

# *Book Reviews and Notices*

## **THE BRITISH CIVIC CULTURE OF NATAL, SOUTH AFRICA, 1902–1961**

by P.S. THOMPSON

Howick, Brevitas Publishers, 1999. 144pp., soft cover, approx. R70

Natal's reputation for being uncompromisingly and enthusiastically British, even after it ceased to be a colony and became a province of the Union of South Africa, was based on the facts of prevailing political loyalties and social mores. These were part of the life experience of generations of English-speaking Natalians, and were recognised, often with exasperation, by other groups making up the South African population. Not for nothing did the half-humorous phrase 'Natal – The Last British Outpost' emerge in the last quarter of the 20th century.

Natal's persistent Britishness is the subject of Professor Paul Thompson's book. Other writers have treated the subject in various contexts, but even when striving for appropriate detachment, usually they are describing something which is a part of their own psyche, a product of their own experience. Thompson's birth and upbringing were neither British nor South African, but American, and he brings to his description and analysis of phenomena the detachment of one who has not himself been formed and influenced by them. For many English-speaking Natalians who have not thought much about themselves as a sociological phenomenon, this book may bring about Robert Burns's imagined revelation: 'O wad some Pow'r the giftie gie us / To see oursels as others see us!'

That the province retained a certain cohesiveness and esprit even when the tide was running against it, is due in no small measure, says Thompson, to various rituals and symbols which 'sustained the authority and provided identity to the British settler community.' The sum of those rituals and symbols constitutes 'civic culture'.

In Natal its operation was not incidental and haphazard, but, as Thompson argues (and convincingly illustrates) there was a deliberate intention to create allegiance and devotion to the state. Its symbols included all the images and emblems of empire, from the most exalted ornamentation of public buildings and monuments, from flags and coats-of-arms and the trappings of public ceremonies and celebrations, to the coins of the realm, postage stamps and the very pillar boxes on the streets. Its rituals could be observed in the established order of things when visiting dignitaries were received in the Colony, officials installed, when the war dead were remembered, royal birthdays, marriages, coronations and deaths observed and public holidays celebrated.

The main body of the book consists of only three chapters. The first two deal chronologically with the periods 1902–1931 and 1931–1961, whose three defining events are the end of the Second Anglo-Boer War, the passing of the Statute of Westminster

and the Republic of South Africa's exit from the British Commonwealth. Thompson describes in some detail how various events were experienced by Natal society, and especially how the political, ecclesiastical and educational authorities mediated them to the general populace through accepted rituals and ceremonies. The British victory over the Boer republics, the visit of the Duke and Duchess of Connaught in 1906, the coming of Union, the First World War and thereafter the annual marking of Armistice Day; the visit of the Prince of Wales in 1925, the borough centenaries of Pietermaritzburg and Durban, the annual visit of the Governor-General to Natal, the Second World War, the visit of King George VI and his family in 1947 – all these events, and many more, provided occasions for public display of loyalty and 'Britishness', involving public representatives, the military, schoolchildren and a wide range of voluntary organisations. The small Afrikaner population of the province understandably felt no great enthusiasm to participate in these events. Africans and Indians, though they too could not share ethnic Britishness, were nevertheless reminded of its great virtues and benefits, and encouraged to have some part in the rituals, in separate events paternalistically arranged for them. The detail amassed by the author strongly supports his contention that the existence of a strong British civic culture in Natal was the result of conscious and sustained effort.

There were blows and setbacks: political union in 1910 (accepted as necessary, but without enthusiasm, by the majority of British Natalians), the Flag Act of 1928, the Statute of Westminster of 1931, the Afrikaner Nationalist general election victory of 1948 and the subsequent open display of anti-British and republican sentiment in the national government. Yet often, as Thompson demonstrates, these very reverses caused Natal's British settler descendants to cling more tenaciously to their prevailing civic culture, and assert it more fiercely. A national referendum in 1960 secured a 52% vote for a republic among the white population countrywide. The percentage poll in Natal was 93%, and almost 76% voted against. The Natal leader of the United Party said in Parliament that 'Natal had morally contracted out of the republic', and Thompson comments that in the political sense there was now complete alienation. The city councils of Durban and Pietermaritzburg refused to participate in or sponsor any celebrations to mark the inauguration of the republic on 31 May 1961.

The third chapter, entitled 'Schools, sport and Britishness' deals with the way the school system in Natal, imported from the mother country and adapted where necessary to colonial conditions, was an essential factor in maintaining a strongly British civic culture. In public and private schools alike the influence of British-born teachers, the intra- and extra-mural curriculum, the textbooks used and the school ceremonies and occasions were among the most powerful forces at work. Nor was it only in the school context that the colony's children were inspired (some would say indoctrinated) with loyal feelings for King, Mother Country, Colony and Empire. Public holidays and celebrations usually included games and refreshments for them, often with patriotic music and speeches for good measure. The contents of this chapter and the many sources cited will be of great interest to anyone wanting an overview of Natal's education in its sociological context.

An Appendix entitled 'Natal and national politics, 1910–1961' is a very useful 26-page essay in its own right, providing the necessary background for readers not familiar with the detailed political history of the sub-continent.

The British Civic Culture of Natal is written in an easy, readable style, and will commend itself to the general reader as well as to the specialist historian. Regarding its format, it isn't clear why the publishers decided to print the main body of the work in double-spacing, which gives it the appearance of a draft or an academic dissertation submitted for scrutiny. The Foreword and the Appendix are conventionally single-spaced.

JOHN DEANE

### THE ILLUSTRATED GUIDE TO THE ANGLO-ZULU WAR

by JOHN LABAND and PAUL THOMPSON

Pietermaritzburg, University of Natal Press, 2000. 201pp. illus.

*The Field Guide to the War in Zululand* was the first reference work I ever bought myself. I was in my final year of school and intended reading History at the University of Natal. With a specific personal interest in local history, the purchase became a vital tool and a constant companion on many a foray to the battlefields over the last 10 years.

Being the nostalgic, sentimental type, I was fairly convinced that a new *Illustrated Guide to the Anglo-Zulu War* could never really eclipse the fine maps and careful, sparse commentary of my old *Field Guide*. John Laband and Paul Thompson have, however, proved that their role as educators extends beyond the realm of the university. The *Illustrated Guide* has evolved wonderfully out of its former incarnation.

The introductory comments on the origin of the conflict, as well as Zulu and British military operations, have been extended substantially and sketch the context of the War superbly. Although the *Illustrated Guide* by no means attempts a comprehensive overview of these matters, as they are dealt with elsewhere in greater detail, the reader is given a precise and succinct synopsis of current interpretation pertaining to the genesis of the tragedy. Recent criticism that Anglo-Zulu War historiography lacks a critical approach to African sources and perceptions regarding 1879 and subsequent events, is not engaged with here and the debate is most likely best served in other forums.

Text is generously supported by photographs, engravings, paintings and drawings so that names of people and places have a visual register. Favourite, but rarely reproduced images, like the sad and stunned delegation of *izinduna* who received the Ultimatum or Major J.N. Crealock's beautiful watercolour landscapes are a welcome addition to the more familiar 'Illustrated London News' and 'Graphic Magazine' engravings.

Where the *Illustrated Guide* comes into its own, however, is with new maps. The purist in me initially lamented the absence of good old contour maps, but the authors and their cartographers, Di Matheson and Marise Bauer, have made something better. The *Illustrated Guide* uses a relatively simple method of indicating terrain, possibly more accessible to the lay person and just as accurate for the specialist. Colour adds vastly to the depth of information included and an array of new symbols allows understanding of troop identity, strength and deployment at a glance. Record is also given in this way to the civilian experience of war by indicating cattle raids and the destruction of Zulu *imizi* (homesteads).

The finest transformation, though, is that each battle now has a series of detailed maps. Where the *Field Guide* was restricted to a single view of the engagement, usually at a specific time, the *Illustrated Guide* brings the unfolding drama of war to life. The

expanded text which accompanies these beautiful diagrams leads the reader carefully through the events. Quotations from eyewitnesses, participants and contemporary commentators are inserted as textboxes, adding the subjective, personal perspective without detracting from the narrative.

As a guide to the Anglo-Zulu War, this new offering from the University of Natal Press is in a league of its own. One of the first things I noticed about the new book, however, was that 'Field' had been replaced with 'Illustrated'. If I have any criticism to make, it is that the volume is so well made and so beautiful that I would be hesitant to take it into the field. The only solution may be the acquisition of two copies, a second to take to the fields, as the individual accounts of the battles and the visual treatment they are given are so complete they almost render specialist guides redundant.

In the preface, John Laband comments on the fortune of being afforded the opportunity to revisit a work begun 20 years earlier. The strides which have been made in studies of the Anglo-Zulu war can be attributed in no small measure to his own work, together with Paul Thompson. It is fitting, therefore, that the product of a greater general interest in the war should be an improved *Field Guide*, with which their published record of this topic began.

STEVEN KOTZE

## **THE HALL HANDBOOK OF THE ANGLO-BOER WAR 1899–1902**

by DARRELL HALL

Editors: Fransjohan Pretorius and Gilbert Torlage.

University of Natal Press 1999

ISBN 0 869 943 1

Darrell Hall was one of many professional authorities to whom I was introduced in my early days as the returning British Defence Adviser in 1993. As Chairman of the British War Graves Committee of the National Monuments Council, he briefed me at length on the state of cemeteries in the country, after which the British government increased its financial contributions towards their upkeep. He paid meticulous attention to an involved and sensitive subject, showing an impressive depth and compassion, and it came as little surprise to those that knew him to read his handbook, something of a benchmark compendium, resulting from lengthy research and timed to catch the assumed growth of interest in the Anglo-Boer War as it reached its centenary.

Darrell Hall died in 1996, and it fell to several editors, led by Gilbert Torlage and Fransjohan Pretorius, to undertake the painstaking and scholarly completion of the book, leading to its eventual publication in 1999 by the University of Natal Press. The combined efforts, and there are a great many, have done Darrell Hall justice, and produced an authoritative record at the right time. Its deficiencies are few, and largely centre on the chosen method of assembling the information in a presentable way to satisfy the 'handbook' classification.

We all knew that fingers would flit across keyboards in 1998 and 1999 in order to find some area of ABW interest that needed original interpretation or caught the eye in a way that encouraged sales as the centenary approached. The market enjoyed a pleasant increase in such publications, some selling extremely well. There was a chance for

the original viewpoint or the hitherto unstated case, but despite Hall's early death, the way remained clear for the his Handbook to appear as an authoritative compendium.

As a British ex-soldier and diplomat, and an amateur military historian, I was expecting an everyman's desktop Pakenham – less of the florid and maybe controversial historical storytelling but more of the clinical and faithful record of 'who had and did what to whom where'. In my opinion, the handbook does not quite pull that off, in that it fell to a later series of first-class essays to bring individual battles to life whilst providing condensed guiding and technical data. I think that a fleshing-out of, say, the 20 best-known encounters of the ABW, at a cost of perhaps another 30 pages, would have given the handbook a roundness it deserves, in place of some occasionally esoteric technical detail, especially in the area of field gunnery. Regimental asides apart, the eleven pages devoted to artillery detail within Hall's British Army organization, compared to two for the cavalry and four for infantry, represent a persisting bias throughout the book. He calls the three parts the 'Fighting Arms', but he of course knew there is no such generic definition: there were 'Teeth Arms' [Cavalry and Infantry] and 'Supporting Arms' [of which Artillery is one]. To rub salt in the wounds of the 'Poor Bloody Infantry', Hall later devotes a further 10 pages to the Royal Navy, magnetised as ever by their artillery function in the conflict. He even slips in seven pages at the end to tell us of captured guns and how the Long Toms were destroyed.

The ex-soldier in Hall guided him to a planned arrangement of text but one suspects that he would have changed the randomised presentation, had he lived to do the final proof-reading. There is a good deal of organisational detail for the historian and purist, with the Boer forces given generous coverage. Inevitably there are dozens of lists. We are treated to no fewer than 30 pages of charts for the British Army, but then Hall does go where others feared to tread by extrapolating from forbidding sources such as Amery's *Times History* to produce thoughtful angles – evolutionary comment on capbadges, brigade ORBATS, theatre operational service detail, and authoritative comment on colonial and South African Corps troops. His personality cameos, marked by meticulously fair apportionment to Boer and British commanders, are the useful hallmark of an indispensable compendium, although it takes a little too long to find such jewels – the contents list is too shy for the job involved, with the index too centred on personalities alone.

With his passion for research, it is not surprising that only 33 of the 272 pages are devoted to the war itself. But then Darrell Hall was intent on condensing the enormous detail from existing sources into an accurate and appealing handbook. The result is a desktop 'bible' rather than a pocket book for the enthusiast or tourist. There is a minimum of social or political comment which in hindsight was a wise decision: with a publication aimed at the ABW's centenary, Hall and the later editors anticipated the sensitivities involved. Its armchair critics will therefore be academics rather than politicians and journalists, and its chances of passing muster are extremely high. The attention to detail, although occasionally grouped unhelpfully, is admirable once encountered.

In concentrating these observations, one must begin with plaudits for the making of a readable book out of several reading libraries. The main reservation is its referencing and compilation, which prevents ready access and qualifies it as a traditional 'handbook'. One needs to read it from cover to cover, discover its hidden gems, and return to

it thereafter as a reliable reference authority. It is not to be treated as a historical account of the 31-month war, or indeed a carefully arranged lexicon of ABW militaria. It is more a thoughtful grouping of ABW minutiae, distilling facts from otherwise inaccessible or obscure source material. It is the treatment of these distillations, rather than original scholarship, that marks Hall's work as a unique attempt to market knowledge of the war in a digestible form at a time when interest was likely to peak. As such it is a considerable achievement for which we owe Darrell Hall and his collaborators an immense gratitude.

When seen as one of a home-grown stable of ABW commentators that has emerged in the last two years, I feel proud we have at last obtained worthy complements to Pakenham. The series of seven KwaZulu-Natal battle guidebooks<sup>1</sup>, plus Steve Watt's *In Memoriam* (a colossal undertaking of immeasurable value, and fittingly a further University of Natal Press success story) need sit alongside *The Hall Handbook*. As an interested party, and an uitlander to boot, I cannot think of any further work required to give a balanced, apolitical, modern and factually faithful interpretation of what went on in this war one hundred years ago. It is a matter of pride that the authors, besides being the best in their field, were or are my friends. South Africa is blessed with their talent and dedication, and need never look abroad for authoritative historical comment or reference.

#### NOTES

1. Reviewed in *Natalia* 29.

J.W. PARKER

### FAITH IN TURMOIL: THE SEVEN DAYS WAR

by LOU LEVINE

Pietermaritzburg, PACSA, 1999

*Memories of Looting and Political killings in Vulindlela*

Levine's *Faith in Turmoil* is a moving firsthand account of harrowing experiences of vigilante attacks on the residents of the Greater Edendale-Vulindlela areas on 27–31 March 1990. The book draws insights from interviews which the editor and the staff of the Pietermaritzburg Agency for Community Social Awareness (PACSA) conducted with the survivors. It is structured in such a way that it allows the survivors to tell their own stories of trauma, pain and hope. It is a vital resource for those who are interested in collecting oral testimonies. It is also absolutely necessary reading for those who are keen to understand how the apartheid state, using its surrogates, unleashed violence on black communities during the last years of its existence.

The Edendale valley is a freehold area situated to the west of the city of Pietermaritzburg. It was settled by the Reverend James Allison and Christian converts (*amakholwa*) during the 1850s. The uMsunduzi river flows through the valley. On the south bank is the main road from the city to the west. On the north bank is the African township of Ashdown. To the north and the west of the Edendale valley are the upper (*ngaphezulu*) areas which are known as Vulindlela. They fell under the jurisdiction of the KwaZulu homeland before 1994. They were controlled by chiefs and *izinduna* (head-

men), some of whom had established themselves as notorious warlords from the 1980s onwards. The 'seven days war' originated from areas controlled by these warlords.

Many commentators have cited the stoning of buses that were en route to a state-sponsored Inkatha rally in Durban on 25 March 1990 as the cause of this 'war'. These explanations fail to place this 'war' within the context of other attacks in the Midlands, which persisted for a month before March 1990 and continued at high intensity for a month thereafter. They are unable to explain why areas that were far from the main road were attacked. What the survivors show is that the 1990 violence was politically motivated. They give us glimpses of women being instructed to go to *induna* David Ntombela's house to take off their clothes and then to put them back on inside out, and of men being sprinkled with *intelezi* (war medicine). There is mention of a meeting of chiefs at Ulundi on 23–24 March 1990 in which Buthelezi, the leader of the KwaZulu bantustan, incited his followers to view an insult to himself as 'an insult to the body politic.' We are not told whether this 'war' was a response to Buthelezi's incitement.

This book does more than reveal the vicious nature of apartheid's 'contras'. It lays bare the brutal character of the apartheid system and of its allies in the KwaZulu bantustan. It is a tale of traumas, of losing close family members and loved ones. There are graphic accounts of how people were shot, hacked and killed. We read about cattle theft, and about how most houses, before they were burnt down, were broken into and valuables such as TV sets, hi-fis and clothing stolen. To confirm that looting was rife, Ntombela is quoted as saying: 'You went to kill, not to steal'. Despite this remark it is alleged that his followers later feasted on stolen cattle at his house.

There are allegations of police complicity in this violence. They were reluctant to stop attacks. They attempted to chase away reporters and monitors from scenes of violence. They allegedly helped to co-ordinate attacks. They distributed weapons and ammunition. Kitskonstabels participated directly in the attacks on non-Inkatha residents.

The book gives us a glimpse of the insensitivity of government officials to human suffering. When the ministers of Defence and Law and Order, Magnus Malan and Adrian Vlok respectively, were called upon to check the fighting, they accused violence monitors of 'exaggerating the situation'. The then Deputy Minister of Provincial Affairs, Tertius Delpport, refused to declare Vulindlela and Edendale disaster areas, saying that not a cent would be spent in the region until violence had ended. In this way he indirectly blamed violence on the victims. Ten years have passed since these events took place but no state help has reached the survivors.

Levine's book also leaves you with a feeling that violence was characterised by attacks on non-Inkatha supporters in Vulindlela and Edendale. In most cases they fled the attackers. This cannot be described as war where two sides were involved. Furthermore, violence did not last the full seven days. Surely, the label 'seven days war' should be revisited in the light of what the survivors say happened. The label originated with Harry Gwala, the Natal leader of the African National Congress. He was fond of referring to violence as war between the apartheid state and its surrogates on the one hand, and forces of liberation on the other. When the March 1990 violence erupted, he labelled it the 'Seven Days War' to emphasise that there was an unofficial war in Natal. Journalists adopted and used it in their stories. Academics and other commentators also subsequently adopted this label without thinking critically about its implications.

The role of churches during violence should also be explored. The title *Faith in Turmoil* suggests that Levine was moving towards an account of the role of churches in violence, but he homogenised their responses. He refers to 'the church' as if it was monolithic. The reality is that during the Natal violence only progressive churches condemned the state's use of brutal force against the 'people' or its inability to stop violence. The conservative churches were either silent or gave tacit approval to the state action or lack of it. It would seem to me that many of Levine's respondents gave him what they thought he wanted to hear. They glorified the role of the church without problematizing it. Only a handful of interviewees gave nuanced responses. This highlights an urgent need for new research on the role of progressive churches in the Natal violence.

The timing of Levine's book is excellent. It comes at a time when the public in KwaZulu-Natal has opted for political amnesia. March 2000 marked the tenth anniversary of the 'seven days war', yet the local and provincial ANC officials chose to relegate this indelible event in the lives of more than 20 000 people to oblivion. Inquiries into what they had prepared for the commemoration of this 'war' drew a blank earlier this year. This lack of interest could be attributed to a 'let the bygones be bygones' attitude, which the ANC invoked in the interest of maintaining the fragile peace deal with Inkatha. Levine's collection of oral accounts shows that memories of this event have not disappeared in the minds of survivors. The book also coincided with the death, after a car accident, of Reverend Peter Kerchhoff in 1999, a founder of PACSA. He was instrumental in organising help for refugees long before March 1990. It is therefore a fitting tribute to Kerchhoff.

JABULANI SITHOLE

### **A ROCK-STREWN RIVER OF MILK**

by EMILE EDMOND GETAZ. Edited by C.W. Abbott  
Howick, Brevitas CC, 1998, 181 pp. illus. paperback, R60,00

This book is a record of a pioneer dairyman's life in the early part of the 20th century in South Africa. It deals, in graphic terms, with his experiences, difficulties and achievements from his boyhood days in Switzerland to some 50 years later when he retired as the general manager of Baynesfield Estate, near Pietermaritzburg. His writings lay unpublished until recently edited by Emeritus Professor C.W. Abbott, formerly of the University of Natal's faculty of agriculture.

At the age of 16 Getaz (the name is pronounced JAY-ta) qualified with a diploma in dairying. Among the interesting facets of his young life in Switzerland is the telepathic communication with his dog, Turk, when he was in serious physical trouble.

His meetings with the exiled President Paul Kruger and the latter's influence on this young man are of special significance. He emigrated to South Africa in 1907 and began his employment as a farm hand under the guidance of his uncle at Nel's Rust (Baynesfield) at a salary of five pounds a month.

His description of conditions and experiences at Nel's Rust, working with people of different colours, languages and cultures, presents the reader with a brief journey through a partial history of our country, and indicates what a foreigner could expect in a new country.



As the dairy industry expanded in South Africa he was transferred to Harrismith, Kroonstad, Johannesburg and finally to Durban. His experiences, difficulties and their solutions are discussed in detail. The progress in hygiene, cooling, sampling, grading and transport of dairy products is well documented. The importation of a small (90 litre) pasteuriser was a significant development. A strict grading and testing system for milk resulted in some milk being rejected as unsuitable for pasteurisation, and the dispute between the advocates of raw milk and pasteurisation is described in detail. A cream grading scheme was also initiated and the introduction of the first Danish churn for making butter resulted in the speeding up of the whole process.

His innovativeness is demonstrated by the development of a 'ready reckoner' where the weight of butter from a specific weight of cream could be read off. He also constructed a unit for separating liquids of different densities by using parts of an old cream separator. Dr F.S. Lister was knighted for the work done with Emile Getaz in this respect.

He played a major role in establishing the grading scheme for cream which was set up by the Department of Agriculture. The development of cream cheese was also an important contribution to the dairy industry, as was his introduction of ice cream in Durban after a visit to America.

Many readers will experience nostalgic moments when familiar places and scenes are described, particularly early Queen Street in Durban, the Wanderers' Ground, North, Smit, Loveday and Wolmarans streets in Johannesburg.

Many interesting and hilarious experiences are described, such as sharing a privy with a snake, the first sports meeting at Nel's Rust, his first horse ride and spending the night in a hut with some of his farm staff. He was stopped at the same road block when the Boer leader General de la Rey was shot accidentally, the police suspecting that his vehicle was that of the notorious Foster gang. He met with many famous personalities such as I.W. Schlesinger (African Life Insurance Co), Henry Ford, General J.M.B. Hertzog and Sir Arnold Theiler, the founder of Onderstepoort Veterinary Institute.

The tasks allocated to Getaz in Durban were much wider than those associated only with the dairy industry and, for example, included responsibility for a bakery business and the management of a number of restaurants. Some interesting developments took place during this period. Some of the most important were the introduction of the 'soda stream' concept, a machine which would deliver hot doughnuts 'while you wait', the introduction of bands to provide music in restaurants and the building of an aquarium on the beachfront.

The book reveals that Emile Getaz was a person with great potential, an innovator and a problem-solver of exceptional ability. According to the editor it is not a 'literary book', but rather a straightforward record of a dairyman's life spanning half a century. His contribution to the development of the dairy industry in South Africa was significant.

The book is well illustrated with many historical photographs depicting interesting scenes and buildings of the times. The epilogue is a brief review of his personal philosophy. It contains a number of profound thoughts and statements and expresses some deep religious convictions. Many readers will enjoy this section and would regard it as an excellent philosophy of life.

AUBREY VENTER

**ZULU LANGUAGE CHANGE**

By ADRIAN KOOPMAN

Howick. Brevitas Publishers, 1999. 100pp., soft cover.

In his foreword the author, who is professor of Zulu in the University of Natal, expresses the hope that although the book is based on his doctoral research and is primarily intended as a textbook for undergraduate students it will nevertheless be of interest to the informed lay person wishing to know more about language contact and language change. In this reviewer's opinion that hope is clearly and satisfyingly realised. *Zulu Language Change* is a fascinating introduction to historical linguistics in the context of Zulu and the two European languages it has had most contact with – English and Dutch/Afrikaans.

Appreciation of the book does not require the reader to be a competent speaker of Zulu, though a basic grasp of Zulu orthography and pronunciation is necessary. (Otherwise how would one know that examples such as *kumakotafayineli* and *ukasitowela* refer to a quarter-final and to castor oil?)

Among native English-speakers there are many (all over the world) who are quick to complain about what they perceive as unacceptable changes in English usage. They have some notion of 'good English', and anything that deviates too far from that is, in their view, 'bad English', 'debased', 'a symptom of language decay'. Ignoring the fact that English has an immensely complex family tree, has undergone huge changes over the centuries, and has a reputation second to none for appropriating words from other languages, they deplore the influence of other languages on English. As therapy for such a condition, Professor Koopman's first chapter can be recommended. Its discussion of such topics as 'the dynamic nature of language', 'reasons for language change' and 'language change through time and through contact' is of general application, even though its main function here is to prepare for a specific study – how Zulu has been influenced and changed by its contact with other languages.

The various chapters, some of which require more knowledge of Zulu grammar than others, explore the many ways in which Zulu has experienced change, and the semantic categories in which it has taken place: dwellings, utensils and materials, the Christian religion, government and administration, commerce and industry, fashion and culture, people and personalities, education, health, and so on. In all these areas the lives of Zulu people have been changed, and those changes are reflected in language change.

Borrowings and loan-words (the author prefers to call them adoptives, since they are never returned!) are discussed, with technical detail about the phonological shifts involved. And then there is semantic shift, and before exploring it in the Zulu context, Professor Koopman illustrates it with the shift of meaning of the English word 'bead', originally a prayer (cf. Afr. 'gebed', Ger. 'Gebet'), which, in the context of the Rosary, changed from 'thoughts offered to God' to 'round objects touched while praying'. Coinages represent new words created to meet new needs. For example, before Zulu became a written language the idea of a comma was unknown, but the genius of the language took the word *ikhefu* (a short rest), and gave it a diminutive suffix to create *ikhefana* (a comma). The multitude of examples given of all these phenomena will be a delight to all who are fascinated by language, not least native speakers of English or Afrikaans in this province who have known the sounds of Zulu all their lives. For them the pleasure will often be the same as that experienced when unknown and unsuspected qualities are revealed in a friend or acquaintance.

Finally, no-one who has watched interviews or discussion programmes on SABC 1 and 2 can be unaware of the phenomenon of ‘code switching’, or jumping from one language to another, especially among urban Africans. English connectors and speech stabilisers, or even words for things and ideas, are freely used in mainly Zulu discourse if there is no convenient Zulu equivalent. This phenomenon, together with partial assimilations and encapsulated phrases, is the subject of one of the later chapters, looking at how the chosen speech patterns of ordinary people bring about language change, probably to the dismay of Zulu language purists. But they, like their counterparts in English, can do little against the strong current of natural language change and adaptation. One can imagine many a ‘Disgusted of Tunbridge Wells’ deploring the changes that gradually turned Anglo Saxon into Middle English!

Zulu Language Change, while providing a wealth of technical grammatical information and example for the student of the Zulu language, can also engage the attention and interest of those with less specialist knowledge, but who have a capacity to be amazed by the richness and complexity of language phenomena.

JOHN DEANE

### **RARE AND THREATENED PLANTS OF KWAZULU-NATAL AND NEIGHBOURING REGION**

by CHARLES ROBERT SCOTT-SHAW

KwaZulu-Natal Nature Conservation Services, Pietermaritzburg, South Africa. 1999. 200 pp. ISBN 0-620-24688-X.

This is a good book. It is an elegant book. It is also a disquieting book. It shows that, in less than two hundred years since the first written records of the vegetation of Natal (now KwaZulu-Natal) were made, nearly seven hundred species of vascular plants of the region have become endangered, threatened with extinction, or are already extinct – this not through natural causes but through the activities of a single species of organism, *Homo sapiens* – humankind (see pp. 161 & 167).

The bulk of the text comprises an enumeration of 682 rare and threatened species of ferns, cycads, conifers and flowering plants of the region, together with an assessment of their conservation status. I suspect that more species of ferns and fern allies are threatened with extinction in KwaZulu-Natal than are mentioned in this book, mainly because of habitat destruction. Non-vascular plants, i.e. freshwater algae, liverworts and mosses are not considered, although many of these are equally threatened. The text is enhanced by good line drawings, most made by Heather Borchers, which assist in recognition of the plants, and sixteen maps showing the present distribution of some of the most threatened species. The maps are deliberately imprecise in order to prevent their use by unscrupulous plant collectors as an aid to locate populations of rare and endangered species. Ninety good colour photographs, contributed by Martin von Fintel, David Johnson, Lal Greene, Steve McKean, Roger de la Harpe, Roger Porter and Rob Scott-Shaw in eight composite plates supplement the line drawings in the text.

The text up to p.140 is straightforward, descriptive of the plants, their habitats, rarity, legal status and need for conservation, with, in some cases, additional notes on other points of interest. Much of the text from pp.141–167 is rather technical, comprising lists, definitions, criteria, analyses and statistics. Such information is of great interest

and of immense value to professional botanists, conservationists and students of the biological sciences, but is probably over the heads of most amateurs.

There are a few errors, some typographical, some not. On p.89 the 's' has been omitted from the specific epithet '*welwitschii*'. On p.121 a common name, 'African potato', is given for *Hypoxis hemerocallidea*. This is wrong. The corm of this plant is poisonous, not edible as is implied in the use of the word 'potato'. The edible 'African potato' or 'Zulu potato' is the tuberous root of *Plectranthus esculentus*. On p.134 the adjective 'callous' has been used instead of the noun 'callus'. The specific epithet '*cooperi*' is mis-spelled twice on p. 135 (refer to the International Code of Botanical Nomenclature 1994 [Tokyo code], Recommendation 60C), and on pp. 136 & 180 the generic epithet *Platylepis* (*platy*- = broad; *lepis* = a scale) is mis-spelled.

The inclusion of a Glossary (pp. 169–170) is useful to any reader. The extensive Bibliography (pp. 171–175) provides a valuable list of references including websites, and the Index (pp. 176–182) includes conservation status and, very importantly, author names (authorities) of the species, without which it is difficult or well-nigh impossible for a botanist accurately to trace the taxonomic history of a taxon.

Rob Scott-Shaw is to be congratulated on and thanked for this fine book. It is a scholarly work which should be read by every person in this province who professes to have an interest in conservation of natural resources. It may, if the recommendations it contains are implemented, help to conserve biodiversity in KwaZulu-Natal. One can only hope so.

E.F. HENNESSY

## DIARY OF AN AFRICAN JOURNEY

by H. RIDER HAGGARD

(Pietermaritzburg, University of Natal Press, 2000)

Haggard's *Diary* is perhaps a little trapped between reminiscent autobiography and dutiful observation – it is the work indeed of a member of a 'Dominions Royal Commission' visiting South Africa just before the outbreak of the First World War. Certainly it throws up enough first-hand account, and enough sheer intuition, to make this reprint thoroughly worthwhile. The work has been skilfully and effectively edited by Stephen Coan; there are times in fact when the editorial notes are as informative and beguiling as the *Diary* itself. I have to admit, however, that it is only when Haggard gets to Natal that the admixture of reminiscence, 'phantasy' (Haggard is at the crest of his novelistic reputation) and responsiveness comes grippingly together.

The earlier chapters are expended in visiting successful farms and lauding the degree to which 'racial tension' (which means, in 1914, the lingering rivalry of the two white races) has abated. One would have liked a little more reaction to the 'big' personalities that Haggard encounters, such as John X Merriman or James Stuart. Even in the finest chapter, 'Four Hundred Miles through Zululand', Stuart's companionship, while greatly valued and relied upon, inspires in Haggard no actual report of a personality. Stuart is capable of passionate, even heated argument on such familiar Zulu 'knots' as the relation of Shaka to his mother. But the man himself remains the good companion in a motor car, and an enigma amongst our 'veteran' archivists.

Haggard's own personality, on the other hand, can still ruffle the old guard up in the Transvaal. The luncheon given him in Pretoria by the Judge-President is somewhat fraught: many present have not forgotten his treatment of boers in *Cetewayo and His White Neighbours* or in *Jess*. The man they are honouring can, after all, go to the exact spot where, in April 1877, when the British official reading the document of Annexation became nervous before the crowd, the truculent young Haggard stepped in and finished the job!

But as soon as Haggard reaches Natal, he feels (so he tells his Maritzburg audience) like Rip van Winkle awakening from a long sleep, and the relaxation is obvious. (One wonders, though, whether his remark on the 'down' journey that 'Colenso does not seem to have changed much during the last 40 years' would not have occurred to Rip van Winkle even 140 years later.) Haggard and his wife Louie leave the train at several points to gather 'Boer War' reminiscences, together with the usual cartridge cases and martini-balls that government officials collect for tourists. At Newcastle they visit their farm of the 1880's, Hilldrop, where the present owners are amazed to hear from Haggard that it was here that there was signed the Convention that gave back, after the Battle of Majuba, the Transvaal to the Boers.

So on to Maritzburg: to the Imperial Hotel, to the attentions of a Witness photographer who makes him look like 'the mummy of Ramases the Second', to a brief view of the new Theophilus Shepstone statue (a better likeness from the back than the front says Haggard) and, fascinatingly, to Government House, now a seminary for girls. Haggard was of course better positioned than most to understand how this building had fallen in status, indeed how, for Pietermaritzburg as a whole, the 'Union of South Africa had taken away its pride of place ... reducing it from the capital of a province to a country town.' Now he stands in the same building where at the end of 1880 he had dined with General Colley and his officers before they had gone off to Majuba. Haggard's secretarial duties when he first arrived in Natal must have included a sojourn at Government House: he recognises his old office, he waxes nostalgic over individual items of furniture, but does not recognise a new 'mantelpiece with twisted columns' (which I, for one, had rather hoped had been there from colonial antiquity.)

The present editor and publishers of Haggard's *Diary* are very careful to present it as the work of a reformed imperialist, one highly sensitive to (for example) the White Man's depredations in Zululand. Certainly Haggard's passion for the Zulu burns everywhere: not everyone would, in 1914, have chosen to visit the Rev J Dube (soon to become first President of the African National Congress). But Haggard is not so 'politically correct' as merely to appease a facile retrospect. James Stuart takes him to meet a regular black fan-club of 'Sompseu' – Theophilus Shepstone, Haggard's first patron and confidant in South Africa – and the 'volley of enthusiastic salutes' he receives when the link is established must remind us that there might be some bumps in the received censure of Shepstone that has become the historic norm. At a dinner given him by Maritzburg's Africa Club – a lunch-time speakers' club costing two shillings a head – Haggard cites as two Natalians of his acquaintance who have been justified by 'the processes of time', Shepstone and Bishop Colenso. The names that today well-nigh mark an historic 'binary' are in 1914 cheered loudly by the Africa Club.

Haggard's intuition that Natal history cannot be smoothed over – that, from any point of view, it is a cruel history – accompanies him continually on his motor journey

with Stuart through Zululand. From whatever point of view you look at it – the English, the Boer, the Zulu – there are too many skeletons and ill-buried bones, too many maimed warriors still alive and with exacting memories, to leave beyond recall a history of internecine battles, fraternal ambushes, territorial plots, broken promises, sudden vendettas. The 1914 Kodak-carrying passengers in a Ford car, crossing flooded rivers and feverish valleys, entertained by faraway officials in isolated houses, have to be aware of the rough edges that have not yet been smoothed by time. Even nature, present on a magnificent but harsh scale, spells the message. It is only too evident, as they pamper their vehicle along sandy tracks, how East Coast Fever has reduced Natal's herds, so that the 'deprivation of the native children of milk' has led to 'a largely increased infant mortality ...'. There is an amazing admixture of grandeur and harshness. Says Haggard after a long descent near Mahlabatini:

Yet that silent sleeping valley shimmering with hot air surrounded by tall hills and to all appearances lifeless (since at this time of day the great antelopes lie hidden) has a wonderful beauty of its own. It is a death-like beauty ... No wonder that the Zulus declare that it is haunted. Through the deep sand we struggled – and over the muddy spruits and dongas which, had any rain fallen, would have been utterly impassable, till presently by one of the worst we found what I least expected so see in such a spot, a Ford motor car, broken axled and abandoned ...

The list seems endless where such and such a magnificent ravine proves to be an execution point, tangibly proved by extant bones, where boer skeletons are still visible under rough kilns across the Umkumbane river from Dingane's kraal. Again and again the Ford (which has often to reverse up steep hills, otherwise petrol cannot feed the engine) puts its riders in almost tactual relation to a terrible historiography. At times it is evidenced by non-extant bones! – Haggard records how, after the Battle of Ulundi, the bones of the Zulu dead were swept up and ground to dust for manure. Interviews are still possible with old men who took part in the battle between Cetshwayo and Umbuyazi, the conflict Haggard fictionalised in *Child of Storm*. Haggard must have been one of a dwindling few who, standing amongst the burial cairns on Isandhlwana on the 27th April 1914, would be able to say, thirty five years later, that 'they cover all that is left of so many whom once I knew; Durnford and Pulleine and many other officers of the 24th, George Shepstone and the rest. Coghill I knew also very well ...'. The novelist Haggard cannot resist his old style as he leaves the battle-site: 'The twilight was closing in, the sky was red, fading into grey. Over that savage crest trembled one star. Heaven's own ornament ...'.

The magistrates, commissioners and officials that host him are again and again extraordinarily well-read in, and sympathetic toward, the Zulu cause, but they have no 'clout' in the face of land-hungry whites. How many *indabas* does Haggard not attend where the beneficent administrator meekly promises to a polite but disappointed audience to 'do what he can'. Several such officials are already collecting artefacts – *iziqu* necklaces, copper neck-rings – as if to preserve a cultural memory is now part of their responsibility.

Back in the metropolitan world where the Report of the Commission will be published, the news is all of the German menace, and, within a matter of months, of the

outbreak of war. Not even the mildest liberal-imperialists can fail to feel the ‘clarion call’ that Haggard gives utterance to on 5th August in a speech in Nova Scotia.

A *Diary* then that, though consistently of the highest value to the specialist historian, achieves in the section on Natal and Zululand something more. Under Haggard’s impulse one feels the old restlessness, the drama and the beauty, that the name ‘Zululand’ spells. Might one possibly unearth some modern successor to Stuart’s sturdy jalopy and traverse again – on roads probably not much improved, and in scenery as susceptible as ever to banditry and manoeuvre – Haggard’s journey through the land to which his ‘phantasy’ was dedicated?

BILL BIZLEY

**BLOOD FROM YOUR CHILDREN. THE COLONIAL ORIGINS OF  
GENERATIONAL CONFLICT IN SOUTH AFRICA**

by BENEDICT CARTON

University of Natal Press Pietermaritzburg 2000

**SAVAGE DELIGHT: WHITE MYTHS OF SHAKA**

by DAN WYLIE

University of Natal Press Pietermaritzburg 2000

These new books from the University of Natal Press reflect recent work on the history of KwaZulu-Natal, and both deal with large, controversial and intrinsically difficult subjects: Ben Carton, using the resistance of 1906 as his focus, on the way in which crises in our history have divided generations, and Dan Wylie on the continuing debate around the character and the kingdom of Shaka kaSenzangakhona.

Carton’s book springs from an important observation, the tendency for conflict in this province to be explained in generational terms – the complaint by the older generation that ‘our young people no longer obey us’, and the demand that patriarchal discipline be re-imposed. The pervasiveness of this assertion in the historical records of KwaZulu-Natal for over a century is striking and cries out for an explanation. Carton’s book looks at the colonial origins of such generational tension and marshals an enormous amount of evidence to demonstrate its existence and significance: whether he explains it is another matter.

Carton has chosen to concentrate on one particular area of the province – the lower Thukela basin, which therefore includes colonial Natal and the Zulu kingdom, with their very different historical trajectories. The book begins with a historical overview of the manner in which the authority of African patriarchs was recognized by the Shepstone system of indirect rule, but simultaneously undermined as their economic autonomy in land and livestock was diminished through the nineteenth century by exploitation and disease. In an attempt to counter this the older generation of men drew more and more for support on their wage-earning sons, who in turn began to resist this imposition of patriarchal authority. It is here that that well-spring of generational conflict can be found – in the increasing demands of colonialism and capital which, tragically for African society, exacerbated the conflict between generations, between wives and husbands, daughters and parents, and fathers and sons especially.

In the latter half of the book Carton examines what he sees as a massive manifestation of this generational conflict: the period of colonial violence precipitated by the imposition of a poll tax in 1906 known as the Bhambatha rebellion. For Carton this was a young men's uprising against the intensification of their fathers' tyrannical demands. Of course it was not just this and the violence has to be understood within the context of colonial overrule: nonetheless it is Carton's thesis that generational conflict lies at the heart of the rebellion, that the disputes between sons and their fathers has not been sufficiently prioritised by previous historians, and it is the intention of this book to rectify this.

But it is not a convincing thesis. Generational conflict was an important factor in the resistance of 1906 of course. But it was only one factor, and has to be understood within a much wider context as one theme amongst many. Time and again Carton can be observed bending his account in the direction of generational conflict, giving undue emphasis to youth and the young, and ignoring other obviously significant factors (the religious affiliations of the men accused of killing the policemen in February 1906, to take just one example).

While there can be no doubt that the patriarchal aspects of colonial rule in Natal and Zululand have been insufficiently analysed, it is not enough just to assert and re-assert their existence. The book promises much more than it delivers on the subject of patriarchy. For example the title of the first overview chapter is 'Competing African and colonial political patriarchies', and the reader is led to anticipate not just an analysis of 'patriarchy' but of different 'political patriarchies', white and black, and consequently an excitingly fresh view of a rather tired historiography. But the chapter heading is misleading. From the African side it is very much the same old story which has been told many times. And there is no analysis at all of colonial rule as patriarchy.

This weakness is to be found throughout the book. A fresh vision needs fresh analysis, not just the substitution of one set of terms for another: African patriarchs for chiefs, homestead-heads, *amakhosi* and *abanumzane*; colonial patriarchs for officials and magistrates. Ultimately the empirical detail of this book needs to be organised around an analytical structure which is broader and deeper than generational difference. Without it, this undoubtedly significant aspect of our history – generational conflict – is dehistoricised, and as a consequence not only over-emphasised but not understood.

Dan Wylie's book is quite different. In it he seeks an explanation for an extraordinary historiographical phenomenon: the sustained, uncritical acceptance of the patently inadequate written accounts (for nearly two centuries) of Shaka's rule, and their development into a vast body of creative work in a wide range of artistic forms which purports to be about an African ruler and his kingdom, but is in fact about the racist ambitions, the cultural blindness, and the fears and terrors of the colonial conquerors. To do this Wylie has written a long book in which he devotes two chapters to the main primary written sources by Isaacs and Fynn, another two to the two most influential books on Shaka by Bryant and Ritter, and another which forms an overview of writing on Shaka from 1836 to 1938. The remaining chapters situate writing on Shaka within the difficult and sophisticated debates on colonial writing and contemporary literary scholarship, the nature and object of writing, of observation, and narrative.



It is a difficult, even an exhausting book, but also an exhilarating one. Wylie's dissection of Isaacs' *Travels and Adventures* and Fynn's *Diary* is fascinating and thorough. Ritter's famous *Shaka Zulu* is convincingly revealed as neither by Ritter nor about Shaka. Bryant's weaknesses are exposed and analysed – although I personally would have liked to see Wylie explain the passages in Bryant's writing which seem to me unequivocally anti-colonial. The chapter on the writing on Shaka generally to 1938, called rather misleadingly I feel 'The Missionary Years', is interesting in the textual genealogy it uncovers but less convincing and cohesive analytically. And this plodding historian, by now rather intimidated by the literary critic's semantic range and epistemological subtlety was secretly a little gratified to see High Commissioner Sir Bartle Frere demoted to the ranks of Natal officialdom, and well-meaning, unsuccessful, idiosyncratic attorney R.C.A. Samuelson promoted to a 'well-known Natal administrator'.

In fact I think Wylie is somewhat hard on the historians. Thus he writes repeatedly of their failure to rectify the myths that dominate the literature. Much of the blame for the continued acceptance of a demonstrably inadequate historiography lies with those who see themselves as the guardians of historical truth – the professional historians, the academics. Wylie quotes Edward Said's remarks (from another but comparable context) on this: '“Any system of ideas that can remain unchanged as teachable wisdom ... from the ... late 1840s to the present ... must be something more formidable than a mere collection of lies...”' But here, with other contemporary literary critics – and Victorian explorers – Wylie falls into the trap of believing that what is new to them, is new to everyone else. Liberated from the literary canon by the discovery that all texts are open to literary analysis, they discover historical texts and assume, like Livingstone at the Victoria Falls, that no one has been there before. Of course South African historians reflect very different approaches and attitudes but, in my experience, the inadequacies of the writing of Isaacs and Fynn, the shortcomings of Bryant, the disturbing popularity of the book passed off as history by Ritter's publishers, have been stressed in the teaching of Zulu history for a generation now. It is true that not much of this has been published – at least not in the academic press – but it has been dealt with in degree courses, newspaper debates and educational initiatives, particularly in the tense conflicts over the politics of Zulu ethnicity in the 1980s. And, most important of all, I know that historians have not written or published as much as they could on the early Zulu kings precisely because they have long appreciated the point that Wylie is at pains to make – that the source material is so flawed and inadequate.

But this is my necessary gripe, as a historian provoked by Wylie's somewhat combative style. For this is a formidable, refreshing and important book filled – even crammed – with new readings and new ideas. It is important to understand that it is not a history – it is an extended essay on the nature of historical writing. The solution to the inadequacies of the history of Shaka kaSenzangakhona does not lie in revisiting the sources more critically, with a new awareness of their shortcomings. They lie, Wylie believes, in revisiting historical writing itself. The epistemological implications of this position are vast and difficult for it is based on the idea that texts must be seen as the products of their creators and no reality beyond this can be assumed. This of course raises problems because the same critique can be applied to all writing, including the critique itself. So historical writing becomes, at best, a continually shifting exercise based on continually changing judgements.

But these difficult problems on the nature of knowledge and writing should not put off the reader with a general interest in the history of Kwa-Zulu Natal. While this book cannot be called an easy read, there is much that is immediately accessible and deeply fascinating. The more difficult chapters are well worth grappling with. Wylie is an excellent and original writer, his arguments honest and strong. This is a book that should be read. I believe it to be an extremely important intervention which, when historians confront its argument, should change the way in which Zulu history is written.

Finally a word of congratulation to the University of Natal Press for publishing these extremely well-produced books. As market forces cast their deepening shadows over the quality of intellectual life and culture in this country, it is important that university presses continue to find ways to publish work of this quality. The University of Natal Press deserves support for this – especially from the many people for whom reading remains not just the most important way to deepen their understanding of the world, but one of life's great pleasures.

JEFF GUY

### **PRO PATRIA: ANOTHER 50 NATAL CARBINEER YEARS 1945 TO 1995**

by MARK COGHLAN

In producing this exhaustive chronicle of the Natal Carbineers, Mark Coghlan has woven documentary evidence and oral evidence into a work that will remain the definitive reference for Carbineers and for those interested in Natal military history. He has related all the events in the context of the political and social climate of the time. While he has avoided fulsome praise, the impression of a fine part-time volunteer regiment emerges.

The prologue takes us from the inception of the regiment in 1855 to the winding-down of the Second World War.

Initially, the regiment was similar to a mobile police force, used to deal with perceived threats – from San raiders and African chiefs – to the imposition of the power of colony of Natal. This included the action against the chief Langalibalele kaMthimkulu at the Bushman's River Pass in 1873, when men of the Natal and Karkloof Carbineers made a poor showing. Their reputation was to be redeemed in their heroic stand with Lieutenant-Colonel A. Durnford at Isandlwana, and in creditable action during the Anglo-Boer War.

After the Anglo-Boer War, colonial military forces were reorganised, and the Natal Carbineers lost their relative informality and the election of officers. They took part in the 1906–1907 severe crushing of the Zondi chief Bambatha kaMancinza and his allies.

World War I saw the Carbineers assisting in quelling rebellion in the Union, as well as a brief railway strike, before they moved on to campaign in German South West Africa. World War II took the regiment (the Royal Natal Carbineers since 1935) to East Africa, the Western Desert and Italy. Here, as in his treatment of the Carbineer action in the Anglo-Boer War, Mark Coghlan has successfully teased out the role of the Carbineers from a mass of information on military actions on all fronts. Towards the end of World War II, on 15 January 1945, the regiment celebrated its ninetieth birthday.

As the Nationalist government strove to establish its ascendancy after the 1948 election, the Royal Natal Carbineers and other part-time regiments went through lean times

on account of the Nationalist and anti-British political interference. Political motives led to the disbandment, in January 1954, of the 2nd battalion RNC, stationed in Ladysmith.

As the Nationalist government tightened its hold on the country, the January 1960 emergency was imposed, and anti-government violence escalated. Further anti-British measures affecting the RNC followed. In 1961 Queen Elizabeth was struck off the roll as Colonel-in-Chief, and in 1962 the RNC lost its title of 'Royal'.

The Natal Carbineers took part in the 1976 and 1977 conflict in Namibia. Although the Carbineers acquitted themselves well, some regarded the conflict with distaste.

At home, anti-government sentiment intensified and large-scale unrest saw the NC engaged in township duties and the guarding of key points. Even after the unbanning of the ANC in February 1990 the unrest continued, and the NC was involved in peace-keeping duties around Pietermaritzburg and beyond, especially in view of ANC-IFP strife.

The final four chapters of *Pro Patria* deal with various aspects of regimental life and the prowess of the Carbineers in such activities as shooting, equestrian sport, polo, cricket, rugby and the regimental band.

The appendices provide further detailed information on such matters as the 'top brass' of the regiment from 1855, nominal rolls for 1945, 1955 and 1976, and much else. Ample illustrations enliven the book throughout.

The general impression of *Pro Patria* is that of a work which will assume an important position among regimental histories.

INGRID MACHIN