

Dlamini wholeheartedly adopted it and Mokgatle rejected it. In the reminder of the work, her style of writing is nuanced and thought-provoking. Here at the end, I was searching for more – a deeper level of engagement with the texts and the issues raised, and possible inclusion of a wider range of autobiographies (if they are available). Despite this final criticism, this book represents a useful contribution to the mission and educational history scholarship in South Africa and is well worth reading and responding to.

Herlewing: Transvaal en die grensgebiede in die naoorlogsjare, 1902-1910 (Review in Afrikaans and in English available)

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Herlewing is die vierde boek in die reeks *Imperiale Somer* waarin Karel Schoeman die kolossale projek aanpak om die tydperk tussen 1902 en 1910 in Suid-Afrikaanse geskiedenis te beskryf. Die eerste boek genaamd *Imperiale Somer* dui as 'n oorliggende beeld op die werke wat volg, maar daar word in diepte gefokus op die verskeie temas van Britse Imperialisme en die heropbou van die Transvaal en die omliggende omgewing onder verskillende gemeenskappe na die Suid-Afrikaanse oorlog. Schoeman fokus veral op die sogenaamde 'Era van Welwillendheid' waar Boere generaals Louis Botha en Jan Smuts die politiese leiding geneem het in die Boer-Britse na-oorlogstryd. Die boek begin veral deur die leser in die tydsges te plaas deur die stemme van die verlede na vorentoe te bring deur die gebruik van briewe, dagboek inskrywings en koerant berigte. Die deeglike beskrywings van die alledaagse ervarings van politikus, toeriste en selfs werknemers maak dit moontlik om met genoegsame inhoud die *Imperiale* tydperk en sy belangrikheid te verstaan, beide vir die algemene leser asook vir navorsers.

Karel Schoeman bly eg aan sy metode om vanuit 'n veelsydige standpunt geskiedenis te skryf. Die eerste hoofstuk bied die bekendstelling van die Transvaalse hoofstad, Pretoria, maar deur die beskrywing van die swart woonbuurt, Marabastad, wys Schoeman hoe daar talle verkillende verhare vanuit dieselfde tydperk te vind is. Die tydperk van Britse imperiale bewind was beskou as 'n tydperk van teepartytjies maar die leser word vinnig herinner dat daar ook talle diskriminasie en armoede geseëvier het. Reg deur beskryf

Schoeman die invloede van politiese, ekonomiese en sosiale bedrywe op verskillende kulture in Suider-Afrika destyds. Die beeld van die verskillende ervarings onder kultuur groepe word veral uitgewys in die vergelyking tussen die twee lewens van die familie van Barney Ngkane wat onder meer belewenisse soos die konsentrasie kampe en die daarna stigting van 'n gemeenskap ervaar het, wat deur koloniale bewind geminag was. Die gemeenskap, Vlakplaas, het veral onder blanke gemeenskappeangs veroorsaak. Deur die instelling van onregmatige regulasies en die sluiting van die skool op Vlakplaas, het die gemeenskap gedwonge verhuis, en elders tussen Rustenburg en Ventersdorp hervestig. Hierdie stel die toon vir die kulturele angswat onder die blanke gemeenskap oorgeneem het, en fokus op die werke van Jeremy Krikler oor die 'groot skrik' van 1904 waar gerugte oor onrus onder die Zoeloe en Swazi stamme gelei het tot 'n grootskaalse trek van die blanke gemeenskappe van hul plase na dorpe toe. Hierin word die ironie van disinformasie en diskriminasie uitgewys wat veral 'n beduidende rol in Suid-Afrika se geskiedenis speel.

Verder word die veelsydigheid van Schoeman se werk uitgewys in die fokus op die grensgebiede rondom Transvaal, soos Rhodesië en Britse Bechuanaland (Zimbabwe en Botswana soos ons dit vandag ken). Hierin moet waardering erken word aan die wyse waarop Schoeman vanuit 'n objektiewe wyse sy geskiedskrywing benader. In sy verwysing na Rhodesië as die vyfde provinsie van Suider-Afrika is die fokus veral op die wyse waarop Britse Imperialistiese oortuigings oor Boere wat migreer na die Suid-Afrikaanse oorlog. Die verskeidenheid bronne waarvan daar gebruik gemaak word om die totale beeld te skep maak dit moontlik vir die leser om gemaklik homself in te leef in die era. Die wye interpretasies van ander historici en destydse skrywers bring die kompleksiteit van geskiedenis na vore op 'n wyse waar elke leser kan verstaan, ongeag hulle vlak van kennis rakende die geskiedenis.

Die boek handel oor vele aspekte wat dit soms moeilik maak om die verbintenis met die wye temas te verstaan, maar dan moet daar in ag geneem word dat die tydperk ter sprake, en die algehele tema herlewing is. Die verskillende gemeenskappe moes op verskillende maniere hulself weer opbou na die oorlog en armoede in die jare daarna. Daarom maak dit sin dat wanneer daar geskryf word oor menigte kultuurgroepe, soos die Britte, Boere, Tswanas, Indiërs en Asiërs moet daar erkenning gegee word aan agtergrond en die belangrikheid van politieke, sosiale en ekonomiese verwickelinge. Op politieke vlak word die diskriminasie van die blanke gemeenskappe teenoor swart gemeenskappe uitgewys, sowel as die diskriminasie onder blanke groepe self, veral wanneer die armblanke probleem en die Transvaal Indigency Commission ter sprake is, asook die diskriminasie onder Indiër gemeenskappe teenoor swart gemeenskappe.

Die belangrikheid van die oplewing van Boere politiese bewegings, soos die stigting van Het Volk en die selfregerende bestuur wat in die Transvaal en Oranje rivier kolonie aan die Boere gegee was, word veral bespreek as agtergrond tot die stigting van die Unie van Suid-Afrika in 1910. Die invloed van rolspelers soos generaal

Louis Botha en Jan Smuts in die werksaamhede met Britse amptenare word veral op gefokus. Daarna beweeg Schoeman in 'n meer sosiale rigting wanneer hy die invloede van verskeie kerkbewegings, soos Zionisme, Pinkster en Ethiopanisme, uitwys. Die interessante rol van die 'Church Separatist Movement' wat Schoeman as 'Ethiopianisme' beskryf, verwys na die in diepte rol wat die verhouding tussen blanke sendelinge en swart evangeliste gehad het met mekaar om die Christen geloof onder gemeenskappe te versprei, met fokus veral op Jakob Dabani, wie se vader 'n raadsman van die Kgatla gemeenskap se hoofman, Lentswe was. Christendom was veral wyd verspreid onder swart gemeenskappe in die Transvaal aan die einde van die 19de eeu.

Deur gebruik van subtile kritiek wys Schoeman uit hoe geloof ook gebruik was deur persone om vir eie gewin op te tree, eerder as ware sendingwerk. Die verhaal van John G. Lake en sy rol in die Pinkster beweging skets die idee van hoe verskeie wonderwerke en belydenis ervarings gekweek, vervals of voorgegee was. Juis om die belangrikheid van die tyd in ag te neem van gebroke en verarme gemeenskappe in die Transvaal wat in geloof veral na antwoorde gesoek het vir hul leed na die oorlog. Die beskrywings van Lake uitgewys deur dagboek inskrywings en briewe van persone wat hy oor sy pad teëgekom het, dui veral op die dubbelsinnige aard van Lake se toertjies, wat deur ander as wonderwerke beskou was. Deurentyd word die leser herinner aan die dualiteit van Suider-Afrika se geskiedenis en die feit dat hoewel dit 'n tydperk was waarna Imperialiste verlang het in latere jare van die 20ste eeu, dit beslis 'n tydperk was met 'n donker invloed op Suid-Afrika se toekoms. Die diskriminasie en vyandigheid wat onder verskillende kultuurgroepe plaasgevind het, en die politieke implikasies daarvan is vër van eenvoudig. Die boek word afgesluit met die inhoud oor Mahatma Ghandi en sy stryd om Indiër gemeenskappe af te sonder van swart gemeenskappe en om beter status te verdien rakende wetgewing en regulasies. Briewe en biografieë van Ghandi bring die beeld na vore in die wyse waarop Ghandi en Smuts se komplekse verhouding 'n beduidende invloed gehad het op politiese verwikkelinge onder die Indiër gemeenskap in die Transvaal.

Karel Schoeman se omvattende geskiedskrywing bied lesers die geleentheid om die Transvaal in die jare 1902 tot 1910 te beleef so beskrywend as moontlik. Die verskillende temas en benaderings is van so aard dat dit die weg baan vir hedendaagse historici, asook toekomstige historici, om hierdie tydperk in diepte te bestudeer. Die wye bronne basis waarmee Karel Schoeman dit moontlik gemaak het om op so 'n omvattende wyse die geskiedenis te vertolk word met waardering erken. Sy gebruik van lang sinne, vele anglisismes en Hollandse tekste maak dit by tye moeilik om by te hou met sy boodskap, maar die veelsydigheid van sy werk en die erkenning dat dit onmoontlik is om alle moontlike verhare in geskiedskrywing te sluit maak van hierdie werk 'n bydrae tot die verstaan van Suid-Afrika soos dit vandag is.

*Herlewing: Transvaal en die grensgebiede in die naoorlogsjare,
1902-1910*

*[Revival: Transvaal and the borderlands in the post-war years,
1902-1910]*

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“Herlewing” [Revival is the fourth book in the *Imperiale Somer* [Imperial Summer] series in which Karel Schoeman undertakes the colossal project of describing the period between 1902 and 1910 in South African history. The first book, called *Imperiale Somer*, indicates as an overlay image the works that follow, but there is an in-depth focus on the various themes of British Imperialism and the reconstruction of the Transvaal and the surrounding environment among different communities after the South African war. Schoeman focuses in particular on the so-called ‘Era of Goodwill’ where Boer generals Louis Botha and Jan Smuts took the political lead in the post-war Boer-British struggle. In particular, the book begins by placing the reader in the zeitgeist by bringing the voices of the past into the future through the use of letters, diary entries and newspaper reports. The thorough descriptions of the everyday experiences of politicians, tourists and even employees make it possible to understand the Imperial period and its importance with sufficient content, both for the general reader and for researchers.

Karel Schoeman remains true to his method of writing history from a multifaceted point of view. The first chapter presents the introduction of the Transvaal capital, Pretoria, but through the description of the black neighbourhood, Marabastad, Schoeman shows how there are numerous chilling stories from the same period. The period of British imperial rule was considered a period of tea parties, but the reader is quickly reminded that there was also several examples of discrimination and poverty. Right through, Schoeman describes the influences of political, economic and social industries on different cultures in Southern Africa at the time. The image of

the different experiences among cultural groups is particularly pointed out in the comparison between the two lives of the family of Barney Ngkane who, among other things, experienced happenings such as the concentration camps and the subsequent establishment of a community, which was despised by colonial rule. The community, Vlakplaas, caused anxiety, especially among white communities. Through the introduction of illegal regulations and the closing of the school on Vlakplaas, the community was forced to move, and resettled elsewhere between Rustenburg and Ventersdorp. This sets the tone for the cultural anxiety that has taken over among the white communities and focuses on the works of Jeremy Krikler on the 'great scare' of 1904 where rumours of unrest among the Zulu and Swazi tribes led to a large-scale exodus of the white communities from their farms to towns. In this, the irony of disinformation and discrimination is pointed out, which plays a particularly significant role in South Africa's history.

Furthermore, the versatility of Schoeman's work is highlighted in the focus on the border areas around the Transvaal, such as Rhodesia and British Bechuanaland (Zimbabwe and Botswana as they are known today). This, appreciation must be recognized for the way in which Schoeman approaches his historiography from a truthful as possible angle. In his reference to Rhodesia as the fifth province of Southern Africa, the focus is particularly on British Imperialist beliefs about Boers migrating after the South African war. The variety of sources that are used to create a total image makes it possible for the reader to comfortably immerse her-/himself in the era. The broad interpretations of other historians and contemporary writers bring out the complexity of history in a way that every reader can understand, regardless of their level of knowledge regarding history.

The book deals with many aspects that sometimes make it difficult to understand the connection with the broad themes, but then it must be taken into account that the period in question, and the overall theme is revival. The different communities had to rebuild themselves in different ways after the war and poverty in the years that followed. Therefore, it makes sense that when writing about many cultural groups, such as the British, Boers, Tswanas, Indians and Asians, recognition must be given to background and the importance of political, social and economic developments. On a political level, the discrimination of the white communities against black communities is pointed out, as well as the discrimination among white groups themselves, especially when the poor white problem and the Transvaal Indigency

Commission are in question, as well as the discrimination among Indian communities against black communities.

The importance of the rise of Boer political movements, such as the founding of *Het Volk* and the self-governing management that was granted to the Boers in the Transvaal and Orange River Colony, is discussed in particular as a background to the founding of the Union of South Africa in 1910. The influence of leaders such as general Louis Botha and Jan Smuts in the activities with British officials is a particular focus. Schoeman also engages with the period's social developments when he points out the influences of various church movements, such as Zionism, Pentecost and Ethiopianism. The interesting role of the Church Separatist Movement, which Schoeman describes as Ethiopianism, refers to the in-depth role that the relationship between white missionaries and black evangelists had with each other in spreading the Christian faith among communities. Schoeman's focus is especially on Jakob Dabani, whose father was a councillor of the Kgatla community's chief, Lentswe. Christianity was particularly widespread among black communities in the Transvaal at the end of the 19th century.

Using subtle criticism, Schoeman points out how faith was also used by persons to act for their own gain, rather than true missionary work. The story of John G Lake and his role in the Pentecostal movement outlines the idea of how various miracles and confessional experiences were cultivated, faked or pretended. The importance of the timing was well taken into account, such as the broken and impoverished communities in the Transvaal who in faith were especially looking for answers for their suffering after the war. The descriptions of Lake revealed through diary entries and letters from persons he encountered on his way point especially to the ambiguous nature of Lake's stunts, which were considered by others to be miracles. Throughout, the reader is reminded of the duality of Southern Africa's history and the fact that although it was a period that Imperialists longed for in the later years of the 20th century, it was certainly a period with a dark influence on South Africa's future. The discrimination and hostility that occurred among different cultural groups, and its political implications, are far from simple. The book concludes with the content about Mahatma Ghandi and his struggle to segregate Indian communities from black communities and to earn better status regarding legislation and regulations. Letters and biographies of Ghandi bring the image to the fore in the way in which Ghandi and Smuts' complex

relationship had a significant influence on political developments among the Indian community in the Transvaal.

Karel Schoeman's comprehensive historiography offers readers an opportunity to experience the Transvaal in the years 1902 to 1910 as descriptively as possible. The different themes and approaches are as such that they pave the way for contemporary historians, as well as future historians, to understand and study this period in depth. The wide source base with which Karel Schoeman has made it possible to interpret history in such a comprehensive way is acknowledged with appreciation. His use of long sentences, many anglicisms and Dutch texts make it difficult at times to keep up with his message, but the versatility of his work and the recognition that it is impossible to include all possible stories in historiography make this work a contribution to the understanding of South Africa as it is today.