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A Concise History of SOUTH AFRICA

南非简史

Robert Ross



外教社

上海外语教育出版社

SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS

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出版说明

跨入21世纪后，全球一体化的发展趋势使世界各国的联系愈来愈密切，不同国家、不同民族之间的交往比以往任何时候都更加频繁和便捷。人们除了了解自己周围或自己国家的事情外，越来越多地把目光投向整个世界，关注其他国家和民族的发展与人们的生活。要了解一个国家、一个民族的现状，我们需要了解它的历史和发展沿革。由此，上海外语教育出版社（简称“外教社”）从英国剑桥大学出版社引进了这套“剑桥国别简史丛书”（*Cambridge Concise Histories*），奉献给我国广大读者，尤其是我国英语专业本科生、研究生以及具有一定英语基础并对世界历史感兴趣的读者。

“剑桥国别简史丛书”是剑桥大学出版社自上世纪八九十年代开始陆续推出的一套插图版国别简史丛书。丛书为一个开放系列，目前已经出版的品种涉及16个国家。作为第一批，我们从中挑选了英国、法国、德国、澳大利亚、希腊、印度、意大利、墨西哥、葡萄牙和南非等10个国家的简史图书，其中既有有关英语国家的，也有非英语国家的。

由于作者都是来自英国、美国、澳大利亚等国的历史学教授和知名专家，所以该丛书具有很高的学术价值和较强的权威性；作者又能采用浅显通俗的语言描述这些国家的政治、经济、文化、社会和历史，丛书信息量大、可读性强。该丛书在英国出版以后，深受读者欢迎，有的品种已重印多达10余次。

我们衷心希望该丛书的引进对我国读者学习、研究历史，了解世界有所帮助和参考作用，对掌握更多的历史文化知识有所裨益。

上海外语教育出版社

PULA!

**and in celebration of the release
of Nelson Mandela from gaol and its consequences**

PREFACE

This book was written during my tenure of a fellowship at the Netherlands Institute for Advanced Study, Wassenaar, during the Academic Year 1996–7. I would like to thank the Institute for the support and conviviality it gave, and also the Faculty of Arts of Leiden University, my employer, for allowing me leave of absence. I would also like to thank Dmitri van der Bersselaar, Jan-Bart Gewald, Janneke Jansen, Adam Kuper and Barbara Oomen for their critical comments on various of the chapters.

TERMINOLOGY AND ORTHOGRAPHY

Terminology and orthography are the bugbears of South African historians, as they are often highly contested signs. I have done my best to render personal names in the orthography used by the individual concerned or his or her descendants. The prefixes of words in Bantu languages have been added for ordinary nouns, and for ethnonyms and their derivatives. Thus Sesotho is the language of the Basotho (singular Mosotho), who live in Lesotho, isiZulu that of the amaZulu in KwaZulu and so forth. (The apparently eccentric capitalisation is that of current orthographies.) Where I have used these as adjectives, I have not provided prefixes, which would of course depend on the class of the noun so modified. Thus I write of the Tswana people, but of the Batswana. Place names are generally the modern ones, thus Maputo for Lorenço Marques. I have used the names of the post-1994 provinces where appropriate to designate geographical areas, but where the area I wish to describe is included in several modern provinces, I have not hesitated to use older appellations. Thus I write of Mpumalanga rather than the Eastern Transvaal, but of the Southern Transvaal to refer to an area now included in the provinces of Gauteng, part of Mpumalanga and part of the North-West Province. I have also written of the Transkei and the Ciskei to describe the regions in question, although the Bantustans with these names have thankfully disappeared. The names were of course older than the Bantustans. The titles of certain acts of legislation have been retrospectively changed to accord with modern sensibilities. Thus the Natives Land Act of 1913 is now generally known as the Black Land Act. I have tended to maintain the original descrip-

tion, out of a dislike of anachronism. I appreciate that the names were somewhat insulting (though there were many worse), but so were the acts.

The various African languages all have their own orthographies, which are not consistent with each other, nor even between the Sesotho of Lesotho and that of the Republic. Four points need to be made. First, in isiXhosa and isiZulu; the letters 'c', 'q' and 'x' refer to the dental, palatal and lateral clicks peculiar to these languages (though the palatal is also to be found in Sesotho) and above all to the Khoisan languages (where they have specific signs). The unskilled should pronounce them all as 'k'. Secondly, the sound of 'ch' as in the Scottish 'loch' is written 'g' in Setswana and other languages, but as 'x' in some Sesotho variants and as 'r' in isiXhosa. Thirdly, Lesotho Sesotho has an orthography derived from the French, in which in particular an 'o' before another vowel is pronounced as 'w'; thus the repeated syllable in 'Moshoeshoe' is pronounced, *mutatis mutandis*, rather like the drink firm Schweppes. Fourthly, 'h's generally signal the aspiration of the previous consonant, to demonstrate a phonemic difference most Europeans do not hear, although it is essentially that of the old distinction in English, now only heard in the mouths of Scottish speakers, between 'where' and 'wear'. This however is not the case with 'sh', as in 'Shaka' or 'Moshoeshoe', which is pronounced as in English.

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Introduction

South Africa is a single country. At one level this may seem to be an extremely banal statement, but at another it is highly contested. For many years, the Government of the country denied it. Even now, South Africans have to struggle to recognise it. The African National Congress, which sees itself as the embodiment of the nation's unity, campaigned under the slogan: 'One Nation, Many Cultures'. Archbishop Desmond Tutu writes of 'The Rainbow People of God'. The country has eleven recognised official languages. The divisions within it are so great that to call it single is thought of more as a programmatic statement, a pious hope, than as a statement of fact.

The view from the outside, where this book is written, is different. After all, all countries are divided by the cultural background ('race' or 'ethnicity') of their citizens, by religion, by economic differentials, by gender. In South Africa, these splits may be sharper than elsewhere, but they are not of other kinds. Indeed, however much they may emphasise the distinctions between themselves, South Africans are immediately recognisable as such, no matter where in the country, socially and geographically, they originate.

This book is an attempt to show how South Africa became a single, though not uniform, country. That it has become so should not be a matter for dispute. Take, for instance, the country's economy. Throughout the twentieth century, and indeed beginning much earlier, there has been a steady incorporation of previously more or less independent units into a single interdependent totality. There can now not be any household in the country which is not tied in all sorts of ways

into the national (and thus the international) economy. South Africa no longer has any exclusively subsistence peasants. Culturally, no process of homogenisation has taken place. South African society is probably as diverse, possibly more diverse, than ever. Nevertheless, the cultures that have developed are only local when, as is the case with certain of South Africa's ethnicities, they have been created in almost conscious rejection of values which, within the confines of South Africa, are universal. Far more generally, the developing cultural forms, for instance as expressed in religion or in music, are only in inessentials geographically limited. Certainly, people in all the major urban centres, in differing proportions, find the same sorts of ways of understanding and giving meaning to the chaos of their lives. In the countryside, too, the experience of a century of migrant labour has drastically affected the ways in which society is organised and the values that are held. There are uniformities across the country in this, and also many influences from the towns where, after all, many country dwellers spend much of their lives. Politically, the domination of the central state, which has steadily increased ever since Union (1910), has created a single arena in which the various conceptions of how South African society should be ordered compete. The long exclusion of the great majority of South Africa's adult population from formal participation in the political life of the country in fact only accelerated the general realisation that local conflicts were played out according to rules set by the central government, and thus formed part of country-wide political disputes. And, of course, the events of the 1990s have conclusively demonstrated the sham that always was the Balkanisation of the country through the creation of Bantustans. Anyway, these were always proof of the great reach of central Government.

Beyond this, though, what matters is the sort of country that South Africa has become, and is still becoming. Indeed the rate of social and political change is now greater than ever before. Nevertheless, South Africans of the last decade of the twentieth century are having to work within, and to cope with, the heritage of their past, recent and distant. In very broad terms, that past has created a country with the following characteristics. It is an African country, and the social structures and, just as important, modes of thought of pre-colonial African societies continue to shape its present. Modern family structures and ideas about governance and the reasons for misfortune, for instance, still owe much