Khat, or *catha edulis*, is the most controversial and ubiquitous stimulant you have never heard of. Khat, however unexpected, is a global commodity that thrives in East Africa, the Middle East and is increasingly reaching Europe and the UK through Somali and Ethiopian diaspora communities. The stimulant is consumed through hours of chewing the stems of the shrub (*cathernsis*) into a large wad held in the cheek, often mixed with gum or peanuts. The effects of the mild stimulant include an increased heart rate, decreased appetite and decreased need for sleep. Khat has long been used by groups of people, mostly men, to facilitate discussions of religious matters, market changes and politics. It is such activities, the author’s of these two books argue, that build communities and bring people together at home and in diaspora.

The controversy surrounding khat is both a pharmacological and a social one. The media generally highlights the dangerous health risks (weight loss, lowered immunity, paranoid behavior, gum/mouth disease) and addictive qualities of the substance. Socially, khat chewing leads to broken families, an idle workforce and general social deviance. The authors of *The Khat Controversy* and *Kenyan Khat* develop and discuss this debate fully, but they further address the economic and symbolic importance of the substance for people’s lives. The author’s persuasively argue that khat provides economic security for people that have been victims of neoliberal economic policies, which destroyed coffee and tea markets in Ethiopia and Kenya and point out that perhaps it is not khat chewing per se, but larger external changes in the world that could be affecting unemployment, idleness and domestic shifts. As the regulatory policies controlling khat production, trade and consumption tighten, criminalization and punishment increases and fuels the underground and illicit networks of informal trade.

*The Khat Controversy*, by David Anderson, Susan Beckerleg, Degol Hailu and Axel Klein, documents the global trade of khat by pulling together data sets from Ethiopia, Djibouti, Somalia, Kenya, Uganda, Canada, Sweden and the UK. Neil Carrier’s ethnography, *Kenyan Khat*, is an in-depth examination of khat from its harvest to consumption in Meru country, Kenya. Carrier delves deep into the khat commodity chain teasing out the symbols, experiences and relationships that tie the khat trade network together in Kenya and beyond. Anderson, Beckerleg, Hailu and Klein organize large amounts of data in order to widely address khat’s global trajectories and the discourses surrounding it. Each text stands alone as an excellent work of scholarship; they are highly complimentary without being redundant. Perhaps this is due to both books connection to the Cultures of Consumption project: a 5 year, multi-million dollar research project that engaged a wide range of scholars and supported over 29 various research...
topics linked to consumption patterns, ranging from fashion in the UK to drug use in East Africa. Both texts, at the core, aim to respond to the negative discourse surrounding the stimulant and show the economic and cultural motivations that drive this far-reaching global trade network.

The Khat Controversy reflects the collaborative scholarship of the Cultures of Consumption research project as each of the four authors’ complimentary areas of expertise are brought to the discussions of the global khat debate and the war on drugs. David Anderson is Lecturer in African Studies, University of Oxford and Research Fellow, St Cross College, Oxford. Susan Beckerleg is an International Consultant and specializes on the social aspects of illicit substance use. She has worked in East Africa with khat use as well as studying heroin consumption in Mombasa, Kenya. Degol Hailu is a research academic at the School of Oriental and African Studies (SOAS), University of London. He is currently on leave from SOAS and works for the United Nations Development Program (UNDP) as policy advisor for the Caribbean region. Axel Klein is Lecturer in Addictive Studies at the Kent Institute of Medicine and Health Studies, University of Kent. Neil Carrier and other scholars collaborated with this work as well and the text benefits from the deep, multidisciplinary analysis.

The Khat Controversy is arranged geographically: khat in the horn, khat in East Africa and the diaspora. The authors trace the rise of khat production after neoliberal policies during the last several decades have made coffee less profitable in Ethiopia. The returns on khat are much higher than coffee resulting in a shift of agricultural focus to khat as a viable alternative. The ethnographic data from the horn offers some insight into how the khat trade has given both young men and women a foothold in the non-agrarian economy. The informal economic hierarchy and the commodity chain of Ethiopian khat show how the complicated and important trade benefits many lives in a wide range of benefits in areas like Somalia, Ethiopia, Djibouti. Data shows that khat chewing transcends sex, gender and class and is likely a result of mass consumerism and urbanization.

The authors provide a nice discussion of Kenya’s trade and about the shift to what is regarded as the “frontier” of khat chewing – Uganda. The last part of the book focuses on the international trade and trade policies in countries like the UK, Sweden, Australia and Canada. The authors argue that the reason khat has not caught on amongst the wider population in Paris and London and other host countries and why it has remained within the diaspora is rooted in the ritual and cultural significance of chewing khat as a social function. In this way the use of the stimulant is not a gateway drug but is a cultural practice and this perspective complicates the policy makers’ claims that khat has largely negative consequences. The advocacy is more explicit describing the war on drugs and the failure of this type of initiative to recognize social practices. We are left with the idea that khat is going to be hunted and further criminalized in the future removing one more market advantage that small African traders have.

Kenyan Khat, an ethnography written by social anthropologist Neil Carrier, examines “the social life” of the khat and provides all of the social texture and vibrant description that you may have missed from the wide ranging, statistically dense, Khat Controversy. Carrier is currently working as a researcher in the African Studies Center of the University of Oxford. Carrier gives us the up-close and personal life of this plant and the ritual surrounding its production, inheritance, marketing and consumption as well as painting a vivid picture of Kenyan social life and networks of economic exchange. His ethnography focuses on the Nyambembe Hills of Meru in central Kenya where khat production is a major cash crop and export commodity. Khat production,
trade and consumption are key components to the way people in Meru organize and live their lives. For example, Carrier’s key informant M’Mucheke, a khat connoisseur, is the crucial anchor in the text and it is through him that we come to understand how meaning is developed both in the plant itself and the ritual of chewing it.

Carrier traces the main debates surrounding khat, called *miraa* in Kenya, from both “divergent” and “convergent” perspectives; how it makes connections and divisions in a social world. Carrier’s book is organized from the beginning of khat production, following the ideal Miraa tree from germination to harvest. Carrier focuses on the way that miraa has compared as an agricultural cash crop like tea and coffee. He follows Kenyan khat to town traders going though the processing zones to show the importance of banana leaves, stem color and brand recognition to the functioning of this extremely lucrative sector. The stimulant is transported quickly over the landscape because the plant loses potency rapidly after harvest. Carrier’s impressive knowledge of each step of the trade is evident in his descriptive details. He clearly understands the efforts and the relay relationships that allow these plant bundles to pass over thousands of miles of terrain without losing the potency that makes it valuable.

Retailing miraa and the focus on business strategies among traders that bargain across ethnic boundaries highlights the role of women traders in the khat commodity chain in Kenya. Carrier looks at both where trust is developed and also where it breaks down, particularly in between the Meru and Somali cartels. Carrier examines Kenyan miraa consumers and their styles of consumption as a new way to analyze the creative popular culture of Kenyan entrepreneurial youth. He focuses on experiential questions and qualitative data to discuss the euphoria of khat while chewing and also discussing who is allowed to have this experience, this *handas*. He concludes by examining the discourse of the war on drugs and how the Kenyan perception of the mysterious stimulant differs and further complicates its regulation and control.

Both texts are nice companions and make a convincing argument for the economic and social functions of this natural stimulant to contribute to the growing debate over its regulation. The *Khat Controversy* is a broad, statistically rigorous survey of the production, consumption and general movement of khat in global commodity chain. *Kenyan Khat* provides an in-depth ethnographically sophisticated analysis of a controversial, changing and far-reaching sector of the economy.


Reviewed by Jonathan Reinarz, University of Birmingham, UK.

As this book’s title suggests, the social and intellectual history of addiction and the development of the concept into a medical condition is at the heart of this study. Foxcroft’s short exploration of addiction in the nineteenth-century is divided into two parts. The first explores what the author has chosen to call “the Cultural History of Addiction in Nineteenth-Century Britain.” The second traces the more overtly medical theory and practice of addiction. Overall, the approach is largely driven by the belief that few recent historical works have addressed the idea of addiction, with the exception of Berridge and Edwards’s *Opium and the People* (1981), the classic study with which this book will inevitably be compared. That said, *The Making of Addiction* literally appears to have grown out of an essay in that very work’s appendix and its basic premise (Berridge and Edwards 1981, 278), with which Foxcroft is clearly dissatisfied.
For Foxcroft, despite much good work on the subject, the nature and changing perspectives on opium addiction in the nineteenth century remain to be explained.

Much recent medical and social research emphasises the fact that drugs do not always do the same things to the same individuals, let alone different people. It is therefore reasonable to begin a study of addiction by charting the experiences of users in some detail. More specifically, it is hardly surprising that the book’s first half commences with an examination of the confessional writings of Thomas De Quincey, the English essayist and opium addict. Given the belief that the drug introduced “the most exquisite order, legislation, and harmony” among the senses, opium rapidly became the muse of numerous nineteenth-century writers and artists. That said, recurrent illness also quickly transformed many casual users into chronic users of the drug, an experience De Quincey shared with the poet and philosopher Samuel Taylor Coleridge, one of the founders of the Romantic Movement in England, and the second subject of the first chapter. Unlike the author of the *Confessions*, Coleridge spent much of his life cursing the poppy’s “Poison.” Despite his warnings, if not as a result of it, by the 1870s, opiates had reached the height of fashion.

The following chapter explores the experiences of a number of other authors and artists, whose works, not to mention public lives, transformed the addict into a familiar figure in literary circles and beyond. By mid-century, the disappearance of the “romantically intriguing” (59) opium user of the early nineteenth century is conspicuous. In place of this persona, the addict had become a contemptible character, and opium’s use had become “a cause for alarm.” The final chapter in Part 1, exploring “The Chinese Influence” on the British population, is as close as the opening chapters come to addressing ordinary users of the drug. Though numbering only about 150 in the 1860s, and fewer than 1000 before century’s end, Chinese immigrants were a target of early campaigns against opium and, once again, find themselves the only working-class individuals at the centre of the opium debate. The myth of the opium den was particularly powerful in generating organised opposition to the drug, beginning with isolated opinion, uniting in small anti-opium societies in the 1840s and 50s and culminating in the formation of the Anglo-Oriental Society for the Suppression of the Opium Trade in 1874. Relocating to London from Birmingham, the SSOT had a disproportionate impact on public perceptions of the opium user, enjoying a particularly successful political campaign.

It is at this point that the familiar narrative shifts to the medical profession. Foxcroft begins Part 2 by unearthing some of the earliest warnings from the medical profession on the dangers of opium use. Prominent in this field were Edinburgh graduates who were among the first to compare opium with known poisons. One need consult only a single eighteenth-century medical treatise to comprehend the sea change that these new ideas represented. In order to emphasise the evolving debates in medicine on the eve of the Victorian era, Foxcroft focuses on a court case which, in 1832, gave the emerging field of toxicology a public platform where doctors, among others, debated the role of opium in the death of John Thomas Erskine, 8th Earl of Mar (though confused by Foxcroft with the 14th and current Earl of the same name) who died of jaundice and dropsy four years earlier. Foxcroft then traces the evolution of these ideas throughout subsequent decades and publications, mainly in the medical press, though strangely fails to reengage with the Pharmacy Act (1868), mentioned only briefly on page 11.

According to Foxcroft, the disease concept of addiction “inevitably” emerged by mid-century. Significant, too, was the simultaneous emergence of a professional identity among the medical profession at this time. Interestingly, some contemporary
research began to touch on the iatrogenic nature of addiction, usually as a result of doctors allowing their patients to inject, something users also posited. The strongest case for this, of course, was the number of medical men who had themselves become addicted to opium over the course of the century. According to W. Oscar Jennings, a Paris-educated physician writing in the last years of the nineteenth century, one in four medical men was a “drug habitué,” most commonly a “morphinist” (132), as was Jennings himself; Sir William Osler also regarded doctors as one of the main classes of addicts. Despite such convictions, not to mention the insight addiction and self-experimentation offered, medical opinion remained far from unified when it came to the specifics of addiction. Many pronouncements continued to carry the same moral weight identifiable in the popular literature of the period.

A final chapter on London physician F.E. Anstie, American electrotherapist George Beard and scientist and evolutionist Herbert Spencer examines the way in which three further medical and scientific men, Foxcroft’s “pathologist,” “physician” and “philosopher,” further developed, and even hindered, the emergence of a medical definition of addiction in the late nineteenth century. Appearing to share some symptoms in common with mental illness, addiction was at times more convincingly described as a disease. Here, one might have expected Foxcroft to engage a bit more with studies of alcoholism and its offshoots, but the work of Norman Kerr and the Society for the Study of Inebriety is hardly mentioned. Neither are the chapter’s disparate themes convincingly drawn together in a concluding section, which only adds to the state of confusion the medical profession is to have found itself in during these years.

Above all, the final chapter underlines the author’s main argument that medical science was unable to describe the experience of addiction without declining into moral explanations, if not outright confusion. Other conclusions, however, are less convincing due to the author’s failure to engage with much of the recent literature on the history of drugs, alcohol and addiction. As a result, this volume does not threaten to supplant the most familiar literature in this field. Instead, it appears to be a small book with a big price tag, making big claims, and leaving many bigger questions unanswered, presumably to be explored in future research.


Reviewed by Gemma Blok, University of Amsterdam.

In this well-researched and entertaining book, the American historian Richard Stephens offers a vivid picture of the emerging drug culture in Hamburg during the 1960s and early 1970s. His varied study includes both a detailed analysis of post-war international drug trafficking, and a hilarious account of a clueless German antidrug campaign, which involved the distribution of free Black Sabbath-albums to the “endangered” teens.

Stephens links the rise in recreational drug use by young people to the growing affluence in West-Germany after World War II. He argues convincingly that the new drug scene represented, ironically, the success of consumerism. In his view, drug consumption ought to be understood as “a set of consumer practices deeply embedded in the ongoing process of global capitalist modernization” (5). Although this is not an entirely new point of view, he does build a strong case for it.

The roots of the first German boom in drug abuse were firmly based in the country’s
chemical industry. Between 1880 and 1920 pharmaceutical companies like Merck and Boehringer & Söhne played a key role in the production and international distribution of opium alkaloids and cocaine. This created the first wave of hard drug-addicts, a mixture of artists, prostitutes, criminals and medical personnel. Methamphetamine, a powerful long-acting stimulant, was widely used by German soldiers and pilots during World War II.

In 1952 the German Federal Opium Office set out to control the legal trade in narcotics, and the flood of drugs slowly bled itself dry. Physicians became more reluctant to prescribe maintenance doses for their patients. An aging and shrinking group of addicts came to rely on a small black market. By 1960, drug abuse seemed to be a problem of the past. West-German citizens comfortably enjoyed the “economic miracle” as well as increasing quantities of luxuries, from cigarettes and chocolate to beer and wine.

At the same time, in Hamburg’s beat clubs a brand new drug scene was born, consisting of teenagers using amphetamines. Widely available as diet pills, the amphetamines went very well together with clubbing and dancing, when used in large doses. To come down from their speed-rush, the Gammlers (the German word for dropouts or hippies) used opiates and Librium, obtained through pharmacy burglaries. Later on they added cannabis and LSD to the mix as well.

In various ways, therefore, the young people taking drugs for pleasure in the 1960s represented the dark side of the consumer culture already created by their parents. Besides, while the hippies vehemently rejected modern consumer society, the blossoming international youth culture they were part of was made possible by post-war economic prosperity. The growing purchasing power of youth enabled them to enjoy leisure travel, read their own magazines, buy their own music, and enter into contact with like-minded individuals from other countries.

As Stephens shows, below the surface of the German economic miracle a conservative mentality was still strong. In a fascinating chapter on gender and drugs, he recounts how in both scientific literature and in the media female addicts were depicted as the powerless victims of men, without a will of their own. Stories tended to focus on drug-using prostitutes giving birth to addicted babies, or innocent girls being lured into the drug scene by evil boyfriends. Even in the alternative press misogynistic representations of women could be found in abundance. Drugs, they suggested, turned women into willing sex slaves.

The juicy combination of women, sex and drugs has always been popular with journalists. Notions of masculinity, on the other hand, were more confused. Male drug users were represented as either dangerously masculine (the violent drug dealer) or as trembling wrecks (the addict). Meanwhile, the Gammlers themselves claimed to be a superior new type of men: the “low-testosterone” men, who did not lust after power or violence like the rest of their species. Their drug use was proof of a fundamental freedom.

This liberal outlook on drug use was not confined to the German counter-culture. Between 1969 and 1973, there was some social and economic space for discussion and experiment. Intellectuals and left-wing politicians were prepared to consider the possibility of a decriminalization of soft drugs. This liberal tendency, however, was not very popular with the German government. Still, the state authorities did reduce the penalties for drug consumers, while at the same time they increased the financial assistance for therapeutic initiatives.

In Hamburg - which according to Stephens acted as a test case for much of the Federal Republic - the number of therapeutic communities, counselling centres and street
workers was growing quickly. But the experimental zone did have its limits. Radical welfare organizations like Release, who acted as advocates for the young drug users, struggled with a lack of funds and continued run-ins with the police. The Release group in Hamburg dissolved in 1975.

By that time, a large scale heroin epidemic had taken off and the economic situation took a turn for the worse, due to an international oil crisis. Germany started to lean towards a law-and-order approach with regard to the “hard-kernel” of drug users. The radical actions of the terrorist Rote Armee Fraktion certainly did not help to stimulate the cautiously growing sympathy for counter-cultural lifestyles and opinions. In the end, it took the AIDS scare of the late 1980s to force the drug treatment community in Germany to look for new approaches to drug use.

One would love to read more about the grim 1970s and early eighties, but Stephens pretty much ends his story around 1974. Using Sixties Hamburg as a case-study enables him to highlight the birth of a modern drug scene from multiple angles, cleverly combining socio-economic history with cultural history. His book would have benefited from a comparison of the Hamburg situation with that of similar German or European cities. Moreover, the political dimension of his story remains somewhat foggy. Little information is given on the (changing) composition of the Hamburg Senate or the German state authorities. Nevertheless, Germans on Drugs is an original and recommendable contribution to the social history of drugs in Germany.


Reviewed by Joseph Spillane, University of Florida.

This important new work examines the history of heroin in the postwar American city. Generally a case study of New York City, Smack weaves in enough substantial material from Chicago, Los Angeles, and San Francisco to qualify as a general history of the urban drug crisis. This is a study self-consciously built upon the intellectual foundations laid by the social scientific literature of the heroin era, perhaps the first historical work to do so this fully. This literature, best summarized and elaborated by Elliott Currie’s 1993 book Reckoning: Drugs, the Cities, and the American Future, identified drug use as a symptom of larger social and structural deprivation and marginality. For Schneider, as for liberal social science, heroin markets were a highly visible manifestation of a much deeper set of problems.

Schneider’s account takes us one very important step beyond its social scientific precursors, however, by presenting a historically dynamic analysis. One of the great limitations of postwar research on heroin was its indifference to historical contingency, or to the concept of change over time. Isidor Chein and his co-authors hinted at this problem in their landmark work on the postwar heroin epidemic in New York City, The Road to H (1964) when they observed (in a footnote!) that the social and economic correlates of opiate use might in fact be historically specific. If true, the authors observe, “the analyses we report...would then become hardly more than a historical curiosity, rather then germane to a pressing contemporary problem.” Schneider makes a persuasive case that careful scholarly reconstructions of heroin markets are much more than historical curiosities, and that these may reveal a good deal about the roots of urban drug problems.

Of course, these historical reconstructions are hard work. Participants in heroin
markets had (with rare exceptions) little interest in or ability to record their experiences in ways that are accessible to historians. Observers of heroin markets, on the other hand, often failed to properly understand what they saw. Given these limitations, which plague even contemporary efforts to describe today’s drug markets, Schneider has succeeded admirably. He has combed through a great deal of archival material – and made particularly good use of the raw material left over from various drug studies and programs (these include the Mobilization For Youth papers, as well as records from early ethnographic studies).

One of the great virtues of this historically dynamic analysis is that it treats heroin markets as empirical phenomenon capable of being measured and compared. This is indisputably true, and it has the related benefit of allowing Schneider to distinguish trends in heroin markets from trends in public concern. Too often, of course, our sense of “drug history” has been defined by the moral panics and bursts of legislative activity that reappear with frequency over time. Schneider gives these things their due, but is able to place them in the context of actual patterns and trends in heroin’s sale and use. In the process, he shows that the real problems associated with heroin were often far removed from the imagination of the tabloid media and Congressional hearing rooms (to say nothing of the resulting legislation). If efforts at drug control have often missed the point, *Smack* demonstrates that historians’ focus on these efforts risks missing real heroin story.

The real story, for Schneider, is ultimately one of markets – why are they located where they are? How do they move over time? How does their organization develop, and respond to efforts at control? At times, *Smack* tells a compelling story of space and power, showing how drug markets located themselves in neighborhoods whose disorganization hobbled their ability to fight back. An intriguing photo (45) shows members of the Eleanor Roosevelt Democratic Club picketing a Bickford’s Cafeteria, carrying signs like “Dope Pushers Must Go” and “Bickford’s Clean Up or Clean Out.” In the context of *Smack*, it is a sad photo, really, for Schneider argues that these community-level efforts were nearly all doomed in the end.

If there is any real criticism to be made of this book, it may be that the “deep structural” argument for why drug markets develop tends automatically to diminish the salience of community-level efforts. To be sure, they certainly did not eradicate the drug problem, and there is no question that Schneider is correct to posit that (227) “there are limits to the effectiveness of voluntarism.” But, then again, there are well known limits to the effectiveness of mandatory minimum sentences or get-tough policing. Community organizations, especially those in close proximity to the heroin markets, were the antidote to moral panics. They understood heroin and addicts, they understood the importance of reaching out to participants in drug markets and the victims of addiction, and they sought to ameliorate the worst impacts of heroin. In doing so, they articulated a different language than that of punitive crime control policies, a language that could have (and sometimes did) provide the basis for defending liberal drug policy interventions.

Likewise, the revivals of heroin use that Schneider describes rose and fell when they burned through the population of susceptibles, leaving the rest presumably inoculated by an awareness of the drug’s costs. To the extent one buys this argument, derived in large part from the “epidemic” formulation of drug use patterns, it must surely have been true that community effort played some role in this social learning process. Certainly this prospect could have been elaborated to a greater degree here.

This latter point aside, Eric Schneider has produced a masterful account of a moment
in time still largely neglected by historians, one which should take its place among the foundational studies of contemporary drug problems.


Reviewed by Norman Smith, University of Guelph.

The history of drugs in China is a rapidly growing field, which has moved beyond focus on the Opium Wars to encompass even more contentious analyses of drug cultures and addiction. This volume contributes to that expansion through analysis of Republican policies towards opium and the highlighting of avenues for future study. Two main significances of this work are the detailed attention to Chiang Kai-shek and the Nationalist regime’s policies towards opium, and efforts in early twentieth century China to define, name, and cure “addiction”.

Baumlerr cites Chiang’s Nationalist-led Six Year Plan (established in 1935) as one of four major anti-opium movements in China, the others led respectively by Lin Zexu, Late Qing reformers, and the Communists; perhaps not surprisingly, a fifth, Japanese-led movement remains unnamed. Baumlerr cogently argues that Chiang ruled over a varied and, to a degree previously unappreciated, successful set of programs designed to win him control over opium and its many meanings in Chinese society. Through a combination of control, sales, and suppression, the Nationalists were able to transform opium from a plague that many believed threatened the very existence of the state to “a social problem like any other.” (7) Local pilot projects designed to enhance the sale and control of opium in Nationalist strongholds such as Hankou ultimately had widespread application, enabling Chiang to centralize power over an increasingly regulated industry, thus laying the foundations for post-1949 Communist drug policies. This work successfully underlines Chiang’s recognition of the need “to control both the definition of the opium problem and appropriate solutions to it.” (128) As such, the Nationalist regime emerges as a central player in renegotiating the meanings of opium in mid-twentieth century China, a role long over-looked.

Perhaps the greatest contribution of *The Chinese and Opium Under the Republic* is the attention paid to Chinese efforts to understand and name addiction. To date, there has been a considerable literature produced on recreational drug use in China, but little work regarding how addiction was conceived and the implications such interpretations had for treatment and policy formulation. Baumlerr highlights the introduction to China of Western narratives of addiction, including debate over whether addiction was a question of sin or will. Through the late Qing and early twentieth century, various words denoting cravings and illness were applied to addiction, with one of the words, *yin*, entering into English parlance, as *yen*. By the 1930s, the word “scientific” (*ke xue*) increasingly featured in drugs discussions in conferences and publications, thereby justifying the borrowing of international models of control, which were believed to be inherently scientific and modern, and proved to be very useful to Chiang.

Baumlerr’s discussion of the defining and naming of addiction raises as many questions as it answers. For example, by what means, exactly, were the scientific and modern narratives introduced into China, and by whom? Baumlerr argues that in many cases such narratives spread, first, through missionaries and their activities and, later, via analyses of Japanese opium monopolies. But while missionaries and monopolies were no doubt central to narrative transfers in the pre-Republican period, by the 1930s and
1940s Japanese health professionals, scientists, and anti-drug activists were amongst the most public in their expression of deep concern with problems that they associated with addictions suffered by Chinese and Japanese. Baumler’s recognition that Chinese leaders often looked to Japanese practices as models for China underlines the pressing need to move beyond long established condemnation of imperial Japan’s drug programs to a position of greater accommodation for the totality of Japanese involvement in China’s drug cultures and East Asian attitudes towards addiction more generally.

Baumler lauds Chiang Kai-shek’s achievements in drugs control and this is timely, as studies of the Republican era increasingly highlight “positive” developments during the period, especially in terms of China’s international status. This book does a valuable service in detailing Nationalist achievements, but it is questionable whether Baumler succeeds in the attempt to make good the name of one of the most despised of Chiang’s associates, gang leader Du Yuesheng, as a patriot for his efforts to institute control over drug markets in Shanghai. Praise for Chiang must also be tempered by explicit condemnation of the execution of addicts, a policy that deserves much more critical attention for it promises to reveal much about contemporary views not only of addiction, but also of community and personhood. Interestingly, in an ironic replication of Chiang’s own priorities, Baumler for the most part ignores the Northeast (if not the entire north of China) despite its importance to the Republic, its long-term opium production and consumption, and Japanese creation of one of the most significant opium regimes there.

Alan Baumler’s *The Chinese and Opium Under the Republic* is a worthy addition to the field of drugs history in China. The rapidity with which the field is growing precluded Baumler’s engagement with recent publications that answer some of his queries, including Zheng Yangwen’s work on opium in consumer culture. Baumler’s work provides valuable insight into the particularities of Republican policies and attitudes towards opium, and thus serves important functions for drugs history and for Chinese history in general. Although the book suffers from some issues with spelling, its contributions to a controversial subject in tumultuous times far outweigh its shortcomings, making an impressive addition to an increasingly rich and diverse field.


Reviewed by Noelle Plack, Newman University College, Birmingham, UK.

Historians of early modern Europe have long considered the wine and brandy trade as one of the pillars of the Dutch economy in its “Golden Age.” This claim, however, has lacked sufficient quantitative evidence until now. *A Spirited Exchange* fills this gap by providing a detailed and convincing study of the wine trade between France and the Dutch Republic in the first half of the seventeenth century. While there has been some work on the key cities of Bordeaux and Amsterdam, de Bruyn Kops focuses her efforts on the secondary ports of Nantes and Rotterdam. This study is unique in the historiography of the early modern wine trade as there are very few works, if any, which are bi-national in focus. De Bruyn Kops’ approach is also ambitious as she attempts to employ two distinct types of historical methodology – more traditional economic history which relies on trade and production statistics and a multinational prosopographical approach to uncover the complex personal networks which existed
between merchants.

*A Spirited Exchange* is more successful as a work of economic history because de Bruyn Kops is able to demonstrate that the coastal trade from south-west to northern Europe was an important and integral part of the Dutch economy. In part, this book is an attempt to re-focus historical attention on this sector of the economy because most of the classic work on the early modern Dutch economy has had the long-distance trade with Asia and America or the Baltic at its core. With an impressive use of both Dutch and French sources, notably the single-year port records (1631) from Nantes, de Bruyn Kops shows how the two economies were closely intertwined and how some of that interconnectedness was related to the wine and brandy trade. Interestingly, some enterprising Dutch merchants used their knowledge of brewing to set up brandy distilleries in Nantes. They imported brandy stills, some 158 in 1631, and used the inferior white wines of the Nantes region to distil high quality brandies for export. This caused some tension between the Dutch merchants, who resided in Nantes, and the native Nantais as they lost an important share of the alcohol trade. This discovery of the entrepreneurial activities of the Dutch traders challenges the traditional view held by Fernand Braudel, who claimed that early modern merchants did not control the means of production.

This book is less convincing in its latter chapters when subsidiary themes are discussed. A second theme of the book is the larger conflict between the Spanish Empire and the Dutch Republic. De Bruyn Kops claims that the Dutch interest in Nantes went far beyond the wine trade as the French city was also a transfer point for much Spanish silver. The hypothesis presented is that Dutch merchants in Nantes also participated in the illegal trade of Spanish-American silver and coins. Another theme which runs through the book is the extent to which the Portuguese Jews of Rotterdam and Amsterdam participated in the coastal commodity trade. De Bruyn Kops argues that these Sephardic Jews were involved in the bulk trade along the European coast, including the wine trade, which refutes the idea that they only participated in the luxury and money trades. However insightful and original these two sub-themes may be, they are not sufficiently developed and seem to distract from the excellent work done on the actual trade between Nantes and Rotterdam. It seems as if the author wanted to do too many things. The book also could have benefited from closer editing as there are many sub-sections, some of which are only a few paragraphs long and appear similarly underdeveloped. These criticisms aside, this book makes a valuable contribution to the study of the international wine trade in the early modern period, and its author deserves particular commendation for her bi-national approach.


Reviewed by Greg Marquis, University of New Brunswick, Saint John.

For more than a dozen years starting in 1920, the United States attempted, with mixed success, to enforce a national prohibition law. Michael A. Lerner has written a study on how America’s most cosmopolitan city, New York, reacted to the social reform experiment. The author argues that prohibition was about much more than drinking alcohol; it was a larger cultural struggle over morality and lifestyle that pitted “anachronistic” reformers against the modern city. Prohibition was “the defining issue of the 1920s,” when American was a culturally-divided nation (3).
Prior to World War I, many parts of New York state were dry as a result of local option votes, but cosmopolitan New York City remained a wet bastion. The state ratified the 18th amendment in 1919 and was the ninth state to ratify the 21st Amendment. As Lerner notes, New York City was not lacking in support for prohibition—the head of the national Woman’s Christian Temperance Union, Ella Boole, lived in Brooklyn. But New York was famous and influential for its nightlife, its entertainment and tourism sectors, its underworld and its colorful politicians, such as mayor Jimmy Walker and Democratic governor and 1928 presidential candidate Al Smith. Both leaders were outspoken critics of national prohibition. As detailed in other studies, such as Gilfoyle’s *City of Eros*, America’s largest city and chief seaport had long tolerated an underground economy that catered to vices such as drinking, gambling and sex. The city historically was less puritanical than the rest of the state, but as Lerner reveals, by the mid 1920s, a majority of voters in the state also favored “modification” of prohibition.

The argument Lerner presents has echoes of sociologist Joseph Gusfield’s influential *Dry Crusade*, published in 1963, which suggested that reformers had used temperance primarily as a mechanism for identifying the native-born Protestant middle class and enhancing its status. Lerner is aware of later revisionist scholars such as Burnham and Kerr who have questioned the “common sense” memory that prohibition was a “failure.” Yet he adopts a counter-revisionist stance, concluding that the wet agenda was unrealistic, authoritarian and pushed by “reformers with no understanding of, nor concern for, the complexities of urban life.” (6).

*Dry Manhattan* is a good read for three reasons: New York is inherently interesting, the chapters are well organized and the writing is clear and lively. It also dovetails nicely with the national story of prohibition and suggests New York’s central role in the politics of prohibition and repeal. Prohibition intertwines with many of the classic themes of early 20th century Gotham: immigration, ethnic and racial minorities, machine politics, reform, crime and popular culture. A separate chapter is dedicated to the prohibition experience in Harlem, where the illegal booze trade enlivened nightlife and provided vulnerable African Americans, many of whom were recent migrants from the South, with employment. The author also discusses the important role women, such as celebrity nightclub hostesses, played on both sides of the issue. Primary sources used by the author include contemporary magazine and newspaper articles, memoirs, scrapbooks and the paper of reformers and public officials. Secondary works consulted include the standard studies of American prohibition and studies of New York society, crime and politics. This reviewer would have liked to see more archival sources used to support the argument at times, such as the discussion of the membership and role of the Women’s Organization for National Prohibition Reform, organized by New York socialite Pauline Sabin.

Readers familiar with the more nuanced temperance and prohibition studies of the 1970s onwards, which tend to stress the contested and multi-layered nature of alcohol control politics, and adopt a somewhat dispassionate approach to the various historical actors on either side of the question, will be struck by Lerner’s undisguised partisanship. Terms such as “bigotry,” “political opportunism,” aggressive lobbying,” “re- lentless politicking,” “intolerance,” “myopic,” “insular,” and “irrelevant” appear in his chapters. The legal and political tactic of drying up one town or county at a time, which was common in early 20th century North America, is described as “gerrymandering.” The 18th Amendment is described not as the result of the democratic process or genuine popular support, but of “well-funded, well-organized and tireless efforts of
moral reformers and lobbyists who attacked their foes, silenced their critics and built alliances of opportunity that had allowed drys to re-write the Constitution in their own vision.” (38). This language tends to undermine the author’s argument that prohibition was a largely symbolic effort.

Missing from Lerner’s study is any sense of the long-term impact of prohibition on the city or state. The regulatory regime that replaced prohibition was not a return to the pre-Volstead era. The state, for example, prohibited liquor stores from opening on Sundays until 2003. From this point of view, prohibition was not a total failure, but a dramatic stage in the evolution of alcohol control in both the metropolis and the state.


Reviewed by Brian Glover, Media Wales.

Wales has always had a love-hate relationship with drink. Miners and steel workers were known for their heavy drinking. But often right next door to the packed pubs towered another pillar of the local community - the chapels. And from the 1830s the nonconformist churches turned their stern faces against alcohol. So powerful was the condemnation ringing down from the pulpits, that a Welsh Sunday Closing Act was forced through in 1881 and surveys showed that the vast majority of the country favoured complete prohibition. Local Option Bills for Wales were only blocked in the House of Commons by English MPs, worried that successful measures might spread across the border. Political leader David Lloyd George vented his frustration in the First World War when he thundered, “We are fighting Germany, Austria and drink; and as far as I can see the greatest of these deadly foes is drink.” As Minister of Munitions and then wartime Prime Minister he gained his revenge on “the brewers’ ring which seems to govern England” by passing emergency legislation severely curtailing licensing hours, nationalising parts of the brewing industry in sensitive areas and even closing breweries.

Lyn Ebenezer in this colourful short book, packed with illustrations, provides an affectionate account of the brewing industry in Wales from early mead makers and monastic brewers to the industrial beer giants of the 19th and 20th centuries and the many craft brewers of today. There are also chapters on Welsh whisky and cider. But it is when the book ventures into the tense stand-off at the bar between drinkers and temperance campaigners that it really comes alive. Even the peace of the early abbeys was occasionally shattered by staggering behaviour. The monks from Strata Florida in Cardiganshire were exiled for a time to Clairvaux in western France after a drunken skirmish in 1195 with a neighbouring abbey. They were required to walk the whole way there as penance (though not over the waves).

Beer was soaked into the fabric of Welsh rural life. Lyn Ebenezer recounts that strong home-brews would be produced for special occasions like pig-slaughter days or ploughing matches. Farmers would quench the thirst of their workers at harvest time with weaker ales. Mourners would drown their sorrows after funerals at a local pub using “spade money” collected on a shovel held over the open grave. The author even discovered the only-known beer drinkers’ trade union, the Welsh Union of Tipplers, founded in 1952, which proudly boasted that it had never gone on strike!

Where the book tends to fall flat is in its chapters on the major brewers, like Brain’s and Hancock’s of Cardiff, where, because of lack of space, the accounts become little more than a series of dates and an outline of complicated company developments, with
few fresh anecdotes to add local colour or insights into the very different beer market they were operating in across Wales compared to neighbouring England.

The brewing capital of the country was Wrexham, with 19 commercial breweries by the late 1860s. It was known as the Burton of Wales. Brewing was the major trade of the town and its chief claim to fame, with Wrexham strong ale - and later lager - praised far and wide. During its first 50 years as a borough, brewers accounted for more than a third of Wrexham’s mayors. So unlike most of Wales, it had little time for temperance preachers and regularly ran them out of town. As Lyn Ebenezer records, the churches did not take kindly to this treatment. Rev David Howell told a House of Lords Select Committee on Sunday Closing in 1888 that Wrexham was notorious for its drunkenness. Or as one Victorian wit explained, “Wrexham beer is made from mashed sheet music and boxing gloves, for it makes one either sing or fight.” The town, which was said to be “the most fractious in Britain”, would make an ideal case study for the history of alcohol in Britain. Lyn Ebenezer provides a small but tasty sip into the subject, but someone needs to tap the full barrel and see what pours out.


This short and entertaining booklet provides a very basic introduction to the history of alcohol production and consumption in Scotland’s capital. It mostly comprises very short extracts from testimonies collected by the Living Memory Association: informants included brewery and pub employees, male and female drinkers, and some who remember temperance organisations and their activities. The project attracted funding from a number of sources, including the Heritage Lottery Fund, and is a typical product of the recent upsurge of interest in local and community history. It is nicely illustrated (mostly in black-and-white, but there is a colourful centre spread showing a number of Edinburgh pubs).

For the academic historian, the booklet offers little, although there are some interesting vignettes which could add considerable colour to dryer historical accounts. Some of the recollections of women’s drinking are of particular interest, and a number of interviewees draw attention to pub violence. One drinker, born in the 1940s, recalled: “You could get problems in the Dundee Arms … which got its nickname ‘The Vietnam.’ That just speaks for itself. It was rough and people would get barred oot o’there” (14). The booklet conjures up a world of dance halls, alcoholism and temperance, and even mentions the famous Tennent’s “lager lovelies” (8), who featured in memorable advertising promotions.

Attention is also drawn to the Living Memory Association website, www.living-memory.org.uk, which provides a gateway to a range of resources. There is a large photo archive, and although it is not clear whether it is possible to obtain access to complete oral testimonies from the Association, the website demonstrates the extent and depth of interest in the social history of modern Edinburgh, and particularly in reminiscence groups. It inspires the hope that future historians will have a wide range of reminiscences to draw upon, covering all aspects of twentieth-century life.

Reviewed by John F. Quinn, Salve Regina University.

In the 1990s, as the Pioneer Total Abstinence Association (PTAA) approached its centennial, its leaders decided to commission a professional historian to recount its history. In 1999, Diarmaid Ferriter, an academic with no ties to the Pioneers, completed *A Nation of Extremes.* In 2008, the Irish Academic Press released a paperback edition of the book which includes a new preface by the author. Ferriter has produced a thorough, but often dense, work which offers many insights into the PTAA and on Irish drinking habits in general.

Ferriter begins his study with an examination of drinking and temperance in nineteenth-century Ireland. He acknowledges the phenomenal success that Father Theobald Mathew had administering the total abstinence pledge in the 1830s and ‘40s, but notes that his movement did not prove long lasting. In the 1890s, when Jesuit Father James Cullen decided to launch a new temperance campaign in Ireland, he wanted to take care not to repeat Father Mathew’s mistakes. Cullen’s Pioneers would be highly selective, open only to devout Catholics who were willing to renounce alcohol for life out of devotion to the Sacred Heart of Jesus. Members would wear pins at all times as a public witness to their commitment. At first Cullen limited PTAA membership to women, but, within a year, opened it to men as well. By 1904, Cullen reported that 38,000 had enrolled as Pioneers, including a sizable number of priests and seminarians.

Ireland’s bishops, while supportive of temperance, were ambivalent about Cullen’s methods. Consequently, in 1905, they directed the Capuchin friars to promote temperance among the Irish people. They took the same approach that their fellow Capuchin, Father Mathew, had taken decades earlier. They traveled about the country giving temperance sermons and missions and administering the pledge to all comers. Within a decade, the friars reported that they had pledged 1.1 million Irish men, women and young people. Yet many soon fell away just as they had in Mathew’s day.

Cullen had no interest in the Capuchins’ crusade. He wanted the PTAA to be a disciplined army whose members remained focused above all on their spiritual lives. Ferriter notes that Cullen was sympathetic to Irish nationalism and appreciative of the support that nationalists in the Gaelic Athletic Association had expressed for the PTAA. Still, he did not want the Pioneers directly tied to any political organization.

Cullen died in 1921, just before the Irish Free State was established in southern Ireland. Cullen’s successor, Father Joseph Flinn, SJ, took a more active role in Irish politics. He and his fellow Pioneers backed legislation that reduced the hours that pubs were open and closed them altogether each St Patrick’s Day. In these years, the organization continued to grow steadily and was able to appeal to a surprisingly broad range of people, including the radical labor leader Jim Larkin and some Communist activists. In 1949, the PTAA staged a triumphal rally in Dublin’s Croke Park which drew at least 80,000 of their members. By the mid-‘50s, the Pioneers had passed the 500,000 mark and were extending their organization to the United States, England, Scotland, Australia and into several of England’s African colonies.

Then came the 1960s, which Ferriter describes as an “extraordinarily painful and challenging” time for the Pioneers (194). In 1960, the government allowed pubs to open on Sundays and increase their operating hours during the week. Pub owners and developers had convinced the prime minister that American tourists wanted to visit
the pubs and drink some pints. By this time, many people were also beginning to view alcoholism in a new light, seeing it as a disease and not as a moral failing. As a result, the nonjudgmental, therapeutic approach employed by Alcoholics Anonymous gained popularity. Finally, the Pioneers were adversely affected by Vatican II (1962-1965). The Council ushered in numerous changes in Catholic liturgical and devotional practices and led many Irish Catholics to doubt whether the Pioneers’ emphasis on devoting oneself to the Sacred Heart was relevant any longer. Even some leading Pioneers began to question the PTAA’s long standing practices. Was it still necessary for members to wear the pin in public? Could moderate drinkers join the PTAA? In the end, the Pioneers decided to modify a few of their regulations, but maintained most of their traditional practices. The Pioneers continue today in Ireland, but are not nearly the force that they were at their peak in the 1950s. Indeed, the organization is strongest now in the English-speaking parts of Africa.

Ferriter proves to be a tough critic of the Pioneers. On a number of occasions, he speaks of their “defensiveness,” their “triumphalism,” their “propaganda” and their “paranoia.” While there is no doubt some truth to these charges, the Pioneers surely deserve some credit for their courage and determination as well. For over a century, they have labored to sustain an alternate way of life for those Irish men and women who do not want to take part in Ireland’s dominant drinking culture. Perhaps Ferriter, too, recognized the harshness of his original assessment. In his new preface, he is more appreciative of the Pioneers’ efforts to help the Irish people come to terms with their “often frightening relationship with alcohol.” He also notes that Ireland’s alcohol problems have certainly not disappeared. Alcohol consumption in Ireland has increased 17% in the past decade, and Irish youth now have the highest incidence of binge drinking in Europe.

While most Pioneers will probably disagree with some of Ferriter’s judgments, they should commend him for providing a serious scholarly assessment of the PTAA. In this well-researched book, he has given the Pioneers the attention that they deserve.


Reviewed by David A. Loving, Northeastern Oklahoma A&M College.

In 1918, American voters ratified the eighteenth amendment to the United States Constitution and began the nation’s “noble experiment” with the prohibition of alcohol. The State of Oklahoma had already instituted a similar prohibition before its admission to the union in 1907. Oklahoma was the only state in the United States to be admitted to the union as a dry state. In *Grappling with Demon Rum*, James Klein has produced an interesting and accessible narrative of the struggle over prohibition in Oklahoma from before statehood to the repeal of national prohibition in 1933. Klein argues persuasively that the debates over prohibition in Oklahoma and the difficulties of enforcing it foreshadowed future conflicts in the U.S. as a whole and that Oklahoma’s experience provides a useful index for understanding the nationwide conflict over prohibition.

According to Klein, the movement for prohibition found its support among the state’s middle class. In the Oklahoma Territory, the Women’s Christian Temperance Union (WCTU) organized its first Oklahoma chapter in Muskogee in 1888. The WCTU rallied middle-class women behind the cause of prohibition and its numbers
grew continually through the 1890s. By the time of statehood, the WCTU had given way to the Anti-Saloon League (ASL) as the dominant prohibitionist organization in Oklahoma. Many women continued to support the cause, even as men took over most of the leading roles in the ASL. The ASL became inextricably intertwined with Oklahoma’s state government and exercised a political influence far out of proportion to its numbers. Oklahoma’s statewide alcohol prohibition resulted primarily from the lobbying efforts of these groups.

Klein is sensitive to the complex dynamics of the prohibition struggle. Historians often characterize prohibitionists as wild-eyed religious fundamentalists bent on reclaiming an imagined past of pure morality. Klein does not deny the influence of such zealots in the prohibition movement, but he also persuasively argues for a more pronounced role for the emerging middle class who favored prohibition as a way to produce progress toward a better future. In essence, Klein argues that many Oklahoma prohibitionists were progressives rather than conservatives.

Klein emphasizes the middle-class character of the Oklahoma prohibition movement. Most middle-class drinking occurred in the tranquil confines of the home. In contrast, working class drinking usually occurred in saloons. Members of the middle class were often alarmed by the level of violence and vulgarity in the saloons, and came to see such institutions as social evils. They sought to reduce the importance of the saloon in working-class life. Furthermore, they sought to alter the popular perception of Oklahoma as a wild frontier state and present a more reserved and sedate image of the state to the rest of the country. Limiting liquor consumption and closing saloons were essential steps in that vision.

Enforcement of prohibition in Oklahoma was uneven. Regular liquor raids and saloon closings in working class areas failed to produce lasting decreases in alcohol consumption or violence. State officials often intervened when local officials failed to satisfactorily enforce the liquor ban. In the eastern part of the state, federal officials also conducted much of the enforcement because of a national ban on distributing liquor to Indians. Local officials who opposed prohibition occasionally interfered by arresting or harassing state and federal officials who attempted to enforce prohibition. Oklahoma also passed a medical-use exemption to the liquor laws, allowing licensed pharmacists to distribute limited quantities of alcohol. While state authorities attempted to crack down on pharmacists who distributed liquor indiscriminately, medicinal use remained one of the most popular avenues around legal prohibition.

Historians of prohibition have typically seen immigrants and liturgical Christians as important constituencies of the anti-Prohibition movement. Klein concurs that these groups opposed prohibition, but notes that only ten percent of the Oklahoma population was foreign born, and that the Catholic, Lutheran, and Episcopal churches accounted for only a small percentage of the churchgoing population of the state. In short, these groups, while opposed to prohibition, do not account for the large scale opposition in Oklahoma. Klein finds much of the prohibition struggle in Oklahoma drawn along class lines. Working men in the oil fields, mines, farms, and railroads were much more likely to oppose prohibition. Those areas dominated by one of the working class trades – the mines of northeastern Oklahoma, the oil fields in Glen Pool or Cushing, for example – typically showed some of the most lax enforcement of liquor laws.

Oklahoma remained dry following the repeal of prohibition in 1933. The most draconian liquor laws were gradually repealed. For example, it is today permissible to sell 3.2 percent beer in grocery stores. Vestiges of prohibition remain. Liquor stores must close on Sundays and election days. Beer over 3.2 percent cannot be sold
chilled.

Prohibition left a lasting mark, both legally and culturally, on the state. Klein summarizes the state of modern Oklahoma: “a prominent outspoken population expresses disdain for the liquor culture whereas a less visible, less vocal population continues to consume alcohol as a beverage but does not attempt to justify its actions in the public forum.”

Klein’s work draws on a mixture of primary and secondary sources. He makes good use of the established literature on prohibition but also relies heavily on local newspaper accounts and correspondence from the records of pro- and anti-prohibition organizations. *Grappling with Demon Rum* will be useful not just to scholars of Oklahoma history, but to any who seek to understand the movement for prohibition in the United States as a whole.


Reviewed by Christopher Arris Oakley, East Carolina University.

In *Bad Fruits of the Civilized Tree: Alcohol & the Sovereignty of the Cherokee Nation*, Izumi Ishii uses the trade and consumption of alcohol to study cultural change and political sovereignty among the Cherokees from contact with Europeans to Oklahoma statehood in 1907. According to Ishii, most scholars examining indigenous peoples and alcohol have concentrated on why Native Americans drank and the disastrous effects of alcoholism on many tribes, often contributing to the stereotype of the “drunken Indian.” Rather than focusing solely on why, Ishii also examines how Native Americans incorporated liquor into their culture, and in doing so she historicizes the consumption of alcohol. Moreover, Ishii treats Cherokees as active participants in the alcohol trade, not simply passive victims of colonialism. She contends that the Cherokees attempted to regulate the trade and consumption of spirits on their lands when intoxication became a problem. Consequently, the author challenges standard interpretations of the relationship between Native Americans and alcohol. According to Ishii, “the history of alcohol among the Cherokees was not simply a narrative of the conquest and destruction of Native society. The role of alcohol was far more complicated than that.” (11)

Europeans first introduced alcohol into Cherokee society in the seventeenth century. Traders exchanged alcohol for deerskins, while colonial officials used spirits as a diplomatic tool, offering it as a gift to Cherokee leaders. But according to Ishii, and contrary to common perceptions, the introduction of alcohol did not initially lead to widespread abuse or a besotted community. Rather, the Cherokees incorporated the substance into their culture, much the same way that they did with black drink, another beverage acquired through exchange with outsiders. For most of the 1700s, Cherokee leaders controlled the trade and consumption of liquor in the Nation, distributing it to others as a symbol of their power and prestige. In the eighteenth century, most Cherokees believed that alcohol had spiritual powers, and they consumed it primarily as war medicine and at special ceremonies.

According to Ishii, the significance of alcohol in the Cherokee Nation changed after the American Revolution. In the early 1800s, white traders flooded the Cherokee Nation with liquor. Decimated by decades of conflict, the loss of land, and the collapse of the deerskin trade, some Cherokee men began abusing alcohol, which was no longer just consumed for ritualistic purposes. In the nineteenth century, therefore, the
distribution and consumption of alcohol became a contested issue in the Cherokee Nation. In order to civilize the “savages” and prepare them for assimilation, the United States government sought to control the liquor trade among Native Americans. The Cherokees, however, asserted their sovereignty by claiming the right to regulate the alcohol trade within their boundaries, passing laws that banned non-Indians from selling spirits within the Nation. Thus, the debate over the regulation of alcohol became a battleground in the fight over tribal sovereignty. After removal to Indian Territory in the late 1830s, the Cherokee Council continued to try to regulate the importation of alcohol, but corrupt U.S. Marshalls allowed an illicit trade to continue. According to Ishii, in the 1880s, women attempted to assert their declining political power by taking a more active role in the Cherokee temperance movement, organizing a local chapter of the Women’s Christian Temperance Union. In the late 1800s, the federal government passed legislation to break-up Indian Territory, dissolve tribal nations, allot reservation lands to individual Native Americans, and incorporate Indian Territory into a new state. Fearing a further loss of sovereignty, the Cherokees unsuccessfully fought incorporation into Oklahoma.

Bad Fruits of the Civilized Tree: Alcohol & the Sovereignty of the Cherokee Nation is a wonderful book and a novel approach to the study of the use of alcohol among Native Americans. By historicizing the consumption of alcohol, Ishii simultaneously challenges traditional interpretations while also setting a base-line for future studies. Scholars have too often simply characterized alcohol as a destructive agent for Native Americans; but according to Ishii, “a focus on alcohol as simply a problem threatens to objectify the Cherokee people who consumed it, incorporated it, abused it, regulated it, and opposed it” (167). She concludes that alcohol became a problem in the Cherokee Nation only when the people were traumatized by outside threats, such as during forced relocation. Furthermore, the Cherokee people themselves were much more effective at dealing with the problems of alcohol than were outsiders. Ishii maintains that the Cherokees “were most successful at controlling alcohol abuse when they were able to exercise their sovereignty; they were least successful when confronted with the power of the United States and the avarice of its citizens” (168).

The book is well-written and accessible to a wide audience, and the author relied on a wealth of archival sources, including letters, agency records, missionary papers, and colonial, state, and federal documents. Ishii ignores the Cherokees who stayed in western North Carolina and later became the Eastern Band, but this is only a minor quibble, and she makes it clear that her focus is on the Cherokee Nation, which was officially relocated to Indian Territory. Bad Fruits of the Civilized Tree: Alcohol & the Sovereignty of the Cherokee Nation is an important study and a major contribution to Native American scholarship, one that should stimulate discussion among scholars in a number of fields.

Reviewed by José Carlos de la Puente Luna, Texas Christian University.
Nine essays make up this edited volume. They explore the production, exchange, and consumption of brewed alcoholic beverages among Andean societies over the last fifteen hundred years. The essays combine archaeological, historical, and ethnographic approaches, covering a vast area from Ecuador to northern Chile and Argentina. They
illustrate the complex roles maize beer and other varieties of *chicha* have played in maintaining social stability and precipitating social change in the Andes. As Mary Weismantel remarks in a stimulating closing essay, *chicha* has always been a multivocalic symbol; its old and new meanings can be fragmentary and even contradictory. Thus, there exists an inherent ambivalence, and even potential danger, embedded in the simple offer of a drink in the Andes.

The contributions revolve around three intertwined themes: continuity and change, identity and society, and reciprocity and power. The first theme, continuity and change, centers on how drinking patterns have remained stable or changed over time. Revisiting her classic ethnography about the social roles of coca in the Peruvian community of Sonqo, Catherine Allen discusses important transformations in ritual drinking since 1975. In Sonqo, alcoholic beverages have been gradually replaced by commercial beer and carbonated soft drinks. Nevertheless, the ritual ceremony of drinking remains strong. Coca-Cola, Fanta, and Inka Cola continue to play “social and ritual roles that are rooted in the practices and ideology of chicha” (30). Drinking in small groups still expresses both solidarity and difference. Drawing on recent research about the “extirpation” and commoditization of *chicha* during the colonial period, Frances Hayashida warns us about the assumption of brewing as a timeless and pan-Andean practice. Her call for the inclusion of change, variation, and discontinuity in our analysis of *chicha* production and consumption carries along some crucial methodological implications reaching beyond the study of *chicha*. Mary Weismantel goes one step further and contends what we think we know about *chicha* is the result of the complex interaction of three forces: the historical and current practices of *chicha* drinking; the scholarly work that has documented these practices; and the symbolic appropriation of that information for buttressing national identities. These essays constitute interesting attempts to destabilize the traditional association between “Andeanness” and the brewing and drinking of *chicha*.

The second theme, identity and society, addresses the crucial role of alcohol for the maintenance of ethnic boundaries. Karen Anderson takes us back to the rise of Tiwanaku (ca. AD 500-1100) and the expansion of its “chicha economy” over the Cochabamba Valley of highland Bolivia. Household and mortuary data, along with changes in style and manufacturing technology associated with the spread of Tiwanaku’s distinctive cup (*kero*) show that local drinking customs emulated those of the hegemonic power. These changes not only impacted drinking patterns among the elites, leading Anderson to suggest the general population of Cochabamba were “symbolically associating themselves with Tiwanaku and actively adopting Tiwanaku cultural identity” (170).

In a similar vein, D.J. Goldstein, R. Coleman Goldstein, and P.R. Williams argue that the use and production of *chicha de molle* at the Wari imperial site of Cerro Baúl (AD 600-1000) in southern Peru indicated social rank and marked Wari ethnicity. Maize makes up to only one percent of the archaeobotanical assemblage found in what the authors identify as the brewery area of Cerro Baúl, reminding us that fermented beverages are made from a large number of grains and fruits in the Andes. The authors argue that meaningful distinctions in production and consumption contexts are associated not only with the consolidation of elite power, but also with the construction of ethnic and cultural identities. The identity-constructing character of alcohol production and consumption thus takes us beyond some of the roles traditionally attributed to *chicha*.

The third theme, reciprocity and power, looks at the role of drinking in the construction and maintenance of power, gender roles, and production regimes. Melissa Good-
man-Elgar revisits the social role of maize in the Inca Empire by looking at terraced fields as important loci for the ritual consumption of *chicha*. In her approach, ceremonial fields appear as sacred landscapes, linking the Inca elite to agricultural rituals that reinforced social hierarchies, class and gender roles, and imperial ideology. Similarly, Tamara Bray studies the imperial distribution of Inca *aríbalos*, tall-necked jars with a high, pronounced shoulder and a conical base. Medium and large *aríbalos* are more abundant in the imperial provinces than in the Inca heartland, where miniature versions predominate. The former were most-likely associated with state-sponsored rituals and propaganda, while the latter were typically related to ritual and religious offerings.

Justin Jennings’ and Melissa Chatfield’s suggestive hypothesis posits that an increase in vessel size might indicate the curtailment of women’s power and influence, thus articulating the archaeological past with the ethnographic present. By fully or partially supplanting limited domestic production of ceramics and brewing with state-sponsored specialists and centralized production, the Incas – with earlier Andean states – contributed to the disenfranchisement of women, whose political influence was underwritten by their control over household production and communal consumption of *chicha*. On the same issue of gender and power, Diane Perlov looks at some of the strategies for empowerment available for the *chicheras* (beer makers) of the village of Pocona, in highland Bolivia. As in many other regions and times in the Andes, the *chicha* business in Pocona remains a women’s affair. Perlov’s ethnography clearly shows that women gain political power and economic autonomy through brewing. However, they constantly reaffirm existing gender roles by favoring the education of their sons over that of their daughters, whose labor is needed in the mother/daughter unit of domestic production. Hence, the *chicheras*’s educational preference is not so much a result of the power structure as it is of a gendered mode of production hindering the social mobility of the *chicheras*’ daughters.

Although several studies have explored *chicha* drinking since the 1950s, this book greatly adds to our knowledge by using new tools of analysis to place drinking patterns within their own cultural and historical contexts. It has the overall merit of asking new questions and revising old issues, even in well-known topics such as the role of drinking in reciprocity and that of corn beer in shaping Inca imperial ideology. The authors invite us to rethink the crucial issue of Andean continuity and change, in an effort to render more complex, nuanced, and plural views of what “Andeanness” might mean. A few minor errors, which do not take away from the overall quality of the work, should be amended in subsequent editions. Father Martín de Murúa was not a “Dominican missionary” but a Mercedarian friar. The first name of the célèbre colonial jurist Polo de Ondegardo was not “Juan,” but simply “Polo.” Both Garcilaso de la Vega and Guaman Poma might have been “first-generation mestizo writers,” but only additional biographical information about the latter would support or dismiss this statement. As the book itself shows, more studies on the production and consumption of *chicha* during colonial and early modern periods are now needed to further our comprehension of the social, political, and ritual aspects of drinking in the Andes.


Reviewed by Insa Nolte, University of Birmingham, UK.

Dmitri van den Bersselaar’s recent book traces the history of Dutch gin in West Af-
rica and follows its development from a drink that signified modernity and access to the international world to one that is today primarily identified with local, traditional culture. The book is only available in paperback, but its exploration of the uses and representations of Dutch gin is generously illustrated, and its accessible, lively text is printed on high-quality paper. Thus the relatively high price is compensated for by the pleasure of reading a solidly well-made book.

Produced in Europe or North America with the help of sugar grown on slave plantations and exported to West Africa in exchange for more slaves, distilled liquors formed an emblematic part of the trans-Atlantic trade. Signifying wealth and international connections, spirits were consumed in a wide variety of settings from the purely social to the celebrations of weddings and funerals, and Africans utilised them as a means to store wealth as well as for conspicuous display as a “modern” good. Widely consumed by West Africa’s coastal elites, liquor remained in demand even during the replacement of the slave trade with so-called legitimate commerce and eventually the establishment of colonial rule.

For centuries, West Africans had mainly imported rum and brandy, and gin rose to prominence in the 1880s on the back of industrial progress. European gin producers took advantage of the newly invented patent still, which reduced the costs of alcohol production. Perhaps more importantly, they also exploited declining glass costs, which enabled them to ship their good in bottles rather than casks, thus making gin available in smaller, but definitely unadulterated, amounts to a potentially much wider group of consumers. Beyond the economics of availability, gin was also, because of its colourlessness, considered a pure or “white” spirit by many Africans, who increasingly used it – rather than the red and thus potentially “hot” and dangerous rum or brandy – in rituals for the well-being of lineages and communities. By the first decade of the Twentieth Century, Dutch gin had overtaken rum as the most popular imported liquor.

As economic relations were transformed by the introduction of colonial rule, the success of the gin trade also generated fears of, and on behalf of, Africans. While defenders of the gin trade argued that it helped to modernise and commodify African economies because it promoted the production of cash-crops for export, members of the European temperance movement feared that its consumption would produce truculent and spoilt “natives,” thereby undermining the colonial project. Against the background of passionate debates about the physical and moral dangers of the gin trade, Dutch gin producers, who had continued to use vat distillation methods, were able to argue convincingly that theirs was much healthier distillation method than the more industrialised process used by their competitors. By the 1920s, colonial controls and taxes contributed to a decline in the overall amount of gin imported to West Africa, but as Dutch gin producers had been able to prevent a prohibition of their produce, they now controlled the market.

It was in this context of scarcity that gin became the “King of Drinks,” as the title of the book suggests. As the monetary economy expanded, the use of gin to store wealth became increasingly obsolete. However, because gin had become scarcer and more expensive, it was drunk less frequently at everyday social events. Eventually gin was almost exclusively used for rituals, and thus associated primarily with the traditional sphere. Having started out as good explicitly associated with the international trade and modern relations of exchange, Dutch gin had now become a distinctly local and traditional good.

Looking at old trademark cases, van den Bersselaar can provide glimpses of the local discourses that surrounded gin at the time. In a declining market, producers often
designed their products in a way that resembled successful brands, such as, for example, Henkes’ Prize Medal Brand, the label of which displayed prize medals. These looked like coins to African consumers, and the brand became known as “Money Gin.” When competitors similarly displayed medals or coins on their labels, Henkes’ representatives argued that this was done in order to dupe illiterate Africans who could not tell the difference between brands. However, van den Bersselaar’s interviews with African consumers suggest that they were quite aware of brand differences, but that they also perceived labels as indicators of different categories of gin. From their perspective, gins with labels similar to Henkes’ Prize Medal Brand simply produced a gin that was placed in the wider category of “Money Gins.”

By the end of the colonial interlude, gin importers attempted to re-expand market shares by advertising. However, while gin adverts stressing the drink’s health benefits resonated widely, others, which presented gin as the drink of choice for modern, cosmopolitan consumers, were less successful. Strongly linked to traditional practice, gin was no longer seen as an aspirational consumer good in the modern sphere. This development was recognised by African gin producers once local production was legalised, and gin was subsequently marketed as what it had become: a drink associated with the authority of chiefs and elders in local and ritual contexts, and as a symbol of traditional cultural practice parallel to Christian and Muslim ceremonies. It is in this function that gin has been under attack from born-again Christians and strict Muslim groups since the 1980s. Evoking continuity with the past rather than rupture, gin can be understood as a material object which signifies the limits of monotheistic conversion in Africa. In what way such debates will affect the consumption and public perception of gin in the future, the author leaves open to speculation.

Like many commodity histories, van den Bersselaar’s book successfully combines aspects of economic, political and social history with, in this case, excursions into the history of trade law and advertising. While allowing for inter- and multidisciplinary approaches, the book’s focus on gin provides a purposeful narrative. At the same time, “The King of Drinks” illustrates that commodity histories often function as a camera obscura on social history. In this case, the book’s a priori assertion of modern and traditional realms of African life, existing as a background against which the history of gin “from modernity to tradition” unfolds, is surely also a narrative trick. Changing the approach to narrative, a social historian or anthropologist might have focused on the role of gin in the constitution of African tradition. However, the limitations of genre and narrative requirement do not take away anything from the author’s insights and observations. Africanists as well as commodity and alcohol historians will enjoy following van den Bersselaar from the Netherlands to West Africa and back.


Reviewed by Hasso Spode, Freie Universität Berlin and Leibniz-Universität Hannover.

The author of this book, born in 1935, was engaged in women’s suffrage and temperance work in the city of Bremen. She has two doctorates, one in politics and one in philosophy. Even so, this book is not a scholarly study but a sort of biographical sampler. The hefty tome was privately published and it requires an audience which is already
familiar with the ramifications of the history of the German temperance movement in
general and with the Women’s Federation for Alcohol-Free Culture in particular.

In 1900 this temperance society was founded under the name of “German Federa-
tion of Abstinent Women”. It formed the German chapter of the Women’s World Christian Temperance Union, although its social activities were chiefly limited to the city
of Bremen. The leading figure was the prominent suffragette Ottilie Hoffmann. Long
before she died in 1925 at the age of 90, this charismatic lady was made an object of
cultic veneration among teetotal temperance activists. This is still the case: her like-

ness is displayed on the book’s cover. However, it is not about the founding mother
but, rather, her successors, in particular, the life and work of Anna Klara Fischer who
headed the Frauenbund from 1921 until 1967. The four directors who followed suit
since 1967 are also portrayed, but altogether these parts make only some ten percent of
the book. In other words: it is more or less a biography of Anna Klara Fischer.

What does the author tell us about the 46 years during which the female branch of
the German temperance movement was directed by this woman? I frankly admit that
reviewing memorial books of this kind is not a very pleasant task. The book is based
on an impressive study of archive material but no references were given (instead it is
mentioned that they have been deposited in the archive). Neither is there a hypothesis,
nor a conclusion, not to speak of a summary. No wonder that the author failed in sepa-
rating the wheat from the chaff – all the more since she has been personally involved
in the topic. And so the reader has to crawl through pages filled with extensive citations
of articles, pamphlets and letters, to struggle through endless descriptions of personal
tensions and institutional rivalries, and to undergo hymns of praise of women whose
role in the course of temperance history was not really outstanding. Nonetheless, the
book has its merits; among the approximately 40 chapters some jewels are hidden.

The author provides the reader with vivid insights into the inner quarrels and the
habitus of the female teetotal movement from the interwar to the post-war period. On
the one hand this habitus was typical for the educated (Protestant) bourgeoisie; on the
other hand there were specific traits. Firstly, Cyrus’ descriptions lead to the impression
that the Frauenbund tended to form a counter world in which the interpersonal rela-
tions and conflicts were principally limited to like-minded members of the same sex:
women’s world, women’s empire. Secondly, the story of the association is presented
as a story of permanent attacks from outside, a chain of problems and quarrels: lack
of money, conflicts with other (male) temperance organizations and defence against
governmental interventions.

However, in contrast to most other temperance societies, during the interwar period
the membership of the Frauenbund grew and so did its influence within the anti-alco-
hol movement. It expanded its sphere into the whole of Germany, new “alcohol-free”
restaurants were opened, and finally it became one of the seven institutional members
of the Nazi central organisation “against the dangers of alcohol and tobacco”. This sort
of steering committee was founded in 1939 by the “Reichs health leader” Leonardo
Conti. Conti was – according to Cyrus – Fischer’s “preferred candidate” for this job;
and indeed he protected the small Frauenbund against claims of rival organizations.
Cyrus blames in particular the Good Templars for their attempts to incorporate the
Frauenbund. What she does not mention is that Conti was a mastermind of the eutha-
nasia programme. After the war the Frauenbund “continued the work” under Fischer’s
leadership without public discussions of the past. Its influence declined, its member-
ship dropped. The association still exists but meanwhile has virtually sunk into ob-
livion. In 1983 its last alcohol-free restaurant was closed down.
Frankly speaking, the role of Anna Klara Fischer during the Third Reich was ambivalent. Ideologically she converted herself from conservative-nationalist attitudes to National Socialism. As in so many other cases, this does not mean that she did not have disputes with other Nazis, be it party officials or be it leaders of rival temperance organizations. One might say: in the first place Fischer was a fighter for the organization, in the second place a Nazi. Thus, after the war she could allege that she was not part of the system, but defended the Frauenbund against the system. Luckily, Cyrus has avoided writing a hagiography of Anna Klara Fischer. Her authoritarian leadership is – cautiously – criticized and her nationalistic and partly racist inclinations are not concealed. In particular Fischer’s view of the Germans as “victims” after 1945 is condemned. However, the over-all picture of the Frauenbund given here is all but critical: a heroic mission carried out by an organization and by protagonists which may have made several mistakes. But both the idea and the organization are principally good and infallible – a picture that reminds us of *festschriften.*

In a nutshell: for a broader audience this book is indigestible; even the reviewer, though not entirely unfamiliar with the main developments, had problems coping with all the details. On the other hand the book lacks scholarly standards so that it is also of questionable scientific value. For experts, at least, it may serve as a source of insider information.

**Notes**

1. The website of the Frauenbund reads: “Anna Klara Fischer steered the association with much bravery, energy and skill through the Nazi period… successfully it was protected from Nazi assaults.” [http://www.deutscher-frauenbund.de](http://www.deutscher-frauenbund.de).


Reviewed by Rosemary Elliot, University of Glasgow.

One of the most remarkable public health changes in the latter half of the twentieth century was the shift from acceptance of smoking as an integral part of everyday life towards a consensus that tobacco should be legislated out of public space. It is hard today to envisage the thick clouds of tobacco smoke and the distinctive smell that previously permeated any public leisure or transport facility; or to imagine that it was once acceptable to light up at one’s workplace. But the clusters of weather-beaten smokers outside office premises are a very recent phenomenon and this book describes in some detail the changing policy framework which placed them there. Berridge’s aim, however, is broader: to use smoking as a “tracer policy” to show “the changing outlook, the discourse and ideology” of post-war public health (1, 279). Thus, the book can be seen in two ways – as a political history of smoking and as a contribution to the history of post-war public health.

As a political history of smoking, there is little to fault. The story starts in 1950 with the well worn tale of the discovery of the connection between smoking and lung cancer on both sides of the Atlantic. As Berridge points out, this tale is part history, part mythology, told, as is common with many scientific discoveries, as a eureka moment. The truth is more complex: the ground-breaking studies of 1950 were the result of several years of epidemiological concern about the effects of smoking on the lungs.
From these beginnings, Berridge develops her analysis into what can be regarded as a defining study of the development of post-war policy on smoking and health. She brings together a wealth of archival material and interviews to show the shifting relationships between the tobacco industry and the government, the development of advocacy groups such as Action on Smoking and Health and the role of pharmacology in establishing the role of nicotine in addiction. From discussions of the tobacco industry’s co-operation with the government to create a “cleaner” product through to the use of nicotine replacement therapy as a smoking cessation aid, Berridge follows the rise of anti-smoking activism, the emergence of passive smoking and the developing inequalities agenda as influential factors.

These are issues which Berridge has written about elsewhere, but the book provides an elegant expansion and synthesis of her work. However, the crucial point about the 1950 studies on smoking and lung cancer is, for Berridge, that they occurred at a point when public health was experiencing its own watershed. At an occupational level, public health had not benefitted from the advent of the NHS in 1948, it lacked a sense of vision and disease patterns were changing. The new research on smoking represented a new direction, with a growing emphasis on individual behaviour, risk and responsibility, and a new role for public health. Berridge identifies tensions within public health between “systematic gradualism” (strategies informed by science intended to reduce risk, which drew on relationships with industry) and “coercive permissiveness” (an increasingly punitive approach through increased government intervention in individual health and the regulation of public space), which form the main strands of her analysis of changing public health discourse.

Berridge’s analysis works well for the case of smoking and opens the floor for debate on how these developments played out in other public health areas. Berridge touches upon other issues as they arise – most notably drug use, alcohol consumption and AIDS. Drugs are dealt with primarily in relation to addiction, and work done on nicotine replacement therapy in the 1970s and 1980s, which Berridge parallels with methadone as a synthetic alternative to opiate use. Alcohol is discussed in relation to treatment. Berridge notes the blurred boundaries between psychiatry and medicine in their understanding and approach to problematic alcohol consumption, and makes the point that smoking had a different conceptual history. HIV/AIDS brought infectious disease and environmentalism back onto the agenda, which Berridge sees as establishing the idea of the “innocent victim” and leading to a more militant approach in relation to passive smoking. These other public health issues are seen as staging posts along the way, rather than fully integrated into Berridge’s analysis of the changing discourse of public health, given her focus on smoking. This raises an interesting question about the long term relationships between these different public health issues. One might argue that smoking is something of an anomaly, being the public health success story, in Great Britain at least. Rates of STDs, drug use, and alcoholism continue to rise, affecting ever greater proportions of the population. But the most interesting question is how the categories which Berridge uses to characterise post-war public health discourse and ideology (“systematic gradualism” and “coercive permissiveness”) fit with these other public health issues.

More broadly, Berridge’s discussion of drug and alcohol use and indeed HIV/AIDS emphasises internationalism: the role of the WHO in formulating a definition of drug dependence, for example, and in relation to HIV/AIDS, the cross-national transfer of policy models. Berridge refers to the declaration of Alma Ata (Health for all), which set targets for the European region, and the Ottawa charter, which set out a series of
recommendations for healthy public policy (expanding the remit of public health beyond its traditional guardians to “policy makers in all sectors and at all levels”). The relationships between national and international developments are intriguing, and, to me, one of the most fascinating aspects of this book. The fact that changing discourses of public health are not a national, but an international phenomenon, raises questions about the global transfer of knowledge and the way we regulate our lives, which are essential to understanding how discourses and ideologies of public health have changed, and continue to change.

The strengths of this book are in the thoughts it provokes and the questions it raises about changing public health discourses. Berridge challenges the reader to make connections and to think about public health beyond the boundaries of her own analysis. This makes Marketing Health an engaging and worthwhile read.
ANNOUNCEMENTS

Conference

The National Museum of Unification, Alba Iulia, “Iuliu Maniu” Center for Political and Historical Studies, University of Alba Iulia, is pleased to announce the organizing of a conference with the title

Alcoholism - Historical and Social Issues

The aim of this conference is to discuss the different aspects of alcoholism around the world, and also to promote an interdisciplinary dialogue between different branches of science (history, anthropology, sociology, psychology or medicine), and to promote a comparative analysis between eastern and western European patterns of alcoholism. At the same time, the conference is intended to encourage the improvement of alcoholism studies in Romania.

The conference will be held on 28-29 August 2009 at the National Museum of Unification, Alba Iulia, Romania.

Selected papers from the conference will be revised for publication in the form of an edited volume.

The cost of accommodations (all the meals, hotel rooms, official reception of the conference) will be covered by the organizers, excepting the travel expenses for participants.

For more information, please contact Dr. Marius Rotar, at mrotar2000@yahoo.com

http://www.muzeulunirialba.ro/
http://www.uab.ro/index_.php
Call for papers

Intoxicants and Intoxication
in Cultural and Historical Perspective

Three-day Conference
Tuesday 20 July–Thursday 22 July 2010
Christ’s College, Cambridge

Abstracts are invited for a major international conference funded by the Economic and Social Research Council, with support from the Victoria and Albert Museum, and the University of Cambridge Faculty of History. Its aim is to gain some perspective on the nature and scope of intoxicants and intoxication as enduring and ubiquitous social and cultural phenomena, by bringing together established and new scholars whose interests and expertise range across disciplines, geographies and time periods (see website for details and contacts).

Abstracts and short CV should be sent to Phil Withington and Angela McShane at pjw1003@cam.ac.uk by 30 September 2009.