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The review should summarize what is important in the book, and critique its substance. The reviewer should assess the extent to which the author achieves the stated aim of the book. It is important that the reviewer should engage the material instead of simply reporting the book's contents. For this reason, the reviewer should try to avoid summations of book chapters or the separate contributions in an edited collection. Instead, the reviewer should assess the ways in which chapters and contributions are relevant to the overall context of the book. Reviews should be written in a style that is accessible to a wide and international audience.

Any use of references or additional references from other sources must be informed on in footnote style.

## **Format**

The review should generally be between 800 and 1 200 words, and should include as little bibliographic data as possible. When necessary, use page references for quotations in the text of the review and provide complete bibliographic details of the source. The review should begin with a heading that includes all the bibliographic data. The elements of the heading should be arranged in the order presented in the following example:

*The early mission in South Africa/Die vroeë sending in Suid-Afrika, 1799-1819.* By Karel Schoeman. Pretoria: Protea Book House, 2005, 272 pp., map, chronology, bibl., index. ISBN: 1-9198525-42-8.

Do not indent the first line of the first paragraph, but indent the first line of all successive paragraphs. Use double spacing for the entire review. Add your name and institutional affiliation at the end of the review. Accuracy of content, grammar, spelling, and citations rests with the reviewer, and we encourage you to check these before submission. Reviews may be transmitted electronically as a Word file attachment to an email to the review editor. If you have additional questions, please contact the Book Review Editors.

### *Good Hope. South Africa and the Netherlands from 1600*

**(Vantilt Uitgeverij, Rijksmuseum, Amsterdam, 2017, 384 pp. ISBN: 978-94-6004-3130)**

**Martine Gosselink, Maria Holtrop & Robert Ross**

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Die Rijksmuseum het vanaf 17 Februarie tot 21 Mei 2017 die eerste groot tentoonstelling oor die verhouding tussen Suid-Afrika en Nederland aangebied. Die tema van die tentoonstelling was *Goede Hoop. Zuid-Afrika en Nederland vanaf 1600*. Die oorspronklike idee vir die tentoonstelling het gekom van Martine Gosselink, hoof van die afdeling Geskiedenis van die Rijksmuseum. Die tentoonstelling kon in 'n groot behoefte voorsien, omdat die meeste jong Nederlanders maar min van hierdie geskiedenis weet. Daarby was daar in beide Nederland en Suid-Afrika 'n gevoeligheid rondom kolonialisme. In

Nederland is die eie koloniale verlede nog steeds 'n warm debatspunt. In Suid-Afrika het pres. Jacob Zuma Jan van Riebeeck se aankoms aan die Kaap beskou as die begin van al Suid-Afrika se probleme. Daarby is vele standbeelde van koloniale figure verniel of verwyder. Dan was daar die debakel rondom die Wes-Kaapse premier, Helen Zille, se omstrede twiet oor die voordele van kolonialisme.

Die gedeelde verlede van Nederland met Suid-Afrika word uitgebeeld aan die hand van ongeveer 300 historiese voorwerpe, soos skilderye, tekeninge, dokumente, foto's, meubels, aandenkings, gebruiksvorwerpe en argeologiese vondse. 'n Spesiale saal is gewy aan die ontdekkingsreise van Robert Jacob Gordon (1743-1795) na die binneland van Suid-Afrika. Die natuurhistoriese tekeninge en kaarte van Gordon het luister verleen aan die tentoonstelling (LitNet, 17 January 2017 en 3 February 2017).

Die boek, *Good Hope. South Africa and the Netherlands from 1600*, is 'n omvattende en uitgebreide katalogus by die tentoonstelling. Dit maak deel uit van die Rijksmuseum se Landenreeks, 'n reeks publikasies oor die betrekkinge tussen Nederland en die agt lande waarmee Nederland handels- en/of koloniale betrekkinge gehad het: China, Japan, Indonesië, Sri Lanka, Indië, Ghana, Suriname en Suid-Afrika. Die boek is omvangryk. In 21 hoofstukke met 34 intermezzo's vertel 27 verskillende skrywers uit beide lande die gedeelde geskiedenis van Suid-Afrika en Nederland, vanaf die pre-koloniale tyd tot vandag. Die outeurs kom uit 'n heel diverse agtergrond en is spesialiste in literatuur, taal, (kuns)geskiedenis, argeologie, politiek en joernalistiek. Hul beskouings is uiteraard uiteenlopend (LitNet, 28 February 2017).

Die boek *Good Hope* het 'n harde omslag en verskyn in groot formaat. Op die buiteblad is 'n treffende foto van Nelson Mandela wat op 16 Junie 1990 op Leidseplein, Amsterdam geneem is. Die boek is in Nederlands en Engels beskikbaar. Die Afrikaanse skrywer en digter, Breyten Breytenbach, het die vraag gevra waarom die boek nie ook in Afrikaans gepubliseer is nie (LitNet, 4 February 2017).

Die boek is ryklik geïllustreer. Daar is meer as 200 illustrasies (foto's, skilderye en tekeninge). Baie daarvan is in volkleur. Die pragtige illustrasies dra daartoe by om die waarde van die boek aansienlik te verhoog. Trouens, dit is die moeite werd om die boek te besit net ter wille van die illustrasies. Taco Dibbits, hoofdirekteur van die Rijksmuseum, het in die voorwoord die verhouding tussen Suid-Afrika en Nederland beskryf as "there is love and hope ... but

it is also marked by despair and suffering, by exasperation, arguments and conflict". Die boek fokus op daardie aspekte van Suid-Afrika waar die Nederlandse invloed hom deeglik laat geld het: "in its architecture, language, food, song and dance, legal system, religion, geography, structures and connections and, most of all, in its people".

Die bekende Nederlandse skrywer, Adriaan van Dis, het in 'n prikkelende inleiding gewys op die uitgesprokenheid van die Nederlanders: "The Dutch have never been short of an opinion, that's for sure – and it's usually a black or white one". Hy verwys na die "ever finger-pointing Netherlands ... by god weren't we good at pointing out injustices outside our patch".

Van Dis verwys ook na die era van die Suid-Afrikaanse Oorlog en die "Boermania" wat die gewone Nederlanders beetgepak het. Hy wys daarop dat 354 strate in Nederland na die helde van die Suid-Afrikaanse Oorlog vernoem is. Hy trek ook 'n verband tussen verzuiling, die dogmatiese skeiding in lewens- en wêreldbeskoulieke groeperinge binne die Nederlandse samelewing, en die latere beleid van afsonderlike ontwikkeling van die Nasionale Party. In die jare ná 1960 het die Nederlandse bevolking 'n diepe afkeer in apartheid ontwikkel: "Oh, how 'anti' we were". Volgens Van Dis was die anti-apartheidsbeweging "one of the largest solidarity movements the Netherlands has ever known".

Daar is twee hoofstukke wat handel oor pre-koloniale Suid-Afrika rondom 1600. Dit is geskryf deur twee kenners van hierdie era, te wete die Nederlandse historikus, Robert Ross, en Martine Gosselink. Klem is veral gelê op die posisie van die Khoikhoi en hul eerste aanraking met wit mense. Die feit dat die Nederlanders tot die besef gekom het dat hulle die Khoikhoi nie hoef te vrees nie, het die weg voorberei vir die stigting van 'n permanente verversingspos aan die Kaap.

Hoofstukke 4 tot en met 10 handel oor die bewind van die Verenigde Oost-Indische Compagnie (VOC) aan die Kaap. Gosselink maak dit baie duidelik dat Jan van Riebeeck geen held was nie: "If we set aside the myths and look at Van Riebeeck as a historical figure, I believe we will see neither a heroic forefather nor a bringer of civilization, but a plodder". Die land wat Van Riebeeck agtergelaat het "was plagued by war, forced migration, slavery and suffering," aldus Gosselink. 'n Aparte hoofstuk handel oor die VOC en die Khoikhoi, terwyl die historikus Hermann Giliomee met insig skryf oor die Vryburgers. Die landelike lewe aan die Kaap kry ook aandag, terwyl Nigel Worden, kenner van slawerny aan die Kaap, slawerny in perspektief plaas.

Marlene Dumas, Suid-Afrikaanse kunstenaar wat in Nederland bly, het 'n gevoelvolle intermezzo geskryf oor die enigmatiese Krotoa-Eva. Heeltemal tereg meld sy dat daar in die Kaap vir Jan en Maria van Riebeeck standbeelde opgerig is, maar nie vir Krotoa nie. Dumas het van haar 'n pragtige skildery gemaak wat op p. 60 verskyn. 'n Besonder interessante hoofstuk handel oor die vroeë Moslem gemeenskap aan die Kaap. Volgens Muhammed Haron van Botswana het Abraham van Batavia reeds in 1653 as 'n slaaf op een van die VOC-skepe aan die Kaap geland. Die meeste van die vroeë Moslems is na die Kaap gebring as politieke bannelinge, bandiete of slawe.

Heel verdienstelik word 'n hele hoofstuk gewy aan kol. Robert Jacob Gordon. Heelwat aandag word bestee aan al sy verkenningstogte na die binne-land. Hy het nie alleen 'n studie gemaak van die flora en fauna nie, maar ook van die San, Khoikhoi en Bantoe tale. Die Rijksmuseum het in 1914 Gordon se visuele materiaal bekom. Dit het bestaan uit 455 waterverf tekeninge en kaarte. Dan Sleigh, kenner van die Nederlandse bewind aan die Kaap, het 'n goeie uiteensetting gegee van Gordon en die einde van die VOC-bewind. Dié hoofstuk is van besondere belang, veral vanweë al die pragtige volkleur sketse en tekeninge van Gordon.

Ietwat onverklaarbaar is die feit dat daar feitlik geen melding gemaak is van die Bataafse bewind, 1803-1806, nie. Hierdie bewind was in velerlei opsigte van groot betekenis vir die verdere ontwikkeling van die Kaapkolonie.

Hoofstuk 11 handel oor die Britse bewind aan die Kaap en fasette van die Groot Trek, terwyl hoofstuk 12 die soeklig laat val op Nederland en die Boere republieke in die 19de eeu. Twee insiggewende hoofstukke is gewy aan die Suid-Afrikaanse Oorlog, 1899-1902. Dit is deur twee kenners van die oorlog geskryf, te wete Bill Nasson en Vincent Kuitenbrouwer. Die teks word opgehelder met pragtige illustrasies. Kuitenbrouwer het die kollig laat val op die Pro-Boer propaganda in Nederland – die “Boermania”. Die Nederlandse openbare mening het 'n onderskeid getref tussen “the good Boers and bad British ... with biblical references to David and Goliath.” Aandag word ook geskenk aan die Hollander Korps wat aan die kant van die Boere geveg het. 'n Insiggewende intermezzo handel oor die verhouding tussen koningin Wilhelmina en Paul Kruger.

Gerrit Schutte, historikus en kenner van Nederlands-Suid-Afrikaanse betrekkinge, het 'n belangwekkende hoofstuk geskryf oor Nederlanders se rol in apartheid. Hy het dit onomwonde gestel dat “apartheid is a South African invention ...

Neither the system nor the concept of apartheid were Dutch inventions ...”. Hy het verwys na die Vrije Universiteit te Amsterdam wat in 1880 deur die ortodokse Calvinis Abraham Kuyper gestig is. Kuyper se opvatting van “soevereiniteit in eigen kring” en Christelike Nasionalisme is deur Afrikaner intellektueles aangepas by hul eie situasie in Suid-Afrika. Dit kan egter nie met apartheid, soos toegepas in Suid-Afrika, in verband gebring word nie.

Eusebius McKaiser, politieke ontleder, het ’n subjektiewe hoofstuk oor kolonialisme en apartheid geskryf. Heel tereg wys hy daarop dat “apartheid was a logical consequence of colonialism”. ’n Intermezzo handel oor Hendrik Verwoerd, “argitek” van apartheid, wat op 8 September 1901 in Amsterdam gebore is. Daar is ook ’n afskrif van sy geboortesertifikaat. Barbara Henkes, historikus van die Universiteit van Groningen, het ’n interessante hoofstuk geskryf oor die meer resente betrekkinge tussen die Nederlanders en Suid-Afrika. Die kollig het onder meer geval op Nederlandse immigrasie na Suid-Afrika. In die tydperk 1945 tot 1960 het 31,660 Nederlanders hul in Suid-Afrika kom vestig. Sy skryf ook onderhoudend oor die 300-jarige Van Riebeeck fees in Kaapstad in 1952 en oor koningin Juliana se kritiese houding teenoor apartheid.

Roeland Muskens het sy doktorsale proefskrif geskryf oor die Nederlandse anti-apartheidsbeweging, 1960-1990. In sy gesaghebbende hoofstuk oor hierdie onderwerp beskryf hy die Nederlandse anti-apartheidsbeweging as “one of the most important social movements in Dutch post-war history. The Dutch movement was – certainly in relative terms – the largest in the world”. ’n Interessante hoofstuk handel ook oor die Nederlandse spore in Suid-Afrikaanse kuns. Aandag word veral gewy aan Frans Oerder, Anton van Wouw en Jacob Hendrik Pierneef.

Die Suid-Afrikaanse skrywer en letterkundige, Ena Jansen, wat jare reeds in Amsterdam bly, het ’n prikkelende hoofstuk geskryf oor Afrikaans, ’n taal in beweging. Volgens haar is Afrikaans “a contentious language with a complicated history”. Dit is ook “the only language of the Germanic family that originated outside of Europe and that is spoken primarily in Africa”. Afrikaans is die taal wat die derde meeste in Suid-Afrika gepraat word. Sy meld dat 60 persent van die byna sewe miljoen Afrikaanssprekendes nie-wit is. Volgens Jansen is Afrikaans “vibrant and alive”. Net jammer dat sy niks sê oor die posisie van Afrikaans in Nederland nie. Dit is ’n besliste leemte in haar hoofstuk.

Die slotbeskouing van die boek is geskryf deur Mamokgethi Setati Phakeng van die Universiteit van Kaapstad. Sy het die hoop uitgespreek dat die boek *Good Hope* “is the start of a new way of representing the ties between the Netherlands and South Africa ... (and that) we can look forward to tracing South African tracks in Dutch culture, political economy and science”. Sy meld dat baie van die bydraes in die boek gefokus het op die impak van Nederland op Suid-Afrika. Sy sou graag wou sien dat daar meer aandag geskenk word aan Suid-Afrikaanse invloed op Nederland.

*Good Hope* is ’n baie besondere boek, veral omdat dit die geskiedenis lewendig en aanskoulik voorstel. Aan die einde van die boek is daar 20 bladsye inligting oor endnote, ’n uitgebreide bronnelys, ook wat al die illustrasies betref. Bondige inligting oor al die outeurs word ook verskaf. Die boek word van harte aanbeveel vir almal wat in Nederlands-Suid-Afrikaanse betrekkinge belangstel.

*Iron in the soul: The leaders of the official parliamentary opposition in South Africa, 1910-1993*

**(Pretoria, Protea Book House, 2017, 224 pp. ISBN 978-1-4853-0550-7)**

**FA Mouton**

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FA Mouton is a renowned historian who has written extensively about South African political history and Afrikaner nationalism. In his recent book *Iron in the soul: Leaders of the official parliamentary opposition in South Africa*, he analyses the careers of official opposition leaders in the South African parliament between 1910 and 1993. The book is a group biography which investigates leaders of the political parliamentary opposition and it evaluates their contributions to the shaping of the South African history. Mouton brought into life those who did not become prime minister or president of South Africa in 1910-1993. The group biography is about eight leaders of the opposition in parliament; Sir Leander Starr Jameson, 1910-1912, Sir Thomas Smartt, 1912-1920, JGN Strauss, 1950-1956, Sir De Villiers Graaff, 1956-1977, Radclyffe Cadman, 1977 (June –November), Colin Eglin, 1977-1979

and 1986-1987, Frederik van Zyl Slabbert, 1979-1986, Dr AP Treurnicht, 1987-1993. What sets *Iron in the soul* apart is that it gives an analytical overview of the work that was done by opposition leaders who hardly made it into the history books, or at least were forgotten in the history of South African politics because they did not win elections unlike JBM Hertzog, JC Smuts and DF Malan who have been investigated by historians.

In analysing the opposition leaders' charming, engaging, ambiguous political careers, Mouton explored a rich variety of archival sources, primary printed and secondary sources, newspapers and periodicals as well as interviews, conversations and correspondence with those who were close to and had relations with the leaders. Mouton states that a career as a leader of the opposition was never a pleasant one in politics. Thus, as mentioned by Van Zyl Slabbert, one had to have "iron in the soul" to be an effective leader. Mouton analyses personal traits of opposition leaders in parliament and how they dealt with political heavy weights of the ruling party. He followed their political careers, their contributions and challenges they faced until the end of their term in office.

Throughout the book, Mouton gave accounts of the ups and downs, milestones and achievements of the eight leaders and how they were received in general politics. For instance, Sir Leander Starr Jameson was disliked by the Afrikaners in parliament because of his love and loyalty to Cecil John Rhodes and the British Empire. In turn, his presence provoked the Afrikaner and he became a target of their taunts and abuse (p. 16). On the other hand, Sir Thomas Smartt who represented the interests of the Empire was regarded a popular member of the House of Assembly but carried no weight as a politician. Governor General Herbert opined that Smartt was a vigorous talker who did not impress him at all (p. 41).

JGN Strauss was one opposition leader who received a lot of criticism from the ruling party. Strauss was Smuts' favourite and hero-worshipped him. The two developed a strong relationship. In 1944 Smuts offered Strauss the portfolio as Minister of Agriculture. The appointment caused a stir because Strauss was a lawyer and knew nothing about agriculture, hence, it was believed that he was ill-equipped for the portfolio. Furthermore, Strauss was criticised for not being a true Afrikaner because he married an English woman. It was perceived that Strauss had turned his back on the Afrikaner identity. Strauss often criticised apartheid in parliament and the National Party held him responsible for the violence during the Defiance Campaign, claiming that his criticism of apartheid fuelled black grievances and encouraged violence. In



this account, Mouton shows that members of parliament were not forgiving when it came to anyone who stood against Afrikaner values.

In Chapter 4 Mouton analysed Sir De Villiers Graaff's political career as a leader of the United Party in 1956-1977. Graaff was infamous for his views that associated white supremacy with disgust. He held the National Party responsible for forcing the black majority to resort to violence in opposing apartheid. Graaff believed in "white leadership with justice". He assumed that 'it was the duty of whites as representatives of an older and more experienced group to guide the slow and evolutionary process of blacks towards democracy to establish South Africa as a bastion of Western civilization in Africa' (p. 91). Although Graaff had faith, honesty, sense of duty, work ethic and was a soldier; all that could not compensate for his lack of political acumen, vision and ruthlessness. He was regarded an inefficient politician because he was unquestioning and that doomed his United Party to extinction.

Radclyffe Cadman is one of the few politicians who stood out in parliament as a leader of the opposition although his leadership was the shortest and lasted only five months. He was a brilliant debater in the House of Assembly. He cut PW Botha and John Vorster down to size in parliament. Cadman 'was a man who could dissect any argument with skilled precision and then hold up the pieces for everyone to see' (p. 115). He was one of the highly respected figures in parliamentary circles; even FW de Klerk was highly impressed by Cadman. After his defeat in a general election in 1977, Cadman disappeared from politics and immersed himself in his farm and interests of sugar-cane farmers. He returned to public life in 1989 when he was appointed Administrator of Natal.

Collin Eglin led the Progressive Federal Party twice in parliament in 1977-1979 and 1986-1987. During his leadership, he attempted to convince white people about the necessity to reject apartheid and that their future could only be secured through a democratic South Africa based on merit and not race. Eglin was applauded for creating a well organised and confident party that was a big competitor of the National Party. In the early 1990s Eglin played a significant role in the negotiations to bring about a democratic South Africa and in the writing of the new constitution.

Finally, Mouton's analysis of Frederik Van Zyl Slabbert to me is outstanding one. Slabbert was not only the youngest ever leader of the official parliamentary opposition, he was also the most gifted. Mouton states that Slabbert

was a man of brilliant gifts, a sharp intellect and was likened to President JF Kennedy's politics of glamour with a "pretty face, a quick tongue and a sense of style" (p. 145). In as much as Slabbert was well educated and well spoken, he lacked tenacity. He was a strong critique of apartheid and stated that the system lacked legitimacy and a sustainable social order. Slabbert's Afrikaner identity attracted a large number of Afrikaans speaking white people to the Progressive Party. Moreover, some National Party MPs admired and loved Slabbert for his charisma and intellect. After his death in 2010, Slabbert was praised as one of South Africa's greatest sons and a giant who played a leading role in demolishing apartheid and Afrikaner nationalism.

*Iron in the soul* is a book of great value that provides biographies of not very known opposition leaders and their vital roles in the political history of South Africa. The eight biographies provide readers with an idea of the challenges and victories opposition leaders faced in their political careers that shaped the making of modern South Africa. Through his analyses, Mouton managed to show that the journey of an opposition leader is not a relaxed one and to have a successful political career one has to have "iron in the soul".

*Jan Smuts 'n van boerseun tot wêreldverhoog*

**(Pretoria, Protea Boekhuis, 2017, 650 pp., Tydlyn, Lys van eerbewyse en toekennings, Fotoseksie met 1 volkleur-kaart, 33 swart en wit fotos en 5 spotprente, eindnote, bibliografie, register. ISBN: gedrukte boek 978-1-4853-0614-6; ISBN: e-boek 978-1-4853-0615-3; ISBN: ePub 978-1-4853-0616-0)**

**Kobus du Pisani, 17 Medewerkers**

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Jan Smuts, een van die bekendste Suid-Afrikaners van die 20ste eeu, se bydraes op verskillende terreine word 67 jaar ná sy dood, binne die konteks van sy tyd en omstandighede deur 'n span akademië beoordeel en herwaardeer.

Prof Kobus du Pisani, die hoofredakteur, is 'n professor in Geskiedenis en Antieke Kultuur aan die Noordwes-Universiteit se Potchefstroomkampus. Sy

navorsingsfokus is anti-apartheidsorganisasies, grondbewaring in Suid-Afrika, omgewingsgeskiedenis, asook die Suid-Afrikaanse politieke geskiedenis gedurende die tydperk 1966 tot 1978. Du Pisani het saam met 17 ander medewerkers (James Barber †, Chris de Jager, Pieter du Toit, Deon Geldenhuys, Ockert Geyster, Willem Gravett, Christof Heyns, Dalene Heyns, Dan Kriek, Pieter Labuschagne, Hennie Pieterse, Fransjohan Pretorius, Bronwyn Strydom, Gert van den Bergh †, At van Wyk †, Klasie Viljoen, en André Wessels) hierdie lywige werk voltooi. Hierdie boek, 'n herwaardering van Smuts vanuit 'n Afrikaanse oogpunt, is die eindproduk van 'n projek aan die Noordwes-Universiteit se Potchefstroomkampus wat onder die Fokusarea Sosiale Transformasie (onder leiding van prof André Duvenhage) gersorteer het.

Die boek bestaan uit 'n voorwoord deur die hoofredakteur, 'n tydlyn met die hoogtepunte in Smuts se lewe, en dan 'n lys van eerbewyse en toekennings. Hierop volg 'n teksgedeelte in vier dele, 'n fotoafdeling met een volkleurkaart, 33 swart-en-wit foto's en vyf spotprente, 'n samevattende slotbeskouing, asook eindnote, 'n bibliografie, en 'n saakregister.

Die teks is in temas opgedeel wat strek oor die loopbaan van Smuts se lewe. Deel 1 handel oor Smuts se bydraes tot die wetenskap. Smuts het nie net homself as 'n briljante student in die Regte by *Christ's College* in Cambridge onderskei nie, maar ook wye erkenning vir sy konseptualisering van holisme en sy bydrae as plantkundige gekry. Verder het hy 'n sleutelrol gespeel in die stigting van die Universiteit van Pretoria, asook die vestiging van Argeologie as 'n professionele vakrigting.

Die tweede deel handel oor die militêre Smuts. Sy deelname aan en bydrae as bevelvoerder in drie oorloë het vir hom groot roem verwerf. Sy rol as Boeregeneraal gedurende die Suid-Afrikaanse Oorlog/Anglo-Boere-Oorlog (1899-1902) word veral vereenselwig met die inval in die Kaapkolonie, en sy deelname aan die vredesonderhandelinge ná die oorlog. In die Eerste Wêreldoorlog was hy eers 'n bevelvoerder van die magte in Duits-Suidwes-Afrika en Oos-Afrika. Hierná is hy na Brittanje waar hy lid van die Britse oorlogskabinet was, en die *Royal Air Force* gestig het. In die Tweede Wêreldoorlog het hy 'n leidende rol in die Suid-Afrikaanse oorlogsdeelname aan die kant van die Geallieerdes gespeel. Op 28 Mei 1941 word Smuts 'n veldmaarskalk, die hoogste toekening in die Britse weermag. Hierdie deel gee erkenning vir sy deelname aan vredesonderhandelinge ná afloop van die betrokke oorloë.

Die derde deel belig Smuts as politikus oor meer as 'n halfeeu (1898-1950). Ná sy studies in Cambridge (1895) het hy as advokaat in Kaapstad gepraktiseer. Op 28-jarige ouderdom word hy aangestel as staatsprokureur en regsadviseur van die Uitvoerende Raad in die Zuid-Afrikaanse Republiek (1898-1899) gedurende Paul Kruger se bewind. Smuts word gesien as grondlegger van die Suid-Afrikaanse staats- en regeeringsbestel, en was tydens die eerste Unieregering van 1910-1919 tweede in bevel onder Louis Botha. Smuts se politieke ideale (versoening tussen blanke taalgroepe, Suid-Afrikanisme, Ryksverbondenheid, segregasie en voogdyskap) wat min steun in ons land geniet het, word belig. Daarby word sy krisishantering van die vier opstande, naamlik die Rebelle (1914), die Bulhoekopstand (1921), die Witwatersrandse mynstaking (1922), en die Bondelzwartopstand (1922) in hierdie deel sinvol ontleed teen die agtergrond van die betrokke tyd.

Deel vier fokus op Smuts as internasionale staatsman. Smuts se rol in die totstandkoming van die Unie van Suid-Afrika word belig, asook sy rol in die Eerste Wêreldoorlog as deel van die Britse Oorlogskabinet, en sy bydrae tot die ontwerp van die Volkebond. Hy was ook betrokke by die omskakeling van die Britse Ryk na die Britse Statebond waar dominiums groter soewereiniteit en gelyke status verkry het. Verder word Smuts se insette in die Tweede Wêreldoorlog as Churchill se vertroueling en raadgever in die Geallieerde oorlogspoging bespreek. Smuts se betrokkenheid by verskeie na-oorlogse vredesverdrae, en by die formulering van die Aanhef tot die Vereenigde Nasies se handves, waarin die beskerming van menseregte opgeneem is, word in besonderhede nagespeur. Smuts het vanuit sy gesofistikeerde denkraamwerk van holisme institusionele strukture bedink en geskep wat die wêreld ingrypend verander het.

Die grootste waarde van die boek lê in die vaardige wyse waarop die Afrikaanssprekende historici 'n wetenskaplike oorsig van hulle navorsingsresultate aangaande Jan Smuts se uitmuntende prestasies uiteengesit het. Primêre en sekondêre bronne is in eindnotas en 'n bibliografie gebruik, en 'n saakregister is saamgestel. Om 'n nuwe perspektief van Smuts te kry, het die direkteur van die Smutshuis-museum, Kol. Charles Comley, nuwe inligting en foto's oor Smuts aan die outeurs beskikbaar gestel. 'n Seleksie foto's wat oor sy leeftyd strek, asook spotprente wat Smuts as omstrede figuur, volksverraaier, en skoothond van die Britse *Empire* uitbeeld, is in die teks bygevoeg.

*Jan Smuts: van boerseun tot wêreldverhoog* vul 'n leemte in die literatuur oor die geskiedenis van Suid-Afrika in die begin van die 20ste eeu. Smuts se belangstellings, vermoëns en prestasies was merkwaardig. Daarby was hy 'n briljante stu-

dent, plantkenner, filosoof, skrywer, advokaat, krygsman, staatsman, versoener en vredemaker. Sy visie van holisme wat daarop gemik was om mense meer vreedsaam en harmonieus te laat saamwerk, het vir hom 'n waardevolle nalatenskap besorg wat hom laat uitstaan as een van die grootste Suid-Afrikaners van die vroeë 20ste eeu. 'n Engelse vertaling behoort 'n aanwinst vir anderstaliges te wees.

*Die Herero opstand, 1904-1907*

**(Pretoria, Protea Boekhuis, 2<sup>nd</sup> Edition, 2016, 360 pp., map, chronology, bibliography, index. ISBN 978-1-4853-0594-1)**

**G Pool**

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The debate on the decolonisation of university education arguably touches each academic piece written in Afrikaans, and other minority languages, for its relevance and contribution to the type of education offered to the youth. The book is a published Master's thesis of Gerhardus Pool, which was first published in 1979 and has subsequently been reprinted in 2016. The audience for this book is small and has a limited reach beyond Afrikaans speaking readers. The style of writing is reminiscent of its era, where racial identity is strongly accentuated and the information is largely one-sided reports and papers written by the German administration. The colonisation of Namibia (then known as German South West Africa) impacted the inhabitants of the country greatly. Opposition to the influx and changes occurring in Namibia by the turn of the nineteenth century is expected and Gerhardus Pool delivers an academic perspective on the subjugation of the Herero's over the period 1904-1907.

His empirical research for the book articulates archival information, missionary works and personal memoirs of the administrators, military personnel and missionaries involved during the uprising. His use of German phrases and descriptions is authentic, but unfortunately limits the understanding of the reader who is not proficient in German. The research is unfortunately not supplemented with works on the Herero perspective or non-colonial critiques that provides a more balanced perspective on the event. However, the availability of primary, oral and other sources to explain the side of the Herero is

limited. The author wrote the academic work with the information available and provided insight into the suppression of the Herero not previously seen. His keen analyses of the military situation juxtaposed to the administrative position of sustainable cooperation and management after the uprising delivers a poignant reminder that conflict seldom brings everlasting peace.

Credit to the author for identifying the shortcomings and trying to rectify the gaps in information by publishing more work on the leader of the Herero's, Samuel Maharero (*Samuel Maharero*, 1991, Gamsberg Macmillan) in Afrikaans, English and German. His published work as a whole succeeds to bring to light the conditions for the uprising and the subsequent methods administratively and military respectively to suppress it. Military Historians will benefit from the academic work that describes the use of line of communications and tactical abilities between the opposing forces, but also place the conflict in context of its impact on society. The implications of the use of force to suppress and subdue the Herero was not lost on the rest of the population. Fire power, mobility and the supplies to keep forces fighting is the hallmark of colonial subjugation by force. The subsequent suppressive acts by the Union Government and later the South African Government after the Second World War in Namibia during the 20<sup>th</sup> century continued this tradition of suppressing any acts of recalcitrance.