

unearthing new perspectives and lost narratives of a significant area in colonial Natal. It is based on original research and will certainly prompt historians to re-examine and re-think Natal's colonial history in the context of its socio-economic development. This important study will certainly appeal to students and scholars who are interested in colonial and labour history.

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New avenues for research on Setswana-speaking communities revealed

Andrew Manson and Bernard Mbenga, *Land, Chiefs, Mining: South Africa's North West Province since 1840*

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Interest in the historical dynamics of ethnicity and land ownership in South Africa have been on the rise recently. In the introduction to this work, the authors deal with the importance of the history of the Setswana-speaking population of today's North West Province of South Africa. They also provide detail on the location of the province and show that the territory offers a number of unique features, including its important mining industry. The authors have in the past published scholarly work on the Batswana and their history. In this publication, they continue in the same vein by highlighting some of the neglected aspects of Batswana history. The information is drawn from unpublished material and the existing literature compiled by both researchers. It attempts to fill the gaps that exist in our understanding of the history of African people in the region, especially in the twentieth century. Excluding the introduction and the conclusion, the book is divided into seven chapters which are chronologically and thematically linked to one another.

The first chapter investigates the role played by the Tswana leader, Chief Moiloa II of the baHurutshe in the context of the broader history of Batswana in South Africa. Generally speaking, as argued by the authors, the prominent historical Batswana personalities are well-known and respected in South Africa, but little has been written on them. In 1834, Moiloa II and Mokgatlhe settled in a place called Modimong on the Harts River. It was here that they were attached to the Kora, an independent Khoekhoe community under the leadership of David Mossweu. During this period a power struggle over succession ensued between Moiloa II and his uncle. The former collaborated with the London Missionary Society (LMS). The LMS was prepared to receive the baHurutshe in the Madikwe district and sought to convert the Southern Batswana to Christianity, emphasising education and the cultivation of European mores and cultural norms. This challenged the ethical values and belief systems of the baRolong and baThlaping. Towards the end of 1858, Moiloa II requested the LMS missionaries, then with the Bakwena at Diteyane in Botswana, to

visit him, and three missionaries, led by the Reverend Ferdinand Zimmermann did so. The involvement of the missionaries with the Batswana changed their lifestyle in significant ways.

Chapter 2 provides a brief discussion of the South African War (1899–1902) and its aftermath to 1908. Here the authors explore and analyse the various roles played by the black participants in the war and its impact upon them. Interestingly, the chapter contributes to the relative lack of scholarly works on the participation of black people in the so-called Anglo-Boer War, although in recent years this has been addressed to some extent. With this chapter, the misconception that black people were largely unaffected by the war is corrected. The focus of the chapter is on the baKgatla, the baRolong, and the baHurutse, with passing reference to minor players, such as the baFokeng, baTlokwa and others.

In chapter 3 the authors elaborate on the question of land disputes from 1900 to 1940. This was termed by many historians as the “crisis of control”. Land acquisition disputes and other material interests resulted in conflict, either among ruling factions or between the chiefs and their followers. The distinct ethnic characters of the communities were also sources of conflict. During this 40-year period, the authors argue, the issue of ethnicity became the glue that kept the disparate factions of communities together. Nevertheless, instability remained, caused primarily by questions of control over material resources.

Chapter 4 begins by unpacking the nature of life in the reserves of the former western Transvaal and Northern Cape, which today constitute the North West Province. In the reserves, separate “tribes” were meant to occupy district reserves; the land was allocated and used on a communal basis and white farmers could not own land in these reserves. This system of land occupation began in 1910, the year the Union of South Africa was created, and ended in 1955 with the enforcement of the Bantu Authorities Act that paved the way for the incorporation of the “Bechuanaland Reserves” into the emerging Bantustans. The chapter highlights the challenges the Batswana faced in settling in the reserves. The hardships they experienced are highlighted, including that the land allocated was not suitable for agriculture; there was low rainfall; poor quality of soil; the vegetation was dominated by scrub grasses; there were frequent droughts; and locusts devastated the area in 1925 and again in 1933. Furthermore, the communities suffered when the government tried to curb the locusts by spraying the crops – leading to the death of many animals. The growth of a progressive rural elite and an administration generally supportive of innovation, education and “advanced” farming methods emerged.

Chapter 5 highlights rural resistance with specific reference to the baHurutshe revolt during the years 1957–1958. This was in response to the issuing of passes for women in the Moiloa Reserve. The chapter provides an analysis of the reasons for the revolt, led by Abram Moiloa, and supported by the women. The authors succeed in locating the resistance in the broader women’s struggle against the question of passes in South Africa. The state managed to quell the resistance and a number of people

were arrested. The matter was worsened by the government's withdrawal of the postal and transport services in the reserve, thus denying resisting women access to medical treatment. The authorities also attempted to enforce the acceptance of the passes by involving the courts. For the most part this proved successful; 474 people were arrested, but only 39 convictions were made. The failure to obtain convictions was also due to the baHurutshe enlisting the services of Shulamith Muller and George Bizos.

The next chapter, chapter 6, discusses the politics of Bophuthatswana as a Bantustan from 1977 until 1994. It examines how the land, comprising the western Transvaal bushveld and the former Bechuanaland reserves, was incorporated into Bophuthatswana under the leadership of Chief Lucas Mangope. The role of the political parties which contested the Bophuthatswana political space, such as the National Seoposengwe Party and the Bophuthatswana National Party is discussed. The latter's split in 1975, which led to the formation of the Bophuthatswana Democratic Party under Mangope, is also examined. In the 1980s, Mangope tried to bring many powerful *merafe* in the bushveld and Bophuthatswana under his direct control. The first were the baKgatla ba Kgafela in the Pilanesberg/Rustenburg area. It was in the 1980s that Mangope continued in his attempt to crush and replace rural-based opposition, particularly among non-Tswana chiefdoms. His government's power was demonstrated when he alienated the baTlhaping in Taung. He ordered the killing of what was referred to as the "surplus" donkeys in all the districts of Bophuthatswana.

Finally, chapter 7 summarises the impact of the expansion of the platinum mining sector and the massive windfall that accrued for nearly all the baTswana in the Rustenburg region. It discusses how the baFokeng successfully obtained an equitable share of the royalties from Impala Platinum. Interestingly, to date, their affairs are still largely conducted under the auspices of the Royal Bafokeng administration, headed by the current Kgosi Leruo Molotlegi of the Royal Bafokeng Nation.

On reading this book, it is apparent that the authors have simply scratched the surface as far as this kind of history is concerned. The intention can be summarised as opening up a number of new perspectives which will hopefully be explored more fruitfully in the future. The book is recommended as a "must read" for historians and South Africans in terms of expanding their understanding of Setswana-speaking communities and their histories in South Africa.

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