

Is daar iets waarvan 'n mens kan sê: Kyk hier, dit is nuut? Dit was lankal daar in die ou tyd wat voor ons gewees het.—Prediker 1 vers 10.

Aan die einde van die agtiende eeu en in die negentiende eeu het die beskouings van die Franse wysgeer Jean Jacques Rousseau in sekere kringe van Europa 'n sterk invloed uitgeoefen en dit het lank bly deurwerk. Sy leuse was „terug na die natuur”. Die mens was volgens hom in die oorspronklike staat, die natuurstaat, goed, baie goed, en het 'n groot geluk geken. Maar die beskawing het dit bederf en die mens van sy deugde en geluk beroof. Volgens Rousseau is alle beskaafde gemeenskappe gedegeneer; om besittings te hê is 'n misdaad; die regering is niks anders as tirannieë nie; en sosiale wette is alleen maar onregverdig.

Hierdie leringe van Rousseau het baie daartoe bygedra om die Franse Rewolusie met sy leuse van „Vryheid, Gelykheid en Broederskap” te help voorberei. Die verwilderde en losbandige rewolusie het die beskawing se geestesprodukte as slegte dinge vernietig. 'n Vryheid, gelykheid en broederskap is sonder enige onderskeid vir alle mense uitgeroep.

Die idee van Rousseau dat die primitiewe natuurstaat die ware en egte staat is, het saam met 'n sieklike sentimentaliteit 'n misplaatste filantropiese gevoel teenoor die Hottentotte en Negers van Suid-Afrika, die primitiewe en dus die onbedorwe natuurmense, bewerkstellig. Die

primitiewe inboorling, die natuurmens, het dan ook altyd die reg aan sy kant gehad.

Hierdie gees het aan die einde van die agtiende eeu baie sendingskringe in Engeland beïnvloed, en die eerste sendelinge van die Londense Sendinggenootskap wat na Suid-Afrika gekom het, was ook met hierdie gees bevange. Met name wys ons op Dr. J. T. van der Kemp en sendeling James Read. Prof. J. du Plessis gee die volgende skets van Van der Kemp:

“To the Hottentots he became as a Hottentot in the most literal sense of the word. He adopted their dress, ate their food, lived in their huts (his own abode being only eight feet square), and finally married a ‘woman of Madagascar extraction’ so he himself states in a letter to the Colonial Secretary—the 17-year-old daughter of a slave woman. He so impressed his own views upon his colleague Read, who seems to have been a worthy, though not very literate man, that the latter also contracted a matrimonial alliance with a Hottentot girl, who had been baptised but a few days previous to the marriage. A century of Christian Missions in South Africa has since proved the fallacy of the opinions held by Van der Kemp as to the superiority of the savage state and the natural equality of all men. No responsible missionary to-day would venture to preach or to practise the doctrine of social equality between the white and the coloured race, or to plead for intermarriage between European and Native. But during the first quarter of the nineteenth century the doctrines of the school of English philanthropists attained their greatest vogue, and of that school Van der Kemp was the South African prophet.”<sup>1)</sup>

Na die teruggawe van die Kaap aan Nederland in 1803 het hierdie twee sendelinge allerhande beskuldigings van die mees krasse aard teen die Boere by die nuwe Goewerneur, generaal Janssens, ingedien. Hy het diep onder die indruk gekom van die wreedhede en mishandelinge wat die Boere, volgens hierdie beskuldigings, teen die Hottentotte sou gepleeg het. Hy, sowel as kommissaris-generaal De Mist, het dit nodig geag om elkeen afsonderlik ’n reis na die binnelande te onderneem en alles self te ondersoek. Hierdie persoonlike waarnemings en sy kennis-making met die Boere het gemaak dat hul die beskuldigings van die twee sendelinge nie meer ernstig opgevat het nie. Hul het die sendelinge met nadruk daarop gewys dat die beter sou wees om hul by hul eie werk te bepaal, en dit op ’n beter en ander wyse te doen. Maar dit het niks gehelp nie, want hul het met hul ongegronde beskuldigings aangehou.

Toe die Kaap in 1806 vir die tweede keer in Engelse hande geval het, het generaal Janssens op 10 Mei van daardie jaar op die skip waarmee hy op weg was na Batavia, ’n memorandum opgestel oor verbeteringe wat sinsinsiens gedoen moes word as die Kaap weer aan Nederland teruggegee sou word. Sy aanbevelings was gegrond op sy persoonlike waarnemings. Oor die sendelinge het hy die volgende opgemerk: „Indien men het schadelijke dat de zendelingen in de Volksplanting en er om heen (men

<sup>1)</sup> J. du Plessis: *A History of Christian Missions in South Africa* (1911) p. 128.

zondert de Moravische broeders in Genadendal bij de Baviaanskloof uit) hebben aangebragt, met het nut door hun veroorzaakt, weegd zal het eerste zeer zwaar, het andere nul zijn—men kan zich niet te veel haasten de meeste zendelingen (Elendelingen) weg te zenden, en aan de geduld wordende, zoo er kunnen zijn, eene geheele wijziging te geeven. Weet men eene waarheid? Men vertrouwd dat de zenders zelve er onkundig van waaren dat sedert 1795 de zendelingen veele bescherming hebben genoten, onder anderen uit Politique inzigten ten nadeele van Holland, en bij uisluiting ten behoewe onzer vijanden, de Engelschen.

Het is gevoelig voor een Hoofd-gebieder verpligt te zijn bescherming te verleen, gunsten te bewijzen aan de zulken die werkzaam zijn ter bederf van de geest der inboorlingen, om er vijanden van de Staat van te maken.”<sup>2)</sup>)

Read en Van der Kemp het na die tweede besetting van die Kaap deur die Engelse aangehou met hul klagtes oor die wreedhede van die Boere wat die Hottentotte so vreeslik sou onderdruk. Hulle het hierdie klagtes nie alleen aan die Goewerneur maar ook na die outoriteite in Engeland gestuur. Op 9 Augustus 1911 het lord Liverpool aan die Goewerneur, sir John Cradock, geskryf en hom gelas om die klagtes grondig te ondersoek en die skuldiges swaar te straf.

Sir John Cradock het alles wat in sy vermoë was, gedoen om aan die opdrag van Lord Liverpool uitvoering te gee. Sendeling Read is vroegtydig in kennis gestel om sy bewysmateriaal en al sy getuies gereed te hou. Read het alles gedoen wat hy kon om soveel beskuldigings as moontlik byeen te bring. Van der Kemp was intussen in Desember 1811 oorlede. Die Rondgaande Hof het met sy taak in September 1812 begin. Dit het uit twee baie bekwame regters bestaan, terwyl die publieke aanklaer advokaat Beelaerts van Blokland was, wat bekend gestaan het vir sy deeglike regs-kennis en groot eerlikheid.

Hierdie Rondgaande Hof staan bekend as „Die Swarte Ommegang”, en het meer as vier maande geduur. Die beskuldigings wat Read en Van der Kemp vroeër by generaal Janssens ingedien het, is ook weer aan die orde gestel. Daar is meer as vyftig sake teen blankes behandel. Vyftien mans en twee vroue is van moord op gekleurdes beskuldig, en vyftien mans en vrouens van aanranding, en die ander van onreëlmатige handeling. Geen beskuldigings van moord kon bewys word nie, en die aangeklaagdes is vrygespreek. In slegs ’n paar gevalle van te hardhandige kastyding en ligtere vergrype is boetes opgelê. In hul rapport aan die Goewerneur het die regters gesê dat „if Messrs. Van der Kemp and Read had taken the trouble to have gone into a summary and impartial investigation of the different stories related to them, many of those complaints which have made such a noise, as well in as without the Colony, must have been considered by themselves as existing in imagination only; and consequently neither the Government nor the Court of Justice

<sup>2)</sup> Mr. P. J. Idenburg: *De Kaap de Goede Hoop gedurende de laatste jaren van het Nederlandsch Bewind* (Leiden 1946) bls. 95.

would have been troubled with them.”<sup>3)</sup> Van Bethelsdorp, die sendingstasie van Read en Van der Kemp, waar al die lasterpraatjies teen die Boere vandaan gekom het, het die regters gesê dat „laziness and idleness and consequently dirt and filth grow there to perfection.”<sup>4)</sup>

In die begin van die jaar 1819 het daar ’n sendeling, ook van die Londense Sendingsgenootskap, in Suid-Afrika gekom wat met groot krag en energie die metodes van Read en dr. Van der Kemp verder voortgesit het. Dit was dr. John Philip. Net soos Read en Van der Kemp was hy ook wat betref die onbeskaafde inboorling ’n navolger van die skool van Rousseau. Teenoor die Hollandse Afrikaner het die Hottentot in sy oë altyd gelyk gehad. Hy was ’n sodanige pleitbesorger van die regte van die Hottentotte dat die Blankes feitlik hoegenaam geen regte sou gehad het nie. As iemand ’n „Dutchman” was het dr. Phillip hom dadelik as ’n „oppressor” gebrandmerk. In ’n gesprek tussen hom en ds. A. Murray van Graaff Reinets in 1824 toe dit gegaan het oor die administrasie van landdros Stockenstroom van Graaff Reinets, het ds. Murray gesê dat hy dit daarmee eens was en ook met die houding van Stockenstroom teenoor die Hottentotte. Dr. Phillip het hierop skaamteloos geantwoord „that Stockenstroom was a good man, but that he was nevertheless a Dutchman, and as such was naturally in favour of oppression.” Dr. Phillip het van hierdie gesprek tussen hom en ds. Murray ’n heeltemal onware weergawe gegee aan die kommissaris wat uit Engeland gestuur was. Ds. Murray sou sulke beswarende dinge oor landdros Stockenstroom aan dr. Phillip gesê het, dat die kommissaris dit nodig geag het om ds. Murray voor hulle te ontbied. Gelukkig vir ds. Murray was daar by die gesprek tussen hom en dr. Phillip ’n derde persoon aanwesig. Dit was Ds. A. Smith wat net soos ds. Murray geen „Dutchman” was nie, maar ’n Skot. Ds. Murray kon dan ook maklik die onware voorstelling van dr. Phillip bewys. Hy het die kommissaris verlaat „deeply wounded and hurt in my Spirit”, en het die volgende brief aan dr. Phillip geskryf:—

Cape Town,  
7th December, 1824.

Sir,

Being just on the eve of leaving Cape Town, I owe it as a duty to myself to inform you that I am not ignorant of your most unpardonable conduct, in giving a Communication to one of His Majesty’s Commissioners of Inquiry purporting the same to have come from myself, and reflecting most unwarrantably on one of the Constituted authorities, all of which you know is in direct opposition to strict honour and plain truth; you will understand that no further Communication will be made to, or held with,

Sir,

Your most obedient servant,  
A. Murray.<sup>5)</sup>

<sup>3)</sup> Hofuitspraak afgedruk in Theal: *Records of the Cape Colony*, vol. IX, p. 68–69.

<sup>4)</sup> *Records* p. 74.

<sup>5)</sup> Argief Kaapstad.

Die Goewerneur, Lord Charles Somerset, het aan die Sekretaris van Staat in Engeland in verband met dr. Phillip oor „the insidiousness of this dangerous man's character” geskryf, en die volgende Goewerneur, sir Lowry Cole, het hom getipeer as „more of a politician than a missionary”.

Dr. Phillip het aangehou om by die Hottentotte lasterpraatjies teen die Afrikaners in te samel, en in 1826 is hy daarmee na Engeland om dit in boekvorm uit te gee. Die skip waarmee hy gereis het, het byna met 'n ander skip gebots, en dr. Phillip se opmerking hieroor illustreer sy fanatisme: „My first feelings were gratitude to God that the cause of the Coloured population of South Africa was not buried with me in the deep”.

Hierdie lasterpraatjies van dr. Phillip het in 1828 in Engeland in twee dele onder die titel „*Researches in South Africa; illustrating the civil, moral and religious condition of the native tribes*” verskyn. In een geval het die laster hom 'n veroordeling van die Hoogeregshof van die Kaap op die hals gehaal, wat hom £900 gekos het. Die hoofregter sir John Wylde, het in sy uitspraak die betrokke bewering van dr. Phillip waaroor dit in hierdie lastersaak gegaan het, „false and malicious libel” genoem; regter Burton het dit as „slander and falsehood” gekwalifiseer en regter Menzies het dit as „utterly without foundation” gekenmerk.<sup>6)</sup>

Rousseau het die natuurstaat tot 'n goue staat verhef, waaruit die beskaafde staat deur onreg en bedrog gedegeneer het. Volgens Rousseau is alle mense vry, alle mense gelyk, alle mense broers. Die lewe van die wilde barbaar is die mees perfekte en die beskaafde gemeenskappe is alger ontaard en gedegeneer. Regering is tirannie en sosiale wette is iets onregverdigs. As dr. Phillip dan sê „we are all born savages”<sup>7)</sup>, as hy herhaaldelik uitroep „make the Hottentot free”<sup>8)</sup>, en „let the churches of the colonists be thrown open for their devotional services”<sup>9)</sup>, en as hy die Hottentotte voorstel as „corrupted by their intercourse with Europeans”, as hy dit alles beweer dan herken ons in hom die wysgerige navorger van Rousseau, en van 'n omhelsers van die beginsels: „Vryheid, Gelykheid en Broederskap” van die Franse Rewolusie. Ook sê hy: „A Hottentot among the many good qualities he possesses has one he is master of in an eminent degree—I mean a rigid adherence to the truth.”<sup>11)</sup> Ja, dr. Phillip gaan so ver om te beweer dat die Hottentotte „were acquainted with the scriptural idea of the Deity; that they worshipped the true God previous to the introduction of Christianity among them; that at that period, the standard of morals among the Hottentots was very high—falsehood, perjury, profanation of sacred things, and fornication being almost unknown.”<sup>11)</sup>

<sup>6)</sup> Hofuitspraak aangehaal by Theal: *History of S.A. Since 1795*, vol. I, p. 449.

<sup>7)</sup> Dr. John Philip: *Researches II* p. 316.

<sup>8)</sup> *Researches I* p. 372.

<sup>9)</sup> *Researches I* p. 403.

<sup>10)</sup> *Researches I* p. 6.

<sup>11)</sup> *Researches II* p. 203.

Die koloniste was volgens dr. Phillip verantwoordelik vir al die ondeugde waarmee die onbedorwe Hottentotte in aanraking gekom het, want hulle probeer „to engraft upon the barbarous stock the grossest vices which debase men in a state of civilisation”. Hy was so bevange in sy rasse-vooroordeel, dat woorde soos „Dutchman” en „oppressor” vir hom dieselfde was.

Hierdie lyn loop dwarsdeur die geskiedenis van ons volk. Vanaf die dae van sendelinge Read en dr. van der Kemp en dr. Phillip en tot op vandag toe is die Afrikaners altyd belaster dat hulle die inboorlinge op 'n wrede wyse sou onderdruk en hulle aan slawerny skuldig maak. Aan die inboorling se woord is, net soos dr. Phillip gedoen het, altyd meer waarde geheg as aan die woord van die Blanke. En hierdie sogenaamde onderdrukking van die inboorlinge hoe onwaar ook al, is dan as ekskuus gebruik om die onafhanklikheid van die Afrikaner se land te vernietig, en die land self te annekseer. Toe die groot Trek in 1836 en daarna plaasgevind het, is gewoonweg beweer dat die oorsaak daarvan was dat die Voortrekkers slawerny wou bedryf. Neem as voorbeeld dr. David Livingstone. Net soos die drie genoemde sendelinge was ook hy van die Londense Sendinggenootskap, en hy het hulle lasterveldtog voortgesit. Prof. J. du Plessis sê van Livingstone o.a.: „In his *Missionary Travels* he has given us an account of the treatment to which the native tribes of the interior were subjected by the Boers, which has been very widely accepted as correct, but which is not borne out by the facts.”<sup>12)</sup> En dr. Theal sê van hom: „His great abilities and his partisanship of the black brought him into prominence, while his disregard of the sentiments of the white inhabitants of the country and his want of sympathy with them caused him to be regarded as a formidable opponent. In the second chapter of his *Missionary Travels and Researches in South Africa* he has given ample illustration of this. By the farmers he was not then, nor has he at any time since, been considered a missionary in the sense of being an instructor of the heathen in divine truths.”<sup>13)</sup>

Volgens Livingstone was die Voortrekkers die „dregs” van die Blankes van Suid-Afrika. Dit is baie bedroewend dat hierdie onwaaragtige propaganda en laster teen die Afrikaners gewoonlik onder die dekmantel van die Christendom gedoen is en gedoen word.

Livingstone het in 1841 in Kuruman aangekom om sendingwerk onder die Bechuana's te doen, maar sy sendingsbedrywigheid het reeds in 1853 opgehou. Hy was soos Prof. du Plessis dit uitdruk: „from the first more of the pioneer and explorer than the patient and persevering missionary”.<sup>14)</sup> In 1846 het hy na die Bakwenastam verskuif wie se opperhoof Setyeli was. Hierdie Bakwenastam was een van die stamme wat byna heeltemal deur Moselekatse uitgeroei was.

---

<sup>12)</sup> *Christian Missions* p. 351.

<sup>13)</sup> Theal p. 377.

<sup>14)</sup> *Christian Missions* p. 249.

Moselekatse was 'n Indoena van die Soeloe opperhoof Chaka wat van die wrede tirannie van laasgenoemde weggebreek het. In Soeloeland het Chaka en na hom Dingaan met hulle moord- en plundertogte tal van naturellestamme uitgeroei. Moselekatse het na sy wegbreking en vlug van die tirannie van Chaka dieselfde uitroeiingswerk ten Suide en ten Noorde van die Vaalrivier voortgesit. Deur hierdie moord- en verdelgings-togte was die gebied tussen die Vaal en die Limpopo vir 'n groot deel so ontvolk, dat Trichardt in 1836 met sy vee ongehinderd tot aan die Soutpansberge kon trek en vandaar na Delagoabaai. Toe generaal Hendrik Potgieter Moselekatse oor die Limpopo gedryf het, kon die naturelle in Transvaal weer asemhaal. Maar Moselekatse het toe met sy roof- en moordtogte ten Noorde van die Limpopo aangegaan net soos wat hy dit in Transvaal gedoen het.

Duisende naturelle wat vir hom uit Transvaal gevlug het, het hierop weer na Transvaal teruggevlug. Dit is eenaardig, as die Boere sulke onderdrukkers van die Naturelle sou gewees het, waarom het duisendes van hulle altyd liewer na die Boere-gebiede gevlug? Onder die Boere-regieme kon hulle, as hulle hul behoorlik gedra het, ook behoorlik gelewe het. Dit is maar net soos vandag. Aan die buitewêreld word in ons dae vertel, net soos Read, dr. Van der Kemp, dr. Phillip en dr. Livingstone *et hoc omne genus* dit gedoen het, dat die naturelle in die Unie so onderdruk word, terwyl die Regering net altyd voorsorgmaatreëls moet neem dat die naturelle uit die omliggende gebiede nie teveel die Unie instroom nie.

Nadat Hendrik Potgieter die krygsbendes van Moselekatse na die Noorde van die Limpopo verdryf het, het hy aan die Bakwenastam en sy opperhoof Setyeli toestemming gegee om hulle weer in hul vroeëre gebied te vestig waarvan hul deur Moselekatse verdryf was. Hier het Livingstone in 1845 by hulle gekom.

Oor Livingstone skryf dr. Theal verder die volgende: „Report and common belief represented him as bent upon arming the tribe and instigating the chief to oppose the republican government. The great contrast between the conduct of the Bakwena during his residence with them and the period when they were under the guidance of a German missionary was pointed out years later in the Volksraad and by the press as proving beyond doubt that the opinions of 1845-52 were correct”.

En dan vervolg dr. Theal iets verder:

„When the reverend Messrs. Robertson and Faure visited the country at the close of 1848 by direction of the synod of the Cape Colony, they met Dr. Livingstone at Commandant Kruger's residence at Magaliesberg. His object in going to see them was to request them to use their influence to obtain permission for him to station a native teacher with one of the Betshuana Clans. Dr. Robertson was, like himself, a Scotch clergyman, and the reverend Mr. Faure was a zealous promoter of missions, so that he probably looked for sympathy as well as aid. They gave the following

account of what transpired on this occasion in their report of their mission:—

„We promised to speak with the commandants on the subject, and accordingly did so, when they declared themselves not opposed to the spread of the gospel, but, on the contrary, willing to assist in promoting it, especially if Moravian or Dutch missionaries came to labour among the natives. They stated, however, that they could not comply with Dr. Livingstone's request, because he provided the natives with firearms and ammunition, adding that shortly before the inhabitants of one kraal had destroyed those of another by means of firearms obtained from him. They declared themselves ready to maintain this statement in presence of Dr. Livingstone. This we communicated to him on which he mentioned to us that he had given some guns and ammunition to a certain party who pretended they were going out on an elephant hunt, but who, instead of doing so, had gone to attack a neighbouring kraal. We therefore proposed to Dr. Livingstone to meet the commandants when the question between him and them might be explained, and the matter respecting the stationing of native teachers be satisfactorily settled. To this proposal he gave his consent and it was agreed that the interview should take place immediately after the religious service, which was soon to commence. When the commandant, however, came to our apartment for the purpose of meeting Dr. Livingstone, he was not to be found, having left the place during the time of divine service. We were afterwards informed that he had been warmly disputing with some of the farmers, telling them among other things that they were British subjects. Whether he knew that by these disputings he had excited an angry feeling against him, which was certainly the case, and on that account thought it more prudent to depart previous to the proposed interview, we are unable to determine.”<sup>15)</sup>

In Westelike Transvaal was nog 'n naturellestam, wat van genraal Potgieter toestemming gekry het na hul vlug vir Moselekatse om daar te woon en die beskerming van die Blanke owerheid geniet het. Hulle hoofman was Moselele. Hulle het hulle baie aan diefstalle van die vee van die Boere skuldig gemaak. Toe Moselele tot verantwoording geroep is, het hy na die Bakwena gevlug. Dr. Theal sê hiervan: „Setyeli received him gladly, promised him protection, and immediately sent to request some other chiefs in the neighbourhood to join him in resisting the white man.” Hieraan het Theal die volgende voetnoot toegevoeg: „This account does not agree with that of Dr. Livingstone, and I feel under the necessity therefore of quoting my authorities. These are (a) the proceedings of the Volksraad of the South African Republic as communicated at the time to the British officials in the Sovereignty. (b) the reports of the Commandant-General Pretorius and Commandant P. E. Scholtz, (c) Setyeli's own statement published in the imperial blue-book on the Orange River Sovereignty in 1854, (d) at least twenty different statements

---

<sup>15)</sup> Theal vol. III p. 377-379.



made in later years by individuals who were actors in these matters, (e) the evidence given before the Bloemhof arbitrators, and (f) a large quantity of correspondence of the period, published and unpublished.

Die Boere het geëis dat Setyeli die opstandeling, Moselele moes uitlewer, maar hy het op brutale wyse geweier. Kommandant-Generaal Andries Pretorius is toe in opdrag van die Volksraad daarheen om orde te herstel. Setyeli het brutaal gebly en het met sy baie vuurwapens gespog en die Boere uitgedaag om te veg. Daar is ook geveg, en die Bakwena's het die nederlaag gely. In Livingstone se huis, waar, volgens gevange natuurlike gewere en ammunisie was, het die Boere inderdaad sulke dinge gevind. Dr. Theal gee 'n beskrywing van die botsing tussen die Boere en Setyeli.<sup>16)</sup> Die volgende uitvoeringe voetnoot aan die einde van hierdie beskrywing word hier in sy geheel weergegee: „For this account of the war between the emigrant farmers and Setyeli I have been more severely criticised than for any other part of my work,—I except, of course, the pure abuse dealt out by a few ignorant and prejudiced writers, which I can only treat with contempt. It has been charged against me that to excuse the farmers I have thrown a doubt upon their destruction of Dr. Livingstone's books, medicines, and furniture, that I have suddenly introduced a band of marauding deserters upon the scene, and that I have gone back upon my own former opinions, inasmuch as in the first three editions of my history, published before 1878, I followed Dr. Livingstone's account most closely. It is perfectly true that in those editions I followed Dr. Livingstone's account, believing it to be absolutely correct as bearing the impress of his name; but I had not then seen the documents which prove that account to be based on nothing more than a statement made by Setyeli, nor did I then know that as thorough an investigation as was possible into the whole circumstances of the treatment of the reverend Dr. Livingstone and Messrs. Edwards and Inglis had been made within two years of the occurrences, by a British commissioner of high reputation, who found nothing that the imperial government could remonstrate for or take action upon. The farmers were acknowledged to be acting within their rights in confiscating the guns and gunmaker's implements, and there was no proof whatever that they had destroyed anything in the mission house itself. They indignantly denied having done so as they do to the present day. The fact of there being a band of lawless deserters in the country at the time was brought to the commissioner's notice, and it was regarded as possible that they might have broken open the building and destroyed its contents. Years later I myself made inquiries from Setyeli's son and some of his followers, and had the account given by the farmers of the cause and general conduct of the war practically confirmed, but of the destruction of Dr. Livingstone's property other than the guns and tools they knew nothing. I ascertained, however, that the

---

<sup>16)</sup> Theal vol. III p. 379–385.

tribe had been divided in opinion concerning him, some of the people regarding him with high esteem, while others disliked him for having, as they believed, bewitched their chief. Under these circumstances, there was certainly a possibility of the unfriendly party having taken advantage of the opportunity of the house being unoccupied and unguarded to destroy what they would have considered bewitching matter, namely the books and medicines, in it. It was with such evidence before me that I was obliged to come to the same conclusion as Sir George Clerk, that there was no proof to convict the farmers, and I then changed my narrative to its present form.

Here is the account in Dr. Livingstone's letter referred to: "Frequent attempts were made by the Transvaal Boers to induce the chief Sechele to prevent the English from passing him in their way north, and because he refused to comply with this policy, a commando was sent against him by Mr. Pretorius, which on the 30th September last, attacked and destroyed his town, killed 60 of his people, and carried off upwards of 200 women and children. I can declare, most positively, that except in the matter of refusing to throw obstacles in the way of English traders, Sechele never offended the Boers by either word or deed. They wished to divert the trade into their own hands. They also plundered my house and property, which would cost in England at least £335. They smashed all the bottles containing medicines, and tore all the books of my library, scattering the leaves to the winds; and besides my personal property, they carried off or destroyed a large amount of property belonging to English gentlemen and traders. Of the women and children captured, many of the former will escape, but the latter are reduced to a state of helpless slavery. They are sold and bought as slaves; and I have myself seen and conversed with such taken from other tribes, and living as slaves in the houses of the Boers. One of Sechele's children is among the number captured, and the Boer who owns him can, if necessary, be pointed out."

How this is to be reconciled with the facts concerning Moselele, that rest upon the most complete evidence possible, I leave my critics to determine. Through the columns of the *Times* I have begged them to supply me with documents that would be received as evidence by a court of justice in opposition to the account in my *History of South Africa* of the Boer attack on Dr. Livingstone's station at Kolobeng, I will have them printed and give them as much publicity as possible. No man living has greater esteem for Dr. Livingstone than I have, and it was with pain that I was obliged to write of this matter as I did. . . . My unceasing effort has been, and is, to write without favour or prejudice, to do absolutely impartial justice to English, Boers, and Bantu alike, and I cannot let personal feeling interfere with this course of action. It would be exceedingly pleasant to me to be able to write differently of the attack on Kolobeng in the next edition of my *History*, which is shortly to be printed, and I shall be grateful to any one who will furnish me with authentic material to enable me to do so. But it must be real,

trustworthy evidence, or my account must appear again without the alteration of a letter. 10th November, 1902.”<sup>17)</sup>

Die reeds genoemde boek van dr. Livingstone wat in 1861 in Londen onder die titel “*A popular account of missionary travels and researches in South Africa*” verskyn het, het baie kwaadaardige lasterlike bewerings teen die Boere as die onderdrukkers van die natuurlike bevat. Dr. Theal het hierdie boek as volg getipeer: “Probably no volume upon South Africa has ever been more widely circulated than this, and its merits are unquestionably of a very high order. But Dr. Livingstone’s extreme prejudice against the emigrant farmers has given a false colouring to the portions of the work referring to them, and some of his statements have over and over again been proved to be incorrect.

Hierdie laster vanaf die dae van sendelinge Read, dr. Van der Kemp, dr. Phillip en dr. Livingstone en andere is gretiglik in kleinere publikasies en koerante in Europa versprei, sodat die naam van die Boere in baie kringe iets afgrysliks geword het. Imperiale kolonialisme het dit met blydschap aangegryp om daarmee die Boere Republieke in te palm. In 1869 het daar in Nederland ’n brosjure van 134 bladsye verskyn onder die titel „*Het lot der zwarten in Transvaal. Mededeelingen omtrent die slavernij en wreedheden in de Zuid-Afrikaansche Republiek*. Die skrywer, ds. P. Huet, noem op bls. 13 ewe skaamteloos sy oogmerk met hierdie publikasie: „Wellicht wordt ook op deze wijze het Engelsch Gouvernement, den slavenhandel op Afrika’s kusten bestrijdend, genoopt om de slavernij in Transvaal te beletten en daartoe het gezag over de Hollandsche Republieken in handen te nemen.”

Dit het ’n praktiese beleid geword om in Transvaal die Swartes te steun teenoor die Blankes. Om maar één enkele voorbeeld te noem. Op 3 Mei 1878 het generaal sir Arthur Cunynghame, die hoof van die Engelse imperiale troepe in Suid-Afrika, openlik verklaar: „During the time I had the command of that country, and which has been for four years and a half I believe 400,000 stand of arms has been sold to these natives.”<sup>18)</sup>

Toe die Engelse Goewerneur van die Kaap in 1872 Kimberley besoek het, het ’n afvaardiging hom genader omdat „the neighbouring states had complained that guns and gunpowder were supplied to natives.” Nadat daar op ingegaan is „*Sir Henry Barkley decided that the gun trade must not be interfered with and this opinion Governor Southey afterwards endorsed.*”<sup>19)</sup>

Toe Transvaal in 1876 in ’n oorlog met ’n opstandige naturellestam gewikkel was, het hierdie selfde sir Henry Barkly geweier om toestemming te verleen dat oologsmateriaal wat die Republiek in Europa aangekoop het, vanaf Tafelbaai na Transvaal deurgestuurd mag word.<sup>20)</sup> Dus die Swartes kon wel teen die Blankes gewapen word, maar die Blankes mog geen

---

<sup>17)</sup> Theal, vol III p. 413.

<sup>18)</sup> *Journal Royal United Service Institution*, vol. XXII No. XCVI of 1878, p. 607.

<sup>19)</sup> Dr. Matthews: *Incwadi Yami*, p. 278.

<sup>20)</sup> Imperiale Blouboek C 1748 p. 185.

wapens kry nie! Net soos vandag: by baie mense is die swartes altyd reg en is die Blankes altyd verkeerd. „Daar is glad niks nuuts onder die son nie,” sê die Prediker.

Van die stories van slawehandel en onderdrukking van die natuurle deur die Boere is nooit iets bewys nie. In 1847 en 1848 het die Kaapse Goewerneur sir Harry Smith 'n groot reis in die binnelande gemaak, vanaf Kaapstad tot in Natal, en het persoonlik met die Voortrekker in aanraking gekom. Op 10 Februarie 1848 het hy o.a. die volgende aan die Sekretaris van Staat in Londen gerapporteer „I am happy to say that throughout my journey among the emigrants I saw no appearance of slaves—much less any traffic in them—which has been erroneously alleged to exist. On the contrary, their farm-servants are few, and constantly being changed, their sons performing all menial offices. The Boers and natives, as far as my observation went are everywhere on the best terms.”<sup>21)</sup>

President Burgers het in 1872 'n offisiële skrywe aan alle sendelinge in die Transvaal gerig en gevra om hom mee te deel of hulle van gevalle van slawerny of mishandeling weet, en al die antwoorde was dat hul niks van sulke dinge weet nie. Tog het die laster wat by Read, dr. Van der Kemp en dr. Phillip begin het, aangehou. In 1877 is Transvaal deur Engeland geannekseer, sogenaamd om die natuurle te beskerm. Mens sou verwag dat daar nou baie slawe vrygelaat so word. Daar is wel 'n ondersoek ingestel, maar, soos Theal dit sê, „not a single slave was set free, because there was not one in the country. In the very heart of the territory kraal of blacks were found in as prosperous a condition as in any part of South Africa. It was ascertained that the blacks had always lived in peace with the white inhabitants, and that they had no complaints to make. Quite as strong was the evidence afforded by the number of the Bantu. In 1877 there was at the lowest estimate six times as many black people living in a state of semi-independence within the borders of the South African Republic as there had been on the same ground forty years before. Surely these people would not have moved in if the character of the burghers was such as most Englishmen believed it to be.”<sup>22)</sup>

Biskop Colenso van Natal wat 'n voorvegter was van die belange van die inboorlinge, het in 'n brief melding gemaak hoe hy in 'n langdurige korrespondensie gestaan het met Chesson, die sekretaris van die Aborigines Protection Society in Engeland, en alles in sy vermoë gedoen het om die beskuldiging van slawerny deur die Boere te weerlê. En dan sê hy „I have urged that the simple fact that 800,000 natives were living under the Boer Government without taking to flight and running over to Natal for protection is enough to show that the accusation against the Boers of ill treating the natives under their rule must be grossly exaggerated and that, to all appearances, *they even prefer the Boer rule to our own.*” Hierdie

---

<sup>21)</sup> Despatch Feb. 10, 1848, in No. 980 van 1848 p. 212.

<sup>22)</sup> Theal vol. VI p. 152.

brief van biskop Colenso is op 25 Julie 1881 in die Britse Laer Huis voorgelees.<sup>23)</sup> En tog, toe na die Eerste Vryheidsoorlog die onafhanklikheid van Transvaal herstel is en die Land met die Konvensie van Pretoria op 3 Augustus 1881 aan die Boere teruggegee is, is daar onmiddellik weer met die ou beskuldigings van slawerny en onderdrukking van die naturelle teen die Boere begin.

En hoe is dit vandag? Die gees van sendelinge Read, dr. Van der Kemp, dr. Philip en dr. Livingstone het herleef. In die Buiteland is daar weer 'n lasterveldtog teen die Afrikaner in volle gang. Die slagkrete en beskuldigings van dr. Philip word weer gehoor. En bedroewend is dit dat dit meermale weer onder die dekmantel van die Christelike godsdiens geskied. Alle nadruk word op die regte van die Swartes gelê, ja op so 'n wyse dat mense sou sê dat die Blanke hoogenaamd geen regte het nie. Uit die baie voorbeelde wat mens kan noem, word hier alleen maar op die gebeure by Sharpeville gewys. Van Owerheidsweë is 'n onpartydige kommissie benoem wat uit Regters en ander regsgeleerdes bestaan om alles wat in Sharpeville plaasgevind het, deeglik te ondersoek en daaroor te rapporteer. Maar nou nog voordat die rapport uit is word allerhande veroordelende en verdoemende menings uitgespreek. So 'n handelwyse weerspieël 'n wantroue in die kommissie, en trek die goeie trou daarvan in twyfel.

Dit is minagting van die Hof. In die Buiteland is daar selfs fondse ingesamel vir die slagoffers van Sharpeville. Maar wat van die gebeure in die Kongo en ander lande in Afrika? Van fondse vir die slagoffers van die ten hemel skreiende gruweldade van Lumumba en consortie hoor mens niks nie.

Dit lyk of daar vandag baie mense in die wêreld is wat dink dat hulle God 'n diens bewys deur Suid-Afrika en die Afrikaanse Kerk te belaster, en soveel as moontlik kwaad van ons te praat. Dit is baie bedroewend. Maar die weemoedigste van alles is, dat daar so baie christelike kerke is, wat dieselfde doen, en so baie voorgangers in christelike kerke is wat as aanklaers van die broeders optree, soos dit in Openbaring 12 vers 10 genoem word. Mens kan hiervoor talle voorbeelde uit buitelandse kerklike blaaië aanhaal, maar nie alleen uit buitelandse nie, ook uit Suid-Afrikaanse kerklike blaaië!! En hierdie aanklaers gebruik daarby soms nog 'n taal wat vir 'n christen onbetaamlik is. So word geskryf dat „APARTHEID has become a dirty word in every part of the world”. Iemand wat blykbaar nie een jota of een titteltjie van die geskiedenis van ons volk ken nie, durf in die openbaar in 'n kerklike blad te skryf dat om apartheid „the traditional South African way of life” te noem „is one of these fundamental lies which is being propagated at the present moment.” Die deportasie van biskop Reeves word 'n „unbelievable religious prosecution” genoem en op skaamtelose wyse daaroor geskryf: „And if the fact were not bad enough, the manner in which the deporta-

---

<sup>23)</sup> Hansard, vol. CCLXIII p. 1798.

tion was carried out has shamed every decent citizen. Added to which, there is the wickedness of furnishing no reasons for Bishop Reeves expulsion, and also there is the cat and mouse procedure which let him into the country for a few hours before removing him. Such behaviour stinks wherever civilized men foregather."

Hierdie soort van onverantwoordelike uitlatings is een van die groot oorsake waarom daar meermale so 'n gebrek aan harmonie tussen die twee blanke groepe in ons land is. Dit veroorsaak alleen haat.

In Psalm 15 word die vraag gestel: „*Here, wie mag vertoef in U tent? Wie mag woon op U heilige berg?*” En dan gee die Psalmis self die volgende antwoord hierop: „*Hy wat opreg wandel en geregtigheid doen, en met sy hart die waarheid spreek; wat nie rondgaan met laster op sy tong nie, sy vriend geen kwaad doen en geen smaadrede uitspreek teen sy naaste nie.*”

En wat het die Wêreldraad van Kerke in hierdie verband gedoen? Is daar ooit 'n christelike vermaning tot hierdie lasteraars gerig? Nee. daar word geswyg. Die spreekwoord sê: „*Wie zwijgt stemt toe.*”

S. P. ENGELBRECHT.