se vrou 'n Neethling terwyl adv. Tielman Roos die kleinseun van 'n Neethling-dogter was. 'n Engelsprekende tak van die Neethling-familie het ook in die regswêreld diep spore getrap. Hoewel die Boje-familie betreklik klein is, is hulle geslagsregister nie minder leeswaardig nie. Dié familie se geskiedenis is sedert die koms van die eerste lid as een van die Duitse setlaars van 1858 nagevors en die afstamming in Duitsland is ook noukeurig nagegaan.

Aldrie publikasies sluit 'n hele aantal foto's in. Hulle vorm 'n welkome toevoeging tot ons genealogiese literatuur.

D.H. HEYDENRYCH
Universiteit van Pretoria

VERSLAG: *Die eerste konferensie van ekonomiese historici in Suid-Afrika.*

Ekonomiese geskiedenis word in die meeste Suid-Afrikaanse universiteite gedoseer in die Departement Ekonomie, wat in die Rhodes-universiteit te Grahamstad (en vroeër in die Universiteit van Suid-Afrika) die Departement Ekonomie en Ekonomiese Geskiedenis heet. Aan die Universiteit van Kaapstad en van die Witwatersrand te Johannesburg is daar 'n afsonderlike Departement Ekonomiese Geskiedenis en slegs aan die Universiteit van Stellenbosch word dit in die Departement Geskiedenis gedoseer. Engelstalige universiteite gee in die algemeen veel meer aandag aan hierdie wetenskap as die Afrikaanse universiteite. Die universiteite vir Gekleurdes ruim nog minder plek vir ekonomiese geskiedenis in.

Veral vele studente by Afrikaanse universiteite stel hoofsaaklik belang in praktiese vakke wat deel van 'n beroepsopleiding vorm, in sogenaemde "brood-en-botter-vakke". Hulle wat ekonomiese wetenskap studeer,

beskou dan ook dikwels ekonomiese geskiedenis as oorbodig. Professor S.J. Terreblanche wat die vak aan eerstejaarsstudente te Stellenbosch doseer, skryf: "Vanweë die besonder sterk pragmatiese ingesteldheid van studente word 'n ongelukkige weerstand ondervind teen 'n kursus in ekonomiese geskiedenis."¹⁾

Hoewel die wetenskap aandaag in Suid-Afrika geniet, veral in Engelstalige universiteite, vertoon die beoefening en organisasie daarvan in departemente en institute tog 'n agterstand ten opsigte van die meeste lande in Europa en Noord-Amerika. Die gedagte om in Julie 1980 die eerste konferensie van ekonomiese historici byeen te roep en daar 'n vereniging te stig, was daarom baie welkom. Nie toevallig nie het die inisiatief hiertoe uitgegaan van 'n Engelstalige universiteit, dié van Natal in Durban.

Die konferensie is van 22 tot 26 Julie 1980 op die kampus van die Universiteit van Natal in Durban gehou. Ek skat dat 50 tot 60 besoekers aanwesig was. Die byeenkoms in die Shepstone-gebou is geopen en gesluit met 'n toespraak van professor Peter Mathias, hoogleraar in ekonomiese geskiedenis in die Universiteit van Oxford, bedrywig as publisis, redakteur van die bekende serie "Debates in economic history" (uitgegee deur Meuthuen & Co. in Londen) en lid van baie historiese verenigings. Sy eerste rede het gehandel oor die plek van ekonomiese geskiedenis érens tussen die ekonomiese wetenskap en die ander geskiedwetenskappe — 'n onderwerp van onuitputlike diskussie. In sy tweede toespraak het hy op die vinnig toenemende aandaag vir sosiale geskiedenis en die sosiologiese benadering gewys en verduidelik dat die sosiale geskiedenis hom nou emansipeer van die ekonomiese, soos die ekonomiese geskiedenis hom vroeër in ons eeu geëmansipeer het van die algemene geskiedwetenskap en in Duitsland en die Verenigde State (die lande van die Historiese Skool) van die ekonomiese wetenskap.

Daar is 16 referate onder die geregistreerde besoekers versprei en bespreek. Die meeste was van 'n goeie gehalte. Talle onderwerpe is oor die geskiedenis van Suid-Afrika aangeroer. Hulle het gewissel van die lotgevallen van bendes van enkele honderde semi-nomades aan die woelige Kaaplandse Oos- en Noordgrens omstreeks 1800, tot die groei van die goudmynbou as bedryf van wêreldbetekenis.

Onder die aanwesiges was die Engelstaliges veel talryker as die Afrikaanstaliges en die historici met ekonomiese opleiding in die meerderheid, soos te verwagte was. Hoewel die metodes van die ekonomiese geskiedenis in hoofsaak dieselfde as dié van die staatkundige en kultuurgeskiedwetenskap is, verstaan die ekonome die ekonomiese historici veel beter as die ander historici wat minder kennis van ekonomiese begrippe besit. Voorlopig is geen noue affiliasie tussen ekonomiese en ander historici in Suid-Afrika te verwagte nie.

Ander behandelde onderwerpe was struktuurveranderinge in die Suid-Afrikaanse fabrieksnwyerheid, die opkoms van die Suid-Afrikaanse handelsvloot ná 1945 (dit is die suksesverhaal van SAFMARINE) en die ekonomiese geskiedskrywing van Suid-Afrika. In die laasgenoemde referaat is die name en bydraes van Afrikanerpioniers van die ekonomiese geskiedenis soos M.H. de Kock, C.G.W. Schumann en E.H.D. Arndt nie genoem nie, hoewel hulle handboeke in Engels gepubliseer het.

In hierdie land is die ekonomiese historici nog besig om hulle te organiseer en ontbreek die neiging om die sosiale geskiedenis af te stig tans nog. Wel is daar 'n duidelike neiging om die antropologiese rigting te volg en gespesialiseerde aandaag aan die geskiedenis van die Gekleurdes te gee.

Op die konferensie is 'n Economic History Society of Southern Africa gestig met die kenlike doel om daarin historici in die buurlande van die Republiek te betrek. Dit is 'n verheugende feit, want daaruit blyk die strewende om 'n agterstand ten opsigte van ander Westerse lande in te haal. Die voorneme bestaan om 'n eie verenigingstydskrif uit te gee. Weens die beperkinge wat aan ekonomiese en historiese tydskrifte deur koste en dergelike opgelê is, is 'n eie tydskrif eintlik noodsaaklik. Ek het geen vrees vir skaarste aan stof nie.

Die voorsitter van die nuwe vereniging is Dr. A.R. Lumby, Department of History, University of Natal. Die sekretaris is Mr. Ian MacLean, dieselfde adres.

Ek hoop dat die nuwe vereniging spoedig aandaag sal gee aan 'n ander opvallende leemte op sy gebied. Dit is die gebrek aan 'n nasionale ekonomies-historiese argief in Suid-Afrika vir die bewaring en ordening van dokumente afkomstig van ekonomiese en sosiale instellings, soos sake-ondernemings, koöperasies en vakverenigings. By elke verhuising of opheffing van hierdie soort instelling verdwyn gewoonlik 'n groot deel van hul ou dokumente. Ook in hierdie opsig vertoon Suid-Afrika 'n opvallende agterstand by ander Westerse lande.

C. DE JONG
Departement Ekonomie
Universiteit van Suid-Afrika

1) S.J. Terreblanche, *Die wording van die Westerse ekonomie*; Academica, Pretoria en Kaapstad 1980, p.1