

The Covenant Study Guide

The Covenant by James A. Michener

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Contents

The Covenant Study Guide.....	1
Contents.....	2
Plot Summary.....	3
Chapter I, Prologue.....	4
Chapter II, Zimbabwe.....	6
Chapter III, A Hedge of Bitter Almond.....	8
Chapter IV, The Huguenots.....	10
Chapter V, The Trekboers.....	13
Chapter VI, The Missionary.....	17
Chapter VII, Mfecane.....	20
Chapter VIII, The Voortrekkers.....	22
Chapter IX, The Englishmen.....	25
Chapter X, The Venloo Commando.....	28
Chapter XI, Education of a Puritan.....	30
Chapter XII, Achievement of a Puritan.....	32
Chapter XIII, Apartheid.....	35
Chapter XIV, Diamonds.....	37
Characters.....	39
Objects/Places.....	50
Themes.....	55
Style.....	58
Quotes.....	60
Topics for Discussion.....	62



Plot Summary

The Covenant by James A. Michener is an epic tale that whisks the reader from the earliest days in South Africa and the San tribal customs and follows its growth and development through several key families right up to and including apartheid. It is a history lesson that is personalized so as to ingrain itself on you as you grow with each generation of the families involved. The Covenant is a remarkable piece of work, endeavoring to show all sides of an impossible situation and giving the reader an insight to issues that most of its own countrymen still struggle to understand.

When the Dutch first occupy South Africa, it is with the intention of creating a shipping link and a restocking port to aid in the control of scurvy and a host of issues associated with months uninterrupted at sea. Once a fort is established, the Dutch assume ownership of a land that they consider uninhabited by civilized people. It is many years before that concept is challenged with the discovery that Zimbabwe was built by the natives and not of Phoenician origin as originally thought. This made it difficult to pursue the argument that the natives needed the Dutch to civilize them and bring them out of the dark ages. The Dutch have a strong foothold on the Cape when the next set of immigrants arrive. Calvinists from France who flee their homeland because of religious persecution find new starts in Africa, but the Dutch prefer all traces of French be left behind. Already, racial disparity exists.

When the English take over South Africa, they have much the same intention. Now all South African people are to follow the Queen and forget their own heritage. School and Sunday worship is to be taught in English, and disagreements are inevitable. Many Dutch simply refuse to participate and leave their homes to trek deeper into the wilderness and begin again simply to protect their way of life. The numbers in South Africa increase exponentially when the English emancipate the slaves. The Dutch, believing each race has its place, argue that blacks should not be given the same rights as they. Soon it becomes clear that to make changes, the Dutch must become part of government and work from within. They educate their young both in school and as to their history and the bible's old testament. The next generation will get a toehold in government, and changes begin there. One man, Detleef van Doorn finds himself in charge of Racial Affairs and before long is introducing policies including segregation, racial separation, and the slow but steady reduction of rights for any colored person in South Africa. Having tasted freedom, reform that takes them backwards is not welcomed. It is the beginning of apartheid.

This is a story of human rights, of love, of freedom and enslavement. It is an ongoing land dispute and language dispute that continues to this day. A well told story that leaves the reader with lots to think about.



Chapter I, Prologue

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The San tribes survive with the barest of necessities. They understand the importance of the basics of food and water and the continuation of their clan, and a San elder will sacrifice everything in order to ensure that the clan he or she belongs to continues and thrives. Several examples of that are evident here as Gumsto relinquishes his claim to a young and newly-widowed woman, Naoka, as elder and ruler of his clan and gives her to his son as wife instead. Kharu, Gumsto's wife, chooses to educate Naoka in the ways of poison and water gathering so she will better serve their tribe as wife of her son, passing on these gifts all the while knowing her husband covets Naoka also and could still claim her. Gao, despite his fear, is willing to sacrifice himself to the pride of lions to save his father, and lastly, Gumsto's final sacrifice as he understands that his injury slows the rest of the tribe and thus took his place for the last time under a tree with a liquid-filled ostrich egg and a stick with some meat on it to reflect of the wondrous quality of his life, and the knowledge that with the birth of Kusha's baby, they were a clan of twenty-five again, and he had outlived his usefulness.

Chapter I, Prologue Analysis

The San tribe led by Gumsto knows they must move. The small body of water they have lived beside is fouling and without water, and they will die. Everything revolves around this precious resource in the desert. The hunters have nothing to hunt and the small band of San tribesmen will die without a watering hold close by. As such, Gumsto knows it is time to move. His wife Kharu is nervous and cites all the reasons they are unable to leave yet. There are not enough ostrich eggs filled with water to sustain them on their journey; they had not had a successful hunt, and she does not have enough poison for their arrow tips. Slowly, she manages to collect the eggs necessary and find the beetles that lead her to the ingredients for poison. Then all that remains is for Gumsto to find game. He finally does and they are sated. The twenty-five member band leaves the next day.

They travel for so long that they are all but out of water when Gumsto makes the decision to use a desperate measure in their hunt to ensure success. They will enlist the help of lions. They drive a herd into the sleeping lions, and when the kill has been



made, drive the lions away from it. During this dangerous part of their hunt, Gumsto's son Gao shows such fearlessness that he earns himself the honor of being given a young widow's hand in marriage. The widow Naoka was coveted by Gumsto himself, but he sacrifices himself and his desire to ensure the survival of the tribe by giving her to Gao instead. Gumsto is gored during the incident.



Chapter II, Zimbabwe

Chapter II, Zimbabwe Summary

Prince Henry of Portugal spends his entire life in the pursuit of successful sailing around the cape of Africa to find the city in the bible referred to as Ophir, the city of gold. He also believes that until Christianity is brought to Africa, it can only be considered as uncivilized. He has no idea that the natives have long established successful trade routes with the Arabians. In fact, the city of Zimbabwe is not only well civilized, they have enslaved San natives in outlying areas to mine for gold and trade it and other valuable commodities such as aphrodisiac, rhinoceros horn, and ivory tusks to the Arabians who then complete the circle by bringing goods for trade from India and China like silk, salt and beads.

Nxumalo, the third son of Chief Ngalo, becomes one of the most noted trading officers for the king of Zimbabwe, and finds that after witnessing the marvels of the port city of Sofala, and the grandly constructed city of Zimbabwe, he is unable to return to the poor village of his tribe and go back to a simple life. He realizes his future lies with the growth of Zimbabwe and the future of its inhabitants. He is well respected, earning the hand of the Old Seeker's granddaughter in marriage, and the king's respect and trust as well. It is a position he holds with great dignity and honor throughout the remainder of his life.

Chapter II, Zimbabwe Analysis

Prince Henry of Portugal is a staunch Christian who believes without doubt that the bible is accurate in its depictions of the continent of Africa, and while never himself managing to round the cape and reach Ophir, the city of gold the bible speaks of, he inspires the likes of Vasco da Gama and Marco Polo to accomplish the journey.

Nxumalo, the third son of Chief Ngalo, lives with his tribe on the tip of Africa until the Old Seeker pays one of his rare visits. Greeting the Chief with great respect, the Seeker brings gifts and seduces Nxumalo with stories of the greatness of Zimbabwe, enticing him to leave his village under the auspices of hunting for much-needed rhinoceros horn. Nxumalo leaves his first love behind in the village, promising to return, but never does. After securing the horns, the Old Seeker enlists Nxumalo to help him return the horns to the king in Zimbabwe, and when Nxumalo agrees, his fate is sealed, and changed forever. The trip is long and arduous, and when they finally arrive, the Old Seeker tell Nxumalo that his first task is to help build the wall around the city. It is some time before he is even permitted entry into the city itself. When that day comes, his term as builder on the wall ends. He is given the more important task of overseeing the gold mines and ensuring their continued production. The young prince takes his assignment seriously and reports to the king after his inspections, and the king takes a liking to him. Soon he is put in charge of trade negotiations with the Arabs and charged with the difficult task of transporting trade goods from Zimbabwe to the port of Sofala. Just before his first trek



to Sofala, the Old Seeker admits the truth behind bringing the prince Nxumalo to Zimbabwe. He selected this man to be the husband to his granddaughter. She is beautiful, but Nxumalo is reluctant having promised himself to another from his village, but he soon understands that it will be unlikely that he ever returns to his village. He has seen too much now to ever be content hunting rhinoceros with a group of naked men.

After his first trek to the port of Sofala, he knows he will stay in Zimbabwe and be a part of ensuring its continued growth and prosperity, but when he returns, the king informs him that he has decided that Zimbabwe is to be abandoned. It has outgrown itself. At first, Nxumalo is disconsolate, but after two weeks he realizes that he need only commit himself to all tasks instead of just that one. He puts his attentions to moving the great city. In 1498 Vasco da Gama finally reaches Sofala, but the Portuguese merely abuse and loot the port city and others like it, and in the year 1512, fifty-two years after the death of Prince Henry of Portugal, a priest writes about the third chief, named Nxumalo, of a city he had not visited. Nxumalo has white hair by then, but carries on the Old Seeker's tradition of arriving with little more than a staff in hand, and behaving in a noble manner. Nxumalo spoke many languages, the priest writes, but is evasive about the city of Ophir, saying only that he has been asked by others about it.



Chapter III, A Hedge of Bitter Almond

Chapter III, A Hedge of Bitter Almond Summary

In 1511 Afonso de Albuquerque established a fort at Malacca that would be the stronghold for the Portuguese for many years to come. Control of Malacca opened access to the Spice Islands, and for all of the sixteenth century a great deal of wealth was shipped. In 1600, the English established the East India Company, better known in history as John Company and the Dutch launched the United East India Company known as Jan Company. The seas become a battleground and three times between 1604 and 1608 the Dutch try to capture the Portuguese fort at Malacca without success. The tenacity of the Portuguese is unassailable, and the rivalry both religious and financial continues. None of the three nations had the foresight to arm or occupy the Cape of Good Hope however, a crucial mistake. One hundred and fifty three expeditions land at the Cape, many with multiple ships between 1488 and 1652.

The fort at Malacca is finally taken by the Dutch but only because they have the foresight to send people in first to explain that their intention is not to force the shopkeepers and general populous to subscribe to and adhere to another religion. Unlike the Portuguese who insisted on Catholicism be practiced, the Dutch wanted only to control access and open it to shipping and trade. Many years later, the financial sense of a permanent settlement at the Cape is understood, and a man is sent from the company to establish it. Willem is devastated that he isn't chosen for this post, but accepts the lesser assignment of sailing there to choose slaves for the place. He falls for one along the way and before they arrive, the slave girl, Ateh, rechristened Deborah is expecting his child. When the second is expected, Willem petitions to marry her, but is refused, and a wife is sent for him from Holland instead.

Van Riebeeck is ordered to cut off the Dutch colony from the rest of Africa, and does so by enlisting Willem and the free burghers to plant a hedge. The only suitable shrub or tree they could find for such an undertaking turns out to be a bitter almond tree which has many prickles. This is planted to protect the cattle and keep the rest of Africa out.

Chapter III, A Hedge of Bitter Almond Analysis

Captain Nicholas Saltwood buys a ship named the Acorn on New Year's Day in 1637, and reaches the Cape of Good Hope by May 23rd. When the Acorn reaches Sofala, they have gained one San crew member named Jack as they were unable to say his real name, Horda. While waiting at anchor in Java to return to Europe with its valuable cargo, Jack catches the attention of Dutchman Karel van Doorn. Twenty three at the time, he carries himself with the surety born of wealth and Jack is about to retreat when he notices Karel's younger brother Willem. About thirteen years old at the time, Willem is close to the same size as Jack, and while the Acorn lingers in harbor, they become friends. Willem gives Jack a set of clothes from the company warehouse, and before the



Acorn's departure, Jack gives him an ivory bracelet. The Acorn finally sets sail, dropping Jack off again at table mountain.

Karel advances with his mother's influence and in 1640 when the time comes to take the fort at Malacca from the Portuguese, Karel is tasked with convincing the locals it will be better to have the Dutch company there instead. He does his job well, and when the take over commences, there is no local opposition. Mevrouw van Doorn lives for her two sons - Karel and Willem. When the governor, Jan Pieterszoon Coen, brings it to her attention that Karel needs to be seen at company headquarters, she sends both her sons back for education. Karel understands but Willem is afraid and not old enough to understand the limitations of a Java born Dutchman. They sail on the Haerlem which wrecks off the Cape and they end up ashore. Willem stays under the auspices it will be better if he remains to guard the trading goods taken off the ship. Karel gets on the next ship, leaving him there.

Willem gets a surprise when a group locals come to trade. Leading them is his old friend Jack and his tribe of Hottentots who raise cattle and sheep for food and barter. Jack suggests it would be in their mutual best interest if his small group moves into their settlement to raise sheep and cattle for them, but only Willem sees the wisdom of it. Trouble begins when Willem takes Jack's side over the Compagnie. The animosity between the Dutch leadership and the Hottentots escalates and their relationship deteriorates. A company ship arrives carrying the new governor of Java, Karel van Doorn, and he is so full of the job at hand that he never so much as asks about his brother Willem. He imposes punishments for slaves who try to escape but Van Riebeeck is quietly defiant, refusing to mutilate his slaves, earning Willem's respect. Along with Karel, the Dutch ship brings a wife for Willem and he is forced to marry her despite the slave girl Ateh having two children by Willem already and his desire to marry her. Katje van Doorn wants to leave and go to Java with Karel and his wife, but Willem has no intention of leaving. Ateh becomes pregnant a third time, the father a slave named Jango. They escape several times, and are finally mutilated as punishment. Willem is so appalled that he helps them to escape, preferring freedom for his children. When Karel returns to the cape with news that he is to be made a Lord, he tells Willem their mother died. Knowing Willem is a problem and embarrassment, he quietly suggests he be allowed to escape and live as a free man with the Hottentot. He and his wife escape soon after.



Chapter IV, The Huguenots

Chapter IV, The Huguenots Summary

In the village of Caix in 1560, Giles de Prè, his wife and his children live and practice an alternative to Catholicism. Following teachings of John Calvin, they are called Huguenots. The Catholic church goes to great lengths to bring them back to the fold, killing those who disagree. Giles loses his wife - hacked to pieces by the troops, and marries again, his new wife giving birth to a son named Paul. The village continues to be primarily Huguenot in secret, but by the time Paul is married with two sons of his own, the Catholic church again dispatches soldiers to be dragooned in their home and keep an eye on them. In fear for their lives, they flee their small farm and vineyards in the middle of the night, traveling at night and afraid to talk to anyone. They eventually find themselves in Amsterdam in 1685 where instead of persecution, their differences are accepted. They are given a small house, and Paul gets a job at the weigh house on the wharf. He is introduced to two widows who own many of the ships he helps to unload and before long finds himself working as their gardener, and his wife as their household help. Paul is thrilled to be working with the soil again, and does so with such enthusiasm he is offered a position with the wealthy Lord, Karel van Doorn, who lives next door. Karel likes de Prè and calls him into his office to offer him a fantastic but dangerous proposition. Karel wants Paul to go to France and secretly bring back cuttings from five hundred grape vines. Then he and his family will be placed on a ship of van Doorn's and taken to the Cape of Good Hope to help brother Willem to grow a palatable grape crop.

Paul brings the cuttings back to Holland, and gets paid for the first portion of his deal, although not in full because he brings back less than four hundred. Van Doorn agrees he will give the captain of their ship the remaining funds owed to be dispensed when he arrives at the Cape. The voyage is difficult and long, and Paul loses his wife, Marie to illness on the way. When the ship arrives, the captain tells Paul he was instructed to give him the deed to one hundred and twenty acres of land instead of the ninety florins he owes him. Paul is still devastated by the loss of Marie, but the sight of his new home gives him hope. He begins a new chapter of his life with divided interests. The first is to one day own the entire van Doorn estate and the second is to make the very best wine. These goals both come to pass, but not without much strife and sacrifice. The homestead is called Trianon, so named by Paul, and the wine he creates is worthy, but to amalgamate the homestead he must marry the widow van Doorn, and she has other ideas as to the future of Trianon. Annatjie van Doorn/de Prè wants her son Sarel and new orphan wife from Holland, Geertruyd to inherit the estate. Paul still believes one of his sons will return, but his hopes are fading and his anger growing. Sadly he will not realize his dreams as Smallpox takes Paul and many of the slaves from Trianon. Instead, Sarel van Doorn and his bride inherit the estate, and continue to produce wine worthy of sale in Europe.



Chapter IV, The Huguenots Analysis

The village of Caix in 1560 is small and influence primarily by three men. A priest who questions his Catholic faith, a marquis who is hard to get to commit and a farmer who is well read but for whom the bible gave much confusion. These men are visited by an emissary from Geneva who discusses with them the writings of John Calvin, and in particular his book titled "Institutes of the Christian Religion". When this book arrives in Caix, it profoundly changes the way the entire village understands religion, and not just because it is written in French. John Calvin rejects many of the fundamentals of Catholicism, and inspires social order. He writes that from the moment we leave the womb, our fate is decided and we are either damned or saved, and one's life give clues as to which. Many embrace these ideals, and when the Catholic Church discovers how widespread the belief has become, steps are taken to stop it. A Catholic general and twelve hundred soldiers are dispatched to insist that these errant Protestants are brought back to the Catholic fold. They maim and slay those who are reluctant, taking their children from them at any hint of religion being taught other than Catholicism. Many lived in fear and secret. Others fled there homes in the dark of night, hoping to escape what they knew as certain death. Calvin's books were burned, and entire villages made examples of unless conversion was complete and immediate.

By 1685 the situation is deteriorating swiftly and the de Prè family leaves their farm in the middle of the night in secret, taking only what they can carry. With their two sons, Paul and Marie travel at night, avoiding contact with everyone not knowing who to trust. They finally find sanctuary in Amsterdam, where they are no longer persecuted for their different beliefs. With great relief, they start over. A resourceful, and hardworking man, Paul and his family soon are offered the opportunity to go to Africa for Lord Karel van Doorn. Karel wants Paul to help his brother Willem to produce a palatable wine, by taking cuttings from France with him. Paul agrees, and before long finds himself and his family making the long and difficult journey to Africa by boat, during which he loses his wife Marie.

Paul finds life again in the sheer beauty of the meadows of table mountain, and gets a new lease on life working the land once more and growing grapes as he once had. Paul sees himself and his two boys inexplicably linked to Willem and his household, even basing the way he built his home and where on how the two homes would look together. Willem's dying wish is that his grandchildren never go war with the Hottentots. He councils them on his sick bed, encouraging them to seek peace with them and share the country. Marthinus carries on with the vineyard, in the same spirit as his father, and he and his wife Annatjie raise children to be proud of. Marthinus never forgets the stories his father told him of his first love, the slave girl Ateh/Deborah and the children whom he helped escape the Cape and their narrow minded views, and when his own daughter, Petronella announces her desire to marry a slave named Bezel, their master carpenter, Marthinus finds himself relenting, despite the many hurdles ahead. Paul is not as open minded. He had his eye on the fifteen year old Petronella himself. In his eyes, even though he was now an older man, Petronella was his ticket into the van Doorn family once and for all. He immediately goes to Marthinus and Annatjie and



announces he would like her hand in marriage, but no amount of conversation changes what has already come to pass. She is spoken for, and Paul is very unhappy. Annatjie is disappointed when her son Hendrik shows little interest in carrying on with the vineyard. He is more interested in the wilderness, tracking and exploration. With Petronella in love with a slave, that left her only Sarel as inheritor for their land. She senses that Paul has designs to make his two sons the ones who inherit, but she is determined to keep Trianon a van Doorn asset. She begins grooming Sarel in that direction but he is shy and quiet, attracting little attention beside his brother Hendrik. Paul sees only one option now. He suggests that the van Doorns merge their holdings with his, but Annatjie points out that the van Doorns hold one hundred and eighty Morgen while his holdings amount to only sixty, but Paul quickly points out that without him, they would have no good wine whatsoever. Paul tells them to think about it, and Annatjie confesses her concerns to Marthinus afterward, explaining her suspicions that he has designs on ownership of Trianon. Marthinus agrees, but feels that they will be able to keep him from taking over, and to Paul's astonishment, when he manages to come back to them with a total of two hundred Morgen to contribute, they agree. Marthinus is a smart man. He tells Paul that he will agree, but Paul and his sons must travel to the Cape to formalize the documents. This trip changes everything for Paul's sons. Henri and Louis are enchanted. Soon after Henry announces his intentions to sail back to Europe and Louis at eighteen wants to leave the wilderness behind. His dream is to work in the wine trade for the Compagnie. Paul's plans for his sons to inherit are falling apart.

Then one day the bushmen struck. They slaughtered a prize oxen, raided and stole until finally the farmers in the area organized and decided to take action. Armed with the attitude that the Bushmen weren't human anyway, they were not entitled to treatment surpassing that of a wild dog. Led by Andreis Boeksma, seventeen men set out to eliminate the Bushmen. When they finally caught up to them, the battle was fierce and in the end Marthinus had an arrowhead in his throat. He dies and is buried in the wilderness by Hendrik. When Hendrik returns to Trianon leading his father's horse, he is stunned by Paul's response. Without any hesitation, he went straight to Annatjie and after offering his condolences, he immediately suggests they marry. Annatjie had known he would come, but sends him away for seven days while she deals with her grief. On the eighth day he returns and finds that Hendrik is gone, having taken two Hottentot families with him into the wilderness as Willem had done years before him, and Paul finally becomes master of Trianon. Though he realizes his dream it is only partially. He immediately works to extend the house, and when finished it is the grandest house in Stellenbosch. Sadly, smallpox takes his life, and Trianon does not pass down to his sons as he had hoped. Instead, the entire estate of Trianon passes to the slow speaking son, Sarel, whom many determined was slow witted. With the love of a good wife, his spirit blossoms in time to keep Trianon from being spirited away.



Chapter V, The Trekboers

Chapter V, The Trekboers Summary

Hendrik van Doorn relinquishes all claim to Trianon and becomes a trekboer. He moves eastward, grazing cattle and sheep with two families of Hottentots, unattached by marriage or by house to the land. He meets a sixteen year old daughter of another trekboer family, and when they return on their way back to the Cape, she stays to become his wife. Their sons and daughters are raised with love, but the bible fades and as Hendrik is the only family member who is literate, his language skills slide. Son Adriaan takes a slave friend Dikkop into the outback as a youth, much like his father had, and meet two young men from South Africa. They are the first to meet members of the Xhosa tribe, Sotopo and Mandiso. The Xhosa's are spreading slowly towards the Cape just as the Dutch are spreading towards them. A clash is inevitable. Their family branch consists of forty one members and they also raise cattle and goats. When Sotopo and Mandiso return it is in time for the Mandiso to participate in the manhood ceremony.

Adriaan reaches maturity, and is sent to the van Valck family settlement for a wife and he brings back Seena. A horseman rides up from the south to announce a ship is floundering off Cape Seal, and Adriaan and Seena meet Dr.Nels Linnart from Sweden, after helping him salvage his books from the ship. Nils explains that he is a scientist and had been on his way to India to catalog plants and flowers. He spends four months with the van Doorn's and finds they are remarkable people who know more about his subject than he does. When it is time to gather samples in a seven month trek, Adriaan and Seena not only join him, but work diligently to collect and catalog each species they come across. While they are gone, the van Doorn clan moves and Nil's is surprised that Adriaan and Seena are largely unconcerned.

Adriaan is an explorer but his son Lodevicus is the opposite, reluctant to move, and in favor of building a more solid structure of stone. Hendrik no longer has trekking on his mind, so the next collection of structures is built in a valley surrounded by hills and made of stone. When Adriaan and Seena find them, neither is pleased. Adriaan hates the location and the stone structures, and Seena is unhappy with Lodevicus's wife Rebecca who is steadfastly insistent they follow religious teachings to the letter. Adriaan takes Dikkop for one more trek, planning to be gone three years. Older now, this trek is costly for them both. Dikkop dies on the return trip, and when Adriaan returns, the bickering continues until he and Seena pack up and leave before Rebecca convinces Lodevicus to throw them out. Adriaan selects a new site building on land the governor has just decreed will not again be set upon by white men. The Xhosa attack and kill both Adriaan and Seena. Lodevicus strikes back inspiring Guzaka, leader of the Xhosa to wants the extermination of the Dutch. Rebecca is killed and Lodevicus despairs until nineteen year old Wilhelmina Heimstra rides in alone one day. He sees it as a message from God, and later their son Tjaart is taken to the Cape for baptism. The van Doorn's are now Boers not trekboers.



Chapter V, The Trekboers Analysis

Hendrik van Doorn is the first of the van Doorns to become a trekboer. He begins a long line of trekboer van Doorns that spawns several generations of children who follow in his footsteps. Unmarried in the beginning, he finds a wife the way many trekboers do, she passes through with her family and decides to stay when they return again headed back for the Cape. Their children find wives in neighboring homesteads where news reaches them that eligible daughters exist. It is a simple and hard working existence. The trekboers live in the area they claim until drought or growth or land use encourages them to pull up stakes and move again. They are African nomads, raising cattle, and then relocating to another site and begin again. The Xhosa has not wandered close enough to be seen until Hendrik's son Adriaan and his slave friend Dikkop come across two young men while out on their trek. Sotopo and Mandiso are as nervous and Adriaan and Dikkop, but they still spend many days together despite the language barrier, and Adriaan shares their encounter when he returns to his family homestead. Hendrik is wise enough to realize that it is only a matter of time before a clash between the tribes is inevitable as each expands their territory towards the other.

Maturing, Adriaan finds his wife in the neighboring family of prosperous van Valck's and brings her back to the homestead with him. Seena is a red headed and strong willed woman who makes a wonderful wife and mother, but who's family has strayed far from the bible's teachings. Her own father has taken four wives and each had born him sons and daughters. She was eager to leave her home, as is Adriaan by the time the deal is struck.

Adriaan and Seena meet Dr. Nils Linnart from Sweden when the ship he is on runs aground and he begs for help to save his book collection. Seena and Adriaan manage to save many of the books, thus begins another segment of Adriaan and Seena's life. Dr. Linnert had been on his way to India to catalog species of trees and flowers for scientific purposes. The more he explains, the more of a calling Adriaan feels. By the time Nils is ready to gather his samples four months later, he realizes Adriaan knows more about the land and what grows on it and it's uses than most literate and highly educated men in his field, himself included. When Nils leaves for seven months to select samples to take back, Adriaan and Seena join him, thinking nothing of being away from the children or the rest of the family for so long. It is the way of the true trekboer. Nils leaves months later with hundreds of samples and an acute understanding of the lifestyle these generous and intelligent people live.

Literacy becomes of secondary importance, though the children of each generation are carefully and lovingly raised to be decent. None of the marriages are legitimate as no predikant will travel so far to perform the necessary ceremonies for either marriages or baptisms. None of this is a problem until a traveling predikant comes through the van Doorn settlement and changes everything for the following generations of van Doorns by managing to convert a child of the current generation, Lodevicus. Listening to the stories he is so taken by them that walking one day he has a vision during which he believes God tasks him to travel to the Cape to find a wife of like mind, and become the



'hand of God' in the outback. Lodevicus travels the long journey to the Cape alone, taking note of the change in people as he nears the civilized areas. When Lodevicus reaches one town, he is surprised to find the predikant who came to their homestead, and is welcomed into his house. There, he is introduced to his daughter, and they pray together in this first meeting. His vision is so strong still in his mind that he doesn't see that Rebecca will be his wife though she and her father both do. They teach him to read and write, and many weeks later he continues to the Cape to fulfill his vision. There he finds sore disappointment at the level of depravity and debauchery the town has sunk to. Finally, he returns to the predikant to confess his failure. He explains his vision and the predikant has another interpretation that allows him to take Rebecca for his wife. The ceremony soon follows, and then they begin the long journey back to the van Doorn clan in the wilderness. Deeply religious also, Rebecca is strongly rooted in faith, and Lodevicus spends many days trying to prepare her for the resistance she will face from his family and other neighboring settlers. He is not wrong. Their arrival is the beginning of a long rift. Lodevicus will hear often from Rebecca that Seena is stubborn and unyielding and will poison their own family in time if allowed to continue in her blasphemous ways. At the same time, his mother will be telling Adriaan that the woman is impossible and is trying to change their entire way of life, upsetting their home and harmony. Lodevicus is almost persuaded to tell his parents they must leave but Adriaan announces that he will be going one more time into the wilderness and taking his long time companion and slave Dikkop with him, he departs on a trek that changes him profoundly. They travel for months, stopping whenever they pleased, for as long as they pleased in typical trekboer style. They encounter sights they can scarcely believe and that will largely defy description afterward. Though seniors by today's standards, they are healthy and stronger than most because of the hardworking lifestyle, yet on the return trip, Adriaan loses his friend and longtime companion Dikkop. When Adriaan finally stumbles on the settlement of van Doorns, they have moved again, this time to place ringed closely with hills and Adriaan at once dislikes the confinement it presents and the stone structures built.

Lodevicus and Rebecca have chosen this site for its defenses, and Adriaan is only really happy to see Seena. She is filled with resentment for her daughter in law and they are constant opposition. Adriaan hears about it daily as does Lodevicus on the other side. The Xhosa and Dutch come closer and closer, each resenting the others presence, each believing they have sole right to the land. The Xhosa steal cattle from the trekboers, and the trekboers retaliate, killing many. Their battles continue until one ambush set up by Lodevicus kills an Xhosan artist. Recognizing him as such, Adriaan is appalled, both by the senseless slaughter and his son's attitude about it. He and Seena leave to find another home, putting the river between themselves and the remaining van Doorn clan. Adriaan is unaware that the governor has negotiated a truce that involves the Xhosa's ownership of the land Adriaan has just built on. When the leader, Guzaka hears of the breach of treaty just after its inception, he considers it a declaration of war. Taking men with him, they attack and kill both Adriaan and Seena. Lodevicus strikes back, filled with guilt and intent on revenge. Though he promises the governor afterward that it is done, Guzaka is now also filled with the need for revenge, and the fighting continues. Rebecca is killed by a raiding party one morning, and Lodevicus is filled with despair until one day a young lady rides in, having heard he is widowed, and wanting



the religious lifestyle her own family rejects. Lodevicus takes her in, and they live in relative peace. Son Tjaart is born and remembers years later the trip they take to the Cape to have him baptized.

Meanwhile, the Cape sends messengers to inform Lodevicus that the Dutch no longer rule the fort. Englishmen have taken control, and he will now have to live as the English do. He refuses, but the refusal is mute as a few years later, rule reverts once more to the Dutch. When it does, another messenger comes, but is appalled by their degrading language skills and insists they reeducate their children. Lodevicus is resentful and mistrusting of the Dutch then as well. There are positives and negatives about either ruling as always. The Dutch want all men to work for the Compagnie and money earned to primarily be by the Lords while the English believe that prosperity lies in each man's ability to make their own way. The Cape will revert to Dutch rule once more, but will always remain a mix of Dutch, German, Huguenot, and Malay - Hottentot occupation.



Chapter VI, The Missionary

Chapter VI, The Missionary Summary

When Hilary Saltwood, the new missionary reaches the Cape, he finds that his inspiration, Simon Keer is not as popular as he led on. The Boers and Afrikaners hate him because he sided with the blacks and Xhosa, supporting their desire for freedom from slavery. Hilary quickly sees things from his point of view. He selects a site four hundred miles from the Cape on the Sundays river to build his church. The first white man he meets is Lodevicus, who warns Hilary that any Hottentots who come to him from his place are to be returned as he has bought and paid for them. For a year they have no contact, but then Lodevicus returns asking Hilary to help him defend charges of cruelty and murder by the Black Circuit commission, established because of a book by Simon Keer entitled, *The Truth About South Africa*. Lodevicus lives with his wife Wilhelmina and their son Tjaart and his son. When they arrive, Hilary baptizes their grandson, and afterward, a young slave girl named Emma asks if she can come to the church with him to the mission. He tells her she can't because she belongs to Baas but eventually purchases her family from Lodevicus.

Richard lands at the Cape on the way home from India and is saddened to discover how far away his brother is. He is unable to meet with Hilary, but hears from locals that too much time in the outback can damage a man and Hilary needs a wife. He pens a letter to Hilary seeking permission to proceed, and returns to England. Hilary agrees, and a wife is selected. Vera is among many who will make the journey to the Cape in a plan to populate the area and tip the scales to a more English balance. Richard accompanies her, but on the way she falls for a wagon maker and refuses to marry Hilary, leaving him standing at the dock when they arrive. Humiliated, he returns to Golan, telling himself it's God's will. Eventually, he takes Emma as his wife. Their marriage is not well received by most, but they live happily, leaving Golan to further inspire those in more remote regions. He and Emma are slain in their remote home, by killers who are never identified.

Chapter VI, The Missionary Analysis

Captain Nicolas Saltwood sells the Acorn in 1640 after returning from Africa, to be with his wife Henrietta. He buys nine acres on the river Avon, and plants a garden, trees that he calls his sentinels, and then builds her a house that he also names Sentinels. Generations of Saltwoods live there. Josiah Saltwood, finds himself elected to one of the seats of parliament. His eldest Peter is named to follow in his father's footsteps and run the acreage; son Richard is determined to go to India with the army; son David wants to immigrate to America; and the youngest, Hilary announces his decision to become a missionary, having been inspired by the reverend Simon Keer. They make a last pilgrimage to Stonehenge before going their own ways. Hilary Saltwood reaches the Cape and selects a site four hundred miles inland to build his church known as Golan.



He wakes on his first morning to find a group of brown men nearby. Among them is Pieter, son of Dikkop who originally traveled with Adriaan. They help him construct the buildings that would be known as Golan. His congregation grows from six Hottentots to forty in just three weeks. Then a book by Simon Keer arrives by boat entitled *The Truth About South Africa* which charges the Boers with killing off the Bushmen and the Hottentots, abusing the Xhosa, stealing their land and their cattle and then killing their women and children. It paints all Boers in such an unfavorable light that the English send commissions to look into the charges, and punish those responsible. The result is the Black Circuit. Before long, Lodevicus arrives at Golan to ask Hilary's assistance in defending the charges against him that include mistreatment of slaves and murder. Hilary takes pity on him, and agrees to travel with him to view his operation. While there, riders come for Lodevicus to take him to the Black Circuit judge to answer charges made against him. Hilary, despite his earlier assertions he wouldn't, relents and rides along as character witness for him. The English are horrified that one of their own would testify to help Lodevicus and it is decided that he will be ostracized, but Lodevicus is set free.

Emma, as the child of a Madagascan slave, runs away from Lodevicus's homestead to join Hilary at the mission. While Lodevicus lives up to his promise to chase any escapees down, Hilary challenges him, asking if he can buy her and her family instead, and Lodevicus agrees. Emma thrives, growing up to help him run the mission, and sings in the choir. She is beautiful, and self possessed.

Richard Saltwood finds himself on the Cape on his way home from India, and is disappointed to discover his brother is so far away that he won't be able to see him. He discovers by talking to locals that his brother is in sad need of the grounding that a good wife could supply, and pens a letter to him requesting his permission to find him a bride when he returns to England. This is a common practice, and Hilary is not adverse to it, so Richard and his mother immediately set about finding him a wife. They manage to do so in an unexpected way. There is a government project that pays for families of misfortune or low income to relocate to the Cape and balance the population so that there is a higher volume of English there. Many apply and are selected, among them the woman that is to be Hilary's wife. She questions the man who inspired Hilary to go, Simon Keer, and the good reverend publicly applauds Saltwood but privately refers to him as an ass, which makes the woman less likely to go to him with any enthusiasm. Instead, despite Richard as her escort for the voyage, she becomes involved with a wagon builder also on his way, and by the time they reach the Cape she has no intentions of marrying Hilary.

While Hilary is publicly ridiculed by the spectacle of his bride to be racing into the arms of the wagon builder, he tells himself that it is God's will. In fact, putting a brave face on, he goes back to Golan. After much soul searching and reflection, Hilary asks Emma to become his wife, and she agrees, having come to the conclusion long ago that Hilary needed her. It is a relationship that is consummated quietly but when their marriage becomes public knowledge he is scorned and shunned. Even Simon Keer speaks ill of him when the news of their marriage reaches him. Dr. Keer returns to Africa on a speaking engagement and Hilary and Emma make the journey to see him. By then,



Hilary's brother Richard and his wife have gotten used to the idea and even come to like Emma, and are supportive of them where many aren't. When Keer shuns Emma at the lecture he gives, Vera steps up and reminds him that he himself was responsible for her locating an alternative husband to Hilary, having spoken ill of him in their private meeting before she left England. When the wagon comes to take Keer back to the ship to return to England, a letter from Peter Saltwood arrives for Richard detailing his hopes that Richard and his new wife would be able to return to Salisbury for a visit. Unable to do so because their business is just beginning to thrive, they ask Hilary and Emma to go in their stead. Shunned and ostracized again on the ship, they are convinced that reaching England, attitudes will be different, but they are not. It even takes some time for Emily Saltwood to accept her new daughter in law, but she does, yielding to Emma's calm and beautiful demeanor and personality. While Hilary and Emma are in Salisbury, his mother dies, but by then there is reconciliation among the entire Saltwood clan. Hilary and Emma return to South Africa, and shortly after are found slain in the small shack they called home. Their murderers are never identified.



Chapter VII, Mfecane

Chapter VII, Mfecane Summary

Nxumalo, like his distant ancestor lives by the belief his chief is law, even when his father, Ndela is put to death by the diviner for possessing evil spirits. Knowing the stigma would follow him, he flees and joins a tribe where he finds a Zulu prince who has been cast out of his own tribe. Shaka, son of the chief of the Zulu tribe, is confident he'll return one day as ruler. When his father dies, he does so with a group of warriors to take his rightful place, and creates an army enabling him to absorb many of the smaller tribes in the area. The Zulu tribe grows powerful in the wake of Shaka's reorganization. Each member of the tribe has his place and purpose. One tribal leader, Mzilikazi believes he can stand up to Shaka, but his tribe is absorbed as well. Mzilikazi escaped, and is not found.

When Shaka starts to contemplate his own mortality, he becomes fearful, and sends Nxumalo on a quest to find Mzilikazi and convince him to return with him under the auspices of forming a treaty of sorts with Shaka. Nxumalo finds him, but Mzilikazi isn't fooled and knows that as long as he stays out of Shaka's reach he will continue to rule the north as Shaka rules the south. He will long be remembered as the only one who had outsmarted Shaka. When Nxumalo returns, Shaka's mother is ill and failing. Zulus everywhere mourn her death, and nine women are buried with her including Nxumalo's first and most loved wife. Anyone who shows an inadequate amount of remorse is slain in what becomes a senseless rampage that sweeps through the Zulu nation. Called the Dark Time, it will be Shaka's undoing. In his efforts to understand death, he kills many including over a hundred pregnant woman - one of which is the second wife of Nxumalo, alienating him once and for all. This action makes him receptive to Shaka's half brother's when they carefully approach him regarding Shaka's impending death. Together they conspire and slay the Zulu king. Nxumalo and a small group including his remaining wives flee the region hoping to join Mzilikazi, but find in their search for him that he has also changed. No longer the man who preaches non violence, he leaves a trail of death in his wake that is comparable to Shaka, and Nxumalo avoids him instead. Nxumalo and his small group settle near the grave site of Dikkop where Adriaan long ago had carefully laid him to rest.

Chapter VII, Mfecane Analysis

Nxumalo meets Shaka when they are both young and thrust out of their own tribes, forced to pledge allegiance to a strange clan to survive. Shaka never forgets his roots however, insisting that as the son of the Zulu chief, he will one day take his place as the leader of that clan. He does exactly that, working his way up in the tribe he and his mother joined, building a force of warriors that follow him without question until the Zulu king finally dies and Shaka's time has come. He and his warriors easily overcome the less organized Zulu's and assimilate them into his army. Shaka is an intelligent and



fearless ruler, who quickly organizes his warriors, teaching them how to overcome and defeat any enemy. Unlike other rulers, he allows boys and men alike to join his forces and gives all equal opportunities, thereby gaining their loyalty. Nxumalo is favored by Shaka as his most trusted adviser because of his loyalty to Shaka in their youth. Now two hundred separate tribal loyalties have become one powerful force loyal to Shaka and the original clan of thirteen hundred Zulus now numbers half a million. Most of Shaka's later years are documented by an Englishman named Henry Francis Fynn, and an eighteen year old named Nathaniel Isaacs who's journal details Shaka's exploits. They spend nearly four years unmolested with the Zulu tribe.

While Shaka's rule is documented, there is no one who can attest to the reasons that inspire Mzilikazi to the madness that ensues. During this period of Mfecane (the crushing) and forced migration, Mzilikazi and his followers are responsible for the slaying of every living thing in their path, fore and aft, leaving a devastation behind that Nxumalo and his small group would encounter as they flee the land of Shaka's reign. Once Shaka has been eliminated by Nxumalo, and Shaka's treacherous half brothers Dingane and Mhlangana, spurred on by Mkabayi (his father's sister), Nxumalo knows he is no longer safe with this tribe. He tries to find Mzilikazi, seeking to join his gentler and calmer tribe, only to find that this is not the case either. Mzilikazi causes as much of the migration of peoples as Shaka inspires and the result is a domino effect that will be felt for many years to come. During this period of Mfecane, there are countless deaths that drastically reduce the black population. This makes it easy to overwhelm when the white man and his guns arrive. Ironically, the two strongest rulers, Mzilikazi and Shaka likely accelerated the takeover of their lands by white men by their indiscriminate killing of all who opposed them.



Chapter VIII, The Voortrekkers

Chapter VIII, The Voortrekkers Summary

Tjaart van Doort has everything. De Kraal flourishes, sixteen thousand acres larger than when his father passed it down to him, and his family is happy and thriving. His sheep and cattle are healthy and well known for their superiority, and he is respected by his neighbors. As a result of a new law passed by the English that frees Coloreds, Hottentots and Bushmen alike giving them the same rights as anyone else, a revolution of sorts ensues, and while the van Doort family is at Nachtmaal for the first time in two years, their homestead is set on fire by renegades. Tjaart and several other families make the difficult decision to leave the homes they have known all their lives, going north to rebuild and make a fresh start. Called Voortrekkers, this group of over fourteen thousand migrants are among the most religious people on earth, but the Church considers them to be revolutionaries of sorts, and not only doesn't support them, but not one clergyman will join them. After a long journey and difficult descent to the Indian Ocean packing everything they own down on their backs, the Voortrekkers meet with the current king of the Zulu's, Dingane. It is nine years since he took Shaka's life, then his brother and his fellow conspirator Mhlangana. Van Doorn is warned repeatedly that he plots to take their lives as well, but Tjaart listens to the advice of Piet Retief instead who advises van Doorn and Paulus to return to Blaauwkrantz where their people wait and inform them the treaty is about to be signed. After they leave, young Paulus (son of the De Groot's slain by the Matabele) tells Tjaart that he fears Retief and the others will be killed. He is correct. Before they can return to Blaauwkrantz, warriors are dispatched and kill every Boer they come across. Tjaart tries to get ahead of them and warn the others, but is too late. In the slaughter he loses his wife Jakoba, daughter Minna, son in law and acting predikant Thuenis Nil. The only survivor from their family unit is granddaughter Sybilla because of Thuenis's bravery. Devastated, reduced in numbers by several hundred including those lost at Dingane's encampment, they bury the dead. Tjaart takes in Aletta, also widowed in the attack. Then Andries Pretorius rides into their camp to help them get revenge on Dingane. He selects a site for their confrontation and they make a covenant with God asking His help and pledge constant and unflinching devotion in return. With sixty four wagons and four hundred and sixty men, they take on twelve thousand five hundred Zulus over two hours. Four thousand Zulus die in this battle, and it is the final battle with Dingane who flees the area.

Afterward, Tjaart misses the wise council of Lukas de Groot. His new wife Aletta is agreeable but has no ideas or voice of her own, and van Doorn is left to ponder the future alone. Paulus yearns for a return to the plateau to hunt and Tjaart agrees. After a conversation with Balthazar Bronk who feels the same way, the decision is made to leave. They become a party of ten wagons, and slowly make their way back to Thaba Nchu. By October of 1841, they are north as far as the Pienaars River, and decide to continue up the Limpopo River to Zimbabwe. This turns out to be a disappointment when they discover that Zimbabwe is no longer the great city it once was and the tsetse fly causes the loss of horses and oxen. They head south, and find themselves in the



area that will become known as Vrymeer, in the company of Nzumalo and his group who had escaped Shaka's evil years before. This is the site once occupied by Tjaart's grandfather, Hendrik van Doorn one hundred and forty nine years previously. The remains of his site can still be seen. Nxumalo, now white haired and over fifty as is Tjaart, has no wish to contest their arrival, and they manage to live peacefully together. It is there that Aletta conceives Tjaart's second son Jakob, named after his second wife Jakoba.

Chapter VIII, The Voortrekkers Analysis

Simon Keer's second novel called *The Infamy of the Dutch Slaveholder* would stir up even more controversy than the first. Instead of easing the laws that governed slaves in South Africa, his book altered life for people on the continent forever. A law is passed that frees and gives equal rights to all Coloreds, Hottentots and Bushmen alike. The result is an uprising on some farms as slaves walked away from their lives and livelihoods to live free but in poverty and without ability to sustain a living. Instead, bands of renegades form, stealing cattle, raping and pillaging. Many Dutch decide that the English are unable to govern effectively and give up their farms, opting instead to start again even further from civilization. Most of these families took their slave families with them and who were quite content to stay with the Baas that has always looked after them. These Voortrekkers are among the most religious people on earth, but surprisingly, among the fourteen thousand Boers that pull up stakes and leave, not one clergyman is with them. The Dutch Reform Church wouldn't sanction the mass relocation of families feeling that revolution was at the heart of their exodus, and that kind of deviation from Calvinism could not be permitted or tolerated. At first the government offers the Boers compensation for their slaves but the offer is reduced and made so difficult to collect that many don't bother. Before they left, Richard Saltwood tells them to sign over their commissions and he will appeal to his brother, Sir Richard in parliament to fulfill the governments promise.

On their trek two riders approach warning them to arrange their wagons in a laager as Mzilikazi and his Matabele warriors are on the rampage. For ninety minutes the battle rages. The De Groot camp which didn't go into laager formation was overrun and all fifty two people were killed. Shortly thereafter, riders arrive with a declaration from the English that though the Voortrekkers had abandoned their homes and left the area, they were still to be considered under English rule. Even the fact that they had defended themselves could be interpreted as reason for hanging. Shortly after another rider brings a package from Major Saltwood that has every pound owed from the government for payment of slaves, without any commission for himself deducted for his services.

Mzilikazi isn't finished yet however, amassing a huge army and readying to strike. The Voortrekkers decide to try reasoning with them but are unsuccessful and at the fight of Battle Hill, fifty Vortrekker men and their women and slaves fend off an army of more than six thousand. Mzilikazi is eventually beaten but not before the Voortrekkers have made their way down to the encampment of Zulu warriors now led by Dingane. Treacherous as ever, Dingane promises them land rights but double crosses them, and



several battles ensue. The first kills hundreds of Boer and takes Tjaart van Doorn's wife Jakoba, his daughter Minna and son in law Thuenis Nil as well as many others. Tjaart and de Groot's son Paulus who was orphaned in the battle against the Matabele led by Mzilikazi survive, as does van Doort's granddaughter Sybilla, but hundreds are slaughtered by the Zulu's in the raid and at Dingane's encampment. Then Andries Pretorius rides into their camp on November 22, 1838 and announces that he has come to help and that within the week they will have their revenge on Dingane. He organizes them acting as General and selecting the site for their confrontation carefully. When all is ready, they make a covenant with God asking His help to defeat the Zulu despite the overwhelming odds, and in return they pledge their constant and unflinching devotion and remembrance. Then they wait. Only five days have passed since he arrived, and with sixty four wagons and four hundred and sixty men, they take on thousands of Zulu warriors, defeating them all with only minor cuts to be tended at the end of it all. Called the battle of Blood River, they take on twelve thousand five hundred Zulus over two hours. Four thousand Zulus die in this battle, and it is the final battle with Dingane who flees the area.

After a conversation with Balthazar Bronk, the decision is made to leave. By October of 1841, they are north as far as the Pienaars River, and decide to continue up the Limpopo River to Zimbabwe but the tsetse fly causes the loss of horses and oxen so they head south and seven years of wandering after leaving Dingane's area, they stumble into the land known as Vrymeer, and the site once occupied by Tjaart's grandfather, Hedrik van Doorn one hundred and forty nine years previously. Nzumalo and his group who had escaped Shaka's evil years before have settled there, and Tjaart finds that they are welcomed. Neither man has any desire to continue fighting. Aletta conceives Tjaart's second son Jakob, named after his second wife Jakoba.



Chapter IX, The Englishmen

Chapter IX, The Englishmen Summary

Major Richard Saltwood of de Kraal in Cape Colony has a knighthood conferred upon him by Queen Victoria in the middle eighteenth hundreds for his efforts in several areas on England's behalf. He helped save many of the Xhosa tribe when the mistakenly followed the advice of the prophet Mhlakaza who advocated killing all of the cattle, and burning all the crops, because the Russians were coming to help them defeat the English. He also helps to orchestrate the emigration of German settlers to Africa ensuring they take wives with them to create a settlement for England. At the age of seventy one, he is called on again to bring laborers from India to Natal for sugar harvest and his efforts are rewarded by the Queen.

Grandson Frank Saltwood completes his education in England, but returns to De Kraal and then continues on in the company of C.J. Rhodes to the diamond mines in Kimberley. Cecil Rhodes is primarily interested in being instrumental in bringing Africa under England's rule. The diamond mines at Kimberley are part of the English colony, but the newly found gold mines at Witwatersrand are under Boer law. Cecil has aspirations to push English rule through, and enlists Frank's help. He is to pick up a young lady sent by Frank's cousin Sir Victor Saltwood at the dock in Cape Town, and then immediately leave to interview General De Groot about his trip to Zimbabwe. Cecil hopes to prove that since the black races had no hand in building the city and have never been civilized, so it behooves the English to help them to become so. Victor has decided it is time for Frank to marry and has sent his most eligible and gifted niece to Cape Town in the hopes that she and Frank will meet, and nature will take its course. It does, and by the time Frank returns to Cecil, he wants to marry Miss Maud Turner. Maud promises to wait for Frank, and he leaves to visit the Boer General and take stock of who they are as a people, and then go on to Zimbabwe to determine its origins. When Frank meets the van Doorn clan, he finds they have a strength that allows no doubt that their freedom is precious above all but family and will allow nothing to compromise either. He pens a letter to Cecil telling him that before continuing on to Zimbabwe with a new found respect for these Voortrekkers. In Zimbabwe he gets another surprise. A close look convinces him that the black races did indeed build the once beautiful city, and he brings back a stone elegantly carved to prove it. As he returns he hears rumors of an uprising and is arrested before he can fully appreciate what has happened. Cecil, going against Frank's advice, makes his move on the Dutch and is immediately unmanned and unarmed. The sentences are commuted and though Cecil manages to separate him from Maud once more, love wins and Frank marries Maud, severing his relationship with Cecil. When news reaches them that Cecil is ill, they go to him, but Cecil dies without realizing his dream of uniting Africa under English rule.



Chapter IX, The Englishmen Analysis

Superstition is responsible for almost wiping out the entire Xhosa nation in February of 1857. A local prophet, Nonqause predicts that the Russians will come and enable them to defeat the English providing that as a gesture they slaughter all of their revered cattle, and burn their crops to the ground. They do so, convinced the Russians bring them a new life, but that doesn't happen. Hundreds of Xhosa starve to death alongside the rotting corpses of their cattle, and many more would have perished except for the efforts of Richard Saltwood who enlists the aid of Boers in the area to feed and shelter the starving Xhosa. He himself takes in fifty on De Kraal.

The Crimean War causes enlistments in the British army to fail, so the government sends recruiting agents to Germany offering bonuses for enlistment to men under 25, over sixty inches tall and unmarried. Peace leaves the government with an army they have no use for, so they are offered relocation to the Cape as settlers in the land recently vacated by the Xhosa. Only a quarter of them to emigrate to Africa and Richard is instrumental in making sure that the men who are headed to the Cape have wives to take with them, earning the nickname Cupid. When Richard is seventy one, he is again approached to help solve a labor dilemma involving the harvest of sugar in Natal. Richard goes to get laborers from India, and South Africa is then a mix of Bushmen, Hottentot, Xhosa, Zulu, Afrikaner, English, Colored and Indian. Though offered free passage back to India afterward, most elect to stay. His efforts earn him a knighthood from Queen Victoria and it would be the last time Richard returns to England. His grandson Frank Saltwood would attend Oriel College until 1881. He almost doesn't complete his final exams, but meets CJ Rhodes who inspires him to complete and then on the ship headed back to Africa Frank meets him again, changing his life. Frank is hired by Rhodes to go to Kimberley with him and help organize the diamond mining operations there on behalf of England. He works with him for years before his cousin Sir Victor Saltwood decides he's been on his own long enough and sends him his most eligible niece Maud Turner in the hopes they will marry. Frank falls for her immediately. Cecil does his best to keep him apart, sending Frank to see General De Groot, and get a feel for his strength of character to determine whether or not they can be over run, but Frank's report back to him suggests that he not try as he finds them to be strong, and determined to maintain their freedom above all but family. From there, Frank is sent to Zimbabwe to determine its origins. Cecil's argument has been that the blacks are uncivilized but if it proves that they created the once great city, they have been civilized and his argument for England to take over their country loses much merit. That is exactly what Frank discovers, but before he can make his report to Cecil, he is arrested on his return trip. He learns that Cecil ignored his recommendations and attempted to take over the Voortrekkers. His attempt is a failure and all involved are arrested. Frank is accused of being a spy, and the De Groot's testify that he had been there asking questions, but the Dutch know that if they carry out sentences on the English they will incur the wrath of the Queen and country so the sentences are commuted. Still Cecil tries to keep Maud and Frank apart, insisting he needs Frank's help in England, but eventually love wins and they marry despite his best efforts. He dismisses Frank as a

result. Later, when they learn Cecil is ill, they go to him but he dies without ever realizing his dream of uniting the continent of Africa under English rule.



Chapter X, The Venloo Commando

Chapter X, The Venloo Commando Summary

The Venloo Commandos are a group of Dutch burghers who are part of the force that attempted to repel the English from invasion in the fall of 1899. Though their numbers are small when compared to the English troops, they make up for it with exceptional bravery and unwavering commitment to the freedom they believe is their right. Mounted on small horses, they begin by joining a skirmish near Ladysmith that found them outnumbered and with inadequate intelligence. Having always dismounted and fought in hand to hand combat, they are unprepared for the charge by the English, and many are killed in this engagement. General Paulus De Groot is not new to warfare however, and begins to plan his new approach. The English are the ones surprised in their next engagement. The battles rage back and forth, each side gaining and losing advantage several times. In fact, each side could have won and completely defeated their opponent more than once, but at the time either didn't recognize the facts as they were, or suffered from inadequate leadership to seize the moment. Many blacks fight side by side with the Dutch, and one, Micah Nxumalo recognizes the truth of this battle. It is merely a beginning. The real battle will come when the whites join together to fight the blacks and from what he can see, the blacks will win.

De Groot becomes a media darling, and the English are lampooned in every story. Finally the pressure from the English is so great that it is decided that the wives should not accompany them any further. With great regret Sybilla leaves him.

The English burn the crops and the farms of the families of the commandos, sending them to concentration camps where the De Groots including Sybilla die as a result of typhoid, dysentery and measles which also kills hundreds of other women and children while their men fight on. It is the disgrace of the entire campaign. Frank Saltwood is charged with delivering the De Groots and the van Doorns to the camp, and is horrified by what he sees. He writes his wife Maud, telling her to spend their savings and do whatever she can. She does, but though she saves hundreds, it seems like a drop in the bucket. Frank is sent home from the army, told he would never be called on to fight for the English again and with relief he joins Maud in her efforts to help whoever they can. Finally De Groot is forced to surrender. The men want to save what few children remain. He and van Doorn have lost everything but their determination in the end.

Chapter X, The Venloo Commando Analysis

A confrontation between the Dutch and the English seems inevitable, so at the yearly celebration that marks the day the Voortrekkers made their covenant with God and won the battle against Dingane and his Zulu warriors, Paulus De Groot asks Jakob van Doorn to go to the Cape and feel out the other Dutch families including his own Trianon van Doorn's to see if they could be counted on in an upcoming confrontation. Jakob



goes, and is disappointed with the reception he gets. The families he is sure will help have all converted, supporting the English and their government. There is no help to be found, not even with the Trianon branch of the van Doorn's. The Dutch of the south have no interest in supporting their countrymen to the north. In the fall of 1899 England began moving troops in, and the Dutch made ready. On October the 10th, demands were presented to the English by the Boers officially declaring war and becoming the aggressors in the world's eyes. The English are elated. De Groot wants to bypass Dundee and Ladysmith, circling around to cut off further landings by the English in Durban, but he is overruled. Instead, the Venloo Commandos are sent to Ladysmith while the remainder fight at Dundee. It is the beginning of many mistakes on both sides, either capable of winning the skirmish on several occasions but unable or discouraged from doing so.

At one point, Micah Nxumalo who fights beside his baas with pride and free will realizes that this battle between the English and the Dutch is merely a forerunner to the real war which will involve the blacks and the whites. In the end, he believed the blacks would triumph. One marked difference between the two sides is that the English armed the blacks and the Boers did not. Finally, De Groot and the remaining commandos having been pushed almost off the continent by the English, a reporter seeks to interview him and he invites them to ride along to see how they surrender. De Groot planned to cut the railway in three different places in three different days. It is bold and unheard of considering De Groot is a man of his sixties. Ninety men, mostly from the Venloo commandos join him as does his wife Sybilla. De Groot wants to send a signal that the war is long from over. When their story hits the papers, he goes from ninety to two hundred and twenty men, and puts them up against more than four hundred and forty eight thousand English.

The biggest mistake made by the English Generals is there lack of care and concern for the prisoners they took. Hundreds of women and children die in concentration style camps from typhoid, measles and dysentery. It is a wasting away that comes from too little food, no medicine and no proper hygiene facilities. Entire family lines are wiped out as the wait for the men to return, and yet they remain faithful to the cause their husbands and fathers are fighting. Sybilla De Groot even takes out an ad in the paper telling her husband to fight and continue fighting even if it is one man against five hundred. She implores him not to give up. At the same time, she takes on the responsibility of rallying the women and children, telling them stories of her history and her husband's bravery, and reminding them that they must never give in. The little food that they get is given mostly to the children until their own bodies simply waste away. On the day of her death, Sybilla implores the rest not to tell anyone if she dies before noon so that they still get her ration of food to split between them. She is a fighter until the very end. Her husband Paulus, her childhood sweetheart and love of her life is as devastated by her loss as she was of her separation from him. It is just one of the many ways that the English lost the war they won.



Chapter XI, Education of a Puritan

Chapter XI, Education of a Puritan Summary

Of the van Doorn and De Groot families, only Jakob's two children Detlev and Johanna survive. Four wooden tombstones mark Sybilla De Groot, Sara van Doorn, Sannah and Anna. Micah Nxumalo returns two weeks later having lost many of his family too and stays with the survivors to help them rebuild van Doorn's property. When a structure is complete, Paulus announces his intentions to rebuild as well. He does with Micah's help, and though it is likely not half the home that even his great ancestors lived in, he is happy with it. Paulus spends most of his time with his neighbors. A teacher comes to Venloo to open a school and Detlev is sent to get a formal education. At first his family disagrees, but Paulus convinces them that being taught English is the first step to beating them at their own game.

When word comes that Chinese laborers are being brought in to work the mines, Paulus is livid. He goes to the city to speak with friends, who agree the Chinese should be repatriated. The English teacher Jonathan Amberson is replaced after De Groot launches a campaign to replace him with an Afrikaner man that speaks to their true heritage after finding out he is quietly courting Johanna. He is replaced by Piet Krause and the instruction in English ends the same day. Detlev is becoming a man, and is very much like his ancestor Tjaart. Johanna likes Piet, he asks for her hand in marriage and the family is in agreement. Piet Krause takes the school children and their families to Waterval-Boven to see a train load of Chinese being repatriated. It is a moment of great joy for Afrikaners who hope it is just the beginning of races that are repatriated. A new Afrikaner predikant comes to Vanloo making the town more Afrikaans than English and is very well received by all.

General JBM Hertzog makes a speech regarding South Africa that sees them as a land governed by their own and it is very well received. At eighteen, Detlev gets a letter inviting him to attend the unveiling of a monument erected to the Boer women and children who lost their lives in the concentration camps. He meets Maria, the daughter of Christoffel Steyn, who fought with the Carolina commandos. She encourages him to change his name to Detleef to reflect his country and he does. It is not surprising to Detleef when Christoffel Steyn and several others arrive to speak with van Doorn and De Groot. England has declared war on Germany, and in an effort to free Africa from the English, the Commandos assemble again. It is a fight they lose again. General Paulus De Groot dies of natural causes, and not long afterward, Jakob van Doorn is killed in combat. The families are devastated when Detleef returns alone. He runs the farm until the local predikant encourages him to return to school in Stellenbosch and he accepts. Detleef excels, and returns to marry Maria Steyn. He is given the opportunity to represent Africa as a rugby Springbok, touring New Zealand and leaves Piet and Johanna to run the farm while he is gone. He returns with a broken leg, treasuring his 'green' jacket.



Chapter XI, Education of a Puritan Analysis

Detlev van Doorn watches what remains of his family and Paulus De Groot as they rebuild their homes on the land they love. Micah Nxumalo and what is left of his family also returns and together they manage to begin again. Paulus takes every opportunity to ensure that the mistreatment of the English is remembered, telling Detlev again and again about his history and the bravery of his ancestors with relation to their land. When Detlev is given the opportunity to attend school, Paulus agrees telling him that in order to beat the English, he must first be educated the way they are so as to have the tools with which to overcome them. While at first taught in halting Dutch by the new teacher, within six months the language is forbidden and English strictly enforced. Again Paulus tells him to remember all he is taught, and think to himself that one day he will use it to defeat the English. As Detlev matures, the teacher is replaced by one with Afrikaner history who believes that they should be educated in their own language, and English is thrown out.

The Chinese are brought in to work the mines, and De Groot is disturbed to a degree that he travels to the city to seek out his old comrades to discuss the issue, but it is a situation that won't last. They are finally expatriated to the delight of students and parents alike who believe that in order for their country to succeed, they must expatriate the other races as well. When the English declare war on the Germans, the commandos take up arms once more in defense of the Germans with the hope that if they defeat the English, South Africa will be rid of them. Detlev changes his name to Detleef to reflect his Afrikaner heritage, and joins the fight. In November of 1914, General De Groot dies in a bed on the high veld after a long ride with Detleef and his father Jakob and with this death, the commandos basically dissolved. De Groot had witnessed eighty years of fighting, and soon afterward, Jakob catches a burst of fire from the enemy that kills him also. The next day Christoffel Steyn is surrounded and arrested. Because he had once been in the South African Army and never officially resigned, he is considered a traitor and condemned to death. Jan Smuts would hear no protests on the issue. Just before Christmas he was put before a firing squad. Detleef is devastated. He writes to Maria and might even have married her, but receives an offer to continue his education in Stellenbosch. He accepts and excels. He joins their rugby team earning respect there as well. After his first year, he receives an invitation to have dinner with the Trianon van Doorns and accepts. He falls for their daughter Clara, but she has other interests, and when the highly decorated Timothy Saltwood returns from the war, she announces her intention to marry him instead. At first devastated, Detleef throws himself into his studies, and into the sport of rugby, doing very well at both. When the dominee from Venloo, Reverend Brongersma pays Detleef a visit, he tells him to open his eyes. Maria Steyn still waits for him at home. Detleef marries her, and is then invited to play rugby for the national team, making him one of the honored and world class Springbok's representing his country. He tours New Zealand playing while Piet and Johanna watch the farm.



Chapter XII, Achievement of a Puritan

Chapter XII, Achievement of a Puritan Summary

Piet finds work in Johannesburg, and sends back regular reports about labor situations in the mines. Detleef promises to come see for himself when his leg heals and Piet takes him to several houses introducing him to farmers who fled to the city because of drought and rindepest. Now starving, conditions are hopeless. Then he takes them to the mines where white workers are forced out in favor of cheaper dark labor. Detleef goes home, returning with all the food he can muster from Venloo. Micah drives one wagon, his son Moses another and Detleef the third. Micah sees his people in Sophiatown and takes Detleef to see how the urban blacks fare. Sophiatown leaves Detleef feeling even worse. In order for blacks to survive, they have to take the cut rate jobs offered and further perpetuate the poverty of the white Afrikaners. It is a vicious cycle. A strike ensues, and Afrikaners are fighting each other. Hundreds are killed. When the rebellion is over, no one is any further ahead, and Detleef offers the family he boards with the opportunity to return with him to Venloo and occupy the De Groot place. The Troxel's accept.

Detleef goes to a meeting and is given the chance to join a secret band of brothers called a Broederbond. Their mandate is to work toward empowering Afrikaners. Detleef accepts. Meanwhile, Micah encourages Moses to learn all he can in books. Moses does, and is inspired to go to Johannesburg. His cousin Jefferson Magubane gets him employment with Noel Saltwood and his wife but Moses and Jefferson are confronted by Tsotsis and Moses is badly hurt. Shortly after healing he is stopped by police for not having paid his annual tax of one pound. He is given a choice to work for two months for a farmer in Hemelsdorp or go to jail for three. He chooses work, but conditions are so bad he escapes. He hides for six months, then works as a kitchen boy until a man from Vrymeer tells him Micah is dead. He goes back to take his place as head boy, disillusioned by his experiences and with the passive slavery position he is trapped in.

In March of 1961, an announcement is made that culminates years of Detleef's labor. Having at first taken a low level position within parliament, he soon finds himself at the center of the decision making process for South Africa. He passes laws that include segregation of whites and coloreds, voting rights taken from coloreds, laws against interracial marriages, and changes the currency to reflect a more Afrikaaner status than English. On this date however, Detleef finally manages to free South Africa from the Commonwealth, fulfilling the prophesy of General De Groot and winning the country back. He works to classify all residents of the republic, making it law that an identification card be carried that includes your race or status and devises a forty eight page booklet that documents everything from marriages to immunizations. All citizens are obliged to carry one. Shortly after, Prime Minister Hendrik Verwoerd is killed by a Mozambique man who's card lists him as white, though he is half black. Mistakenly given access to the House of Parliament, he kills the Prime Minister because the card status he carries forbids him to become involved with a colored girl.



Chapter XII, Achievement of a Puritan Analysis

Johanna and Piet convince Detleef to come to Johannesburg and witness some of what is happening first hand. He is introduced to some of the farmers who were forced off their land because of drought and rindepest, and sees the abject poverty they live in. Malnourished and living in squalor, Detleef is appalled. Then Piet shows him the reasons for these conditions. The mine owners are forcing out the white Afrikaners in favor of labor they can get cheaper and of darker skin. Detleef returns to Venloo and assembles three wagon loads of food for the starving people he me, and returns with Micah and his son Moses to distribute them. Then he sees true poverty as Micah takes him to witness first hand how the black Afrikaner is coping. Living on substandard wages, they are further entrenched in poverty than the white Afrikaners. It is an oppression that has Afrikaners fighting each other in the general strike that ensues. Detleef is horrified, and when the strike is over and hundreds are dead in it's wake, he impulsively takes the Troxel family he has been boarding with home to Venloo with him, offering them the De Groot farm as residence.

Reverend Brongersma takes a peculiar interest in Detleef, and after several sermons during which it appears as though he is preaching to Detleef alone, Detleef is invited to attend a secret meeting. He goes, hoping to find out what he has done wrong, and is instead indoctrinated into a secret group of brothers called the Broederbond. Their aim is to return Africa to the Afrikaners. They begin by swearing him to secrecy. Then they focus on ensuring every railwayman and school teacher is committed to Africa and it's people. Three years later, tremendous progress is made, and Afrikaners now run the railroad and teach in most of the schools. Then they focus on inserting themselves into politics and business. By taking the positions of lower status, they infiltrate those areas and manage to obtain key positions, putting themselves in direct line with the decision making end.

In 1838 an opportunity presents itself to inspire and unite Afrikaners. A monument is built on the hillside outside of Pretoria to remember the battle at Blood River and the covenant entered into on that day. Piet and Johanna come up with an idea to recreate an original wagon trek to remind people of what the reality of the day truly was, and the idea snowballs. Several wagons are soon commissioned to leave from different parts of South Africa culminating in the monuments unveiling. The response is overwhelming, and Detleef even finds the original gift wagon TC-43 and has it restored for the occasion. More than eighty thousand are camped when Detleef leads his wagon into the kind of laager that was so typical of those times.

This is the beginning of many changes. Though in his forties, Detleef is asked to step up and take a lowly position in government in the hopes that he could do so without attracting attention. It works and Detleef quietly makes changes in parliament until suddenly his position becomes front line. Johanna makes the approach, asking him to take the position of under secretary to the Commissioner on Racial Affairs. In early 1947 Jan Christian Smuts, then Prime Minister invites the King, Queen and their two children to visit their dominion and they accept. At the same time, Detleef's prize bull wins the



blue ribbon at the Rand Agricultural Show, guaranteeing a higher fee for stud services, but because the King would be handing out the ribbon, Detleef refuses it. A reporter catches wind of this, and it becomes a story to rival the election candidates. That is the election when Smuts loses his seat. Detleef works his way up quickly, and begins to make changes. As a puritan first, his immediate goal is to ensure that white men can only marry white women. It creates trouble and rioting in some areas, which only reinforces his view that the races should be separated. Then he criminalizes sex between the different races. His next step is to forbid contact between the races in any public amenity. Whites only signs appear everywhere, and apartheid begins. He didn't stop there though. Detleef drafted laws to suppress Communism, and formed a classification listing for all people residing in South Africa. He ensured that living quarters were caste specific, and all under the guise that the Coloreds should be treated fairly, but kept in their place, which was several steps below the white race. He and his wife and sister alike believed that the Coloreds were a blot on the history of South Africa, caused by sailors without religious or moral self control. They collectively aimed to right that blight on their nation. It takes time, but he manages to remove the right to vote from the Coloreds, and even after retirement continues to affect policy by creating a forty eight page booklet that each person is required to carry, documenting everything from race to vaccinations, marriages, land ownership, status and domicile. It doubles as a driver's license and also contained medical information.

Prime Minister Hendrik Verwoerd is killed by a man from Mozambique who's status listed him officially as white, but who was also half black and that fact escaped the government officials in charge. He kills the Prime Minister because of the law forbidding him to form a relationship with a Colored woman he loves. Detleef and his wife are devastated.



Chapter XIII, Apartheid

Chapter XIII, Apartheid Summary

Heather Botha at twenty three is a mixture of Malay, Hottentot, Black, Afrikaner and Colored. Outgoing, she defies law by dating white men in university in 1953. Arrested, she is warned that if it repeats, she will go to jail. On Christmas vacation she meets Craig Saltwood, and takes him to meet her family. He finds them charming, but they fear he will be trouble. A neighbor in the city calls the authorities, and they are arrested. Craig is released while Heather is given three months in jail. The Saltwoods use their influence to have her released, but Heather has seen the light, and leaves the country permanently. She lives the rest of her life in freedom in Canada.

In the Paulus De Groot high school, two bright girls, Minna and Petra both excel, but Petra is better in Math. Minna's mother, Mrs. van Valck can not let it go. She approaches the principal who takes her to the classroom where both girls study, thinking it will diffuse her, but looking at Petra, she decides there is a colored background and she has no business being near her pure white daughter. The van Valck's file formal charges, starting an investigation. The board of investigators includes Detleef van Doorn, John Adams and Leopold van Valck. Detleef hires a private investigator who uncovers Petra's father has color twice in his history going back to 1694, created by Rooi van Valck and again by van Doorns, Bezel and Petronella. Though the only 'pure' white in the room is Adams, he is the only one who insists the report should be ignored and the family, having led an exemplary life, should be left alone. He is outvoted. The family is labeled 'colored', thrown from their home, loses their livelihood and is shuffled into a colored only district to a home that can only be described as a hovel, changing them forever.

Residents in Sophiatown get a letter of eviction in February of 1955. Transportation is provided, but all residents must be packed and ready to go. Most residents are stunned, and a couple watching wish that Mohandas Ghandi had stayed for this event to help them fight for their rights. Meanwhile, scouts troll the typically poverty ridden black towns looking for mine workers to take into service. A universal slang is employed that all tribes quickly grasp, and each black has a white boss.

Colored folk are allowed to work and after ten years of continuous service in one area, they can apply to have their families join them. Unfortunately, if anything happens that prevents them from being useful like injury or death, their families are also expelled despite having known no other home. Old Bloke knew as he died that his wife would be victimized, and surely enough she was. As soon as he was gone, she received an eviction notice, and no amount of intervention on her behalf could change it. Thrown out with what they can carry, the survivors are given nothing more than a vacant lot in an area they don't know that is miles from everyone and everything familiar to them. The youth are encouraged to learn, but if rules are broken or resistance even hinted at, they can be arrested, jailed and often beaten to death for little or no infraction.



Chapter XIII, Apartheid Analysis

What began with the best of intentions affected thousands of lives from birth until death. The new laws affect all - not just the colored people. Whites who befriend any person of color immediately come under suspicion themselves, and can be construed as sympathizers. The white race is divided as well. There are those who believe in the new laws and in their divine right to place themselves above all other coloreds, and there are those who see these new laws for what they are - an abomination. Life is more and more segregated and the rights that everyone used to enjoy are now reserved for a select few. Colored people are moved out of entire neighborhoods to accommodate white people and their expansion, and the relocation is haphazard and unsympathetic. Colored people lose nice, well kept homes and are thrown into social structures where desperation is commonplace and starvation and isolation to be expected. They are dropped off miles from what they considered home all of their lives, and left with nothing but the belongings they could carry. No compensation is given for the homes that are taken from them, and no reciprocal home is provided. It is a frightening abuse of power.

Those of color who are lucky enough to have gainful employment may enjoy the comforts of the cities, but their partners and families are not free to join them unless special dispensation is granted, and that can't even be applied for until ten years of continuous service can be proven. Even then, there are no guarantees. Some families understand the need for education, and do everything they can to ensure their children get it, but what they are taught is also limited. Teachers are allowed to make no mention whatsoever of the injustices in their country. No African history is permitted, and sympathizers or those who do not obey these rules often just disappear and are never heard from again. If there is any suspicion of color in a person's history, their status at white's can be challenged, and if any hint of a discrepancy is found by the investigating board, they are relabeled, moved into a colored environment and lose all status as people.

Some intelligent colored people just give up. They leave for countries that are more tolerant of diversity, becoming teachers and living as free people should. Apartheid is a disgrace, and leaves the entire country in a state of mistrust and upheaval - all in the name of God. The man responsible for most of it, Detleef van Doorn, dies in a hospital never knowing that even his own son believes his laws have ruined the country for all who live there.



Chapter XIV, Diamonds

Chapter XIV, Diamonds Summary

Pik Prinsloo is a working, licensed diamond digger. He renews his license faithfully each year, always sure that the big score is just around the corner, and willing to share that sentiment with anyone who will listen. That is how he finds the backer who helps him get to Swartstroom stream, and finally finds the diamond of his life. October 11, 1978, he finds a diamond he estimates at five carats, and its registration brings Philip Saltwood from the Amalgamated Mining Company. Distant relative of the African Saltwoods, Philip comes from America. He works three weeks on and one week off, spending his time at the hotel in Venloo and on Sunday attending the church service. There he meets Marius van Doorn who invites him to come to dinner. Philip becomes interested in daughter Sannie, but she is already spoken for, and turns down his marriage proposals. She is waiting for the Troxel boys to return from military service, and when they do, she'll choose one. Their families had been close since her grandfather Detleef brought them to Venloo. Shortly after, Daniel Nxumalo introduces himself and asks him if he wants to see the real Africa. Philip can't resist that invitation, and allows Daniel to take him to Johannesburg to watch the sun down exodus of blacks and then to South Western Townships or Soweto as it is known by locals. Daniel takes him to a meeting of blacks where it is decided that a remembrance be held for the children who were gunned down there in 1976. At that time, Philip has no idea how intensely this remembrance will irritate the government. He goes back to work.

In the next few months, Philip will see more of Africa than he dreams possible, and understand it less than he did when he arrived. He loses Sannie to Frikkie Troxel; but finds a love for Africa in its elegance and natural beauty that is overwhelming; he watches blacks and whites committing the same infractions - the black jailed for ten years and the white exiled for her support; he sees the riches and the poverty; and the struggle between the government who want to maintain order vs the African's who only want to rule their own destinies. Through it all, he finds understanding for both sides, and confusion as to its resolution. When he finally decides to leave, he goes to Marius van Doorn to say goodbye and stumbles on the diamond pipe he has been looking for all along. It is the small lake on the van Doorn property.

Chapter XIV, Diamonds Analysis

Philip Saltwood goes to Africa after Pik Prinsloo discovers the diamond of a lifetime. Sent by Amalgamated Mining Company, Philip is there to establish whether or not this find is worth pursuing. He finds two shards that make him believe it is, and spends the next several months seeking the diamond pipe that is the source to no avail. He meets the love of his life as a result of a dinner invitation from Marius van Doorn, but his daughter Sannie is already spoken for. She is trying to decide which of the two Troxel brothers now in military service she will marry. The Troxels are descendants of the



original Troxels brought in by Marius's father Detleef van Doorn. The families have been closely intertwined ever since. Sannie decides to marry Frikkie Troxel, and disappointed, Philip throws himself into his work.

He meets Daniel Nxumalo, who opens his eyes to yet another side of Africa, taking him to Johannesburg to witness the mass exodus of black workers at dusk, and then to their 'dormitory' style townships where no shops exist or are allowed. It is an education for Philip that doesn't stop there. He returns to Venloo to find the Troxel brothers have returned, and learns about their love for rugby which can only be equaled by their love for Africa and their desire to protect it. He had just heard the same from the black men Daniel took him to. It seemed there was no resolution to the conflict that was already generations in the making. He invites Daniel to explore a new site with him and hears the reluctance he has to speak about politics, explaining that if he does and is ever arrested, the authorities would ask Philip to testify against him. It is a prophesy that comes true, and Daniel is tried and convicted for treason, sentenced to ten years in prison.



Characters

Detlev van Doorn (Detleef)

Detlev is one of the two surviving van Doorn children from the concentration camp Chrissie Meer. His father begins his education immediately with the help of General De Groot, beginning with the fact that he should never forget that the English killed his mother and sister. He is sent to school where English is taught, and learns enough to be fluent by the time another teacher who instructs in Dutch is brought in. He becomes a well known rugby player earning his green jacket in the New Zealand match. He is the first to be a Springbok.

Detleef eventually earns a lower government position in the African Affairs department, and works his way up until he is able to begin suggesting and drafting policy. He begins by introducing the law against interracial marriages, making it an offense that is punishable by law. He introduces segregation to create white only districts and forces the black or colored population to move to outlying areas that are not deemed desirable by the white population. It takes some time but he even manages to remove the the right to vote from the black and colored population. He is the beginning and largest driving force behind apartheid.

Detleef is also on the board of investigations, so if a person who is designated at white is challenged, he would be one of three people who would decide that persons reclassification, if any. He influences more change than any single person, and makes the line between the colors of black and white definite and unyielding. His driving force is the belief that God put the white race above all others and that it is their collective responsibility to ensure that the gene pool is not further muddied. His greatest embarrassment is Africa's history of interracial involvement.

Frank Saltwood

Frank is recruited from school in England by CJ Rhodes before he returns home to Africa. Rhodes recognizes intelligent and unattached young men of potential and manages to convince Frank to join him in the diamond mines in Kimberley. Frank goes, and helps Rhodes to reorganize the haphazard way mining is being done, and afterward continues on to serve under Rhodes in many business endeavors. Called upon to pick up a woman sent by his cousin, he goes to Cape Town and meets the woman who would become his wife, Maud. Rhodes tries to interfere by sending Frank to Zimbabwe and to talk to General De Groot in Venloo, and out of loyalty to Rhodes, Frank goes.

While in Venloo, Frank discovers that the Dutch Boers are a strong and determined people who value their freedom and belief in God above all else. They are willing to fight to the death for either one. When Frank writes to Rhodes to give him his opinion and



assessment of the Boers, he tells Rhodes that they are not to be easily brushed aside so that England can take over. In fact, Frank writes that Rhodes should not challenge these people as he believes that England would lose that engagement. From there, Frank travels to Zimbabwe and makes another startling discovery. He determines that the city was constructed not by Phoenicians as originally thought, but by African natives. The significance of this is that it undermines the stand taken by Rhodes and supported by England. He asserted that it was right and necessary for England to assume control of Africa and civilize the natives. That argument would presume that the black race had no previous civilization to begin with.

When Frank returns, he finds to his horror that Rhodes has gone ahead and attempted to take over the Boers anyway. Frank is arrested on his return, and accused of being a spy. He is deeply upset to find that the people he met and so respected - General De Groot and his wife, would travel the distance to testify against him. The accusations in hindsight are understandable. They had seen him pen the letter to Rhodes, but been unaware of it's context. Maud goes to the Dutch magistrate on Frank's behalf to find that the sentences have all been commuted, and Rhodes has already paid his fine. He is immediately sent on another errand to aid Rhodes in his defense in England, and it is some time before he returns to find Maud is still waiting for him. He marries her.

General Paulus De Groot

General de Groot is the unanimous leader of the Venloo commandos. He fights in many engagements, and is well known for his determination, his bravery and his strength of character. He inspires many men to follow him, always fighting for freedom to live as they want, worship God in their own way, and raise their children and families as they see fit. He fights the Zulus, the Xhosa and the English alike, all in an effort to keep what is rightfully theirs deemed so by God's will and the Vootrekkers covenant with Him.

He is the driving force in many battles, his commandos automatically following his lead and trusting his unwavering faith and judgment. He is a man who stands tall, asserts himself with confidence, and is well respected by all who know him. In the battle against the English, he outlives his wife who dies at Chrissie Meer concentration camp, breaking his heart but not his spirit or his will. Even as an old man, he rebuilds his home and lives there until yet another threat from the English takes him once again into battle. He takes every opportunity to educate Detleef van Doorn who he asserts will be part of the generation that gets rid of the English once and for all. He has no idea how prophetic these conversations would be. He eventually dies of natural causes while riding to the last engagement.

Gumsto

At four feet ten inches tall, Gumsto is about average height for his clan of San peoples. He is thin and skin is extremely wrinkled and a yellowish brown in complexion. He has small white teeth and is forty three years old, but the amount of wrinkles make him look



more like ninety. He is the leader of a clan of twenty five members, and includes his wife Kharu and their son Gao. Gumsto is slightly taller than the rest in his group, has slim hips and angular shoulders as desert life requires. His eyes are strong and powerful, and he is an extraordinary tracker.

Kharu

Wife of the leader of the clan, Gumsto, Kharu is thirty two years old and is four foot seven inches tall, but has much influence. She has a whining voice, and an irritating manner, but is a sensible woman. Kharu is responsible for replenishing the poison that the clan uses to tip their arrows with. This poison is strong enough to bring down an elephant, although the arrow itself may not appear to be much. She takes it upon herself to teach the young widow, Naoka in the ways of poison gathering, and water finding, knowing that her husband of many years desires her, but hoping that her training will allow her to be a good wife for her son instead, thereby ensuring the future of the tribe itself.

Gao

Son of Kharu and Gumsto, Gao is next in line to lead their clan. Not yet the hunter that Gumsto would have hoped for, Gao seems slow to develop the instincts necessary. Gao is better suited to the drawings that the San people are known for, and can depict with grace and simplicity the accuracy of a moment. While artistic impression is highly prized, it is a skill his father would rather Gao learn after he learns to hunt.

Gao earns his place as leader of their clan after saving his father Gumsto from a lion, but not before the lion manages to swipe at Gumsto's leg. The damage is severe enough that Gumsto can no longer keep up, but by proving his manhood that day, Gao earns the right to marry the recently widowed Naoka who at seventeen is a beautiful young woman.

Nxumalo

Taller than most men of his tribe, Nxumalo was not only the chief's son, but also an extraordinary hunter and tracker which made him a much valued member of his tribe and the most likely to carry their traditions forward. He is well muscled, and powerful, with a torso that is significantly broader than his hips. He has a large face that contains no anger and when he smiles it is as though his entire body participates. As such, it is generally accepted that upon his eighteenth birthday, he could likely have his choice of wives. He is also the most likely of his tribe to be able to accomplish the Old Seeker's goal of finding and securing sixteen aphrodisiac rhinoceros horns



Captain Nicholas Saltwood

At the age of forty four, and an experience mariner of the northern seas, Saltwood announces to his wife Henrietta that he will risk their savings on a boat named the Acorn that he might sail the southern seas. A two masted ship, it belonged to Sir Francis Drake before him, and he was reasonably confident of his success. After his first sailing to Africa, he returns, sells his ship and buys nine acres on the Avon river for his wife. He names the property Sentinels and plants trees along the river that are the sentinels for generations of Saltwoods to come. He is the beginning of a long line of Saltwood family members that will have influence in Africa and in America.

Mevrouw van Doorn

Widow of a Compagnie official who was killed trying to establish holdings in the Spice Island, Mevrouw van Doorn arrives in 1618 while Jan Pieterszoon Coen ran affairs. A voluptuous blond, she endeared herself to him and supported him until she realizes that with a household of sixty nine slaves in Batavia, her return home is unlikely. She proposes her son Karel for government on the neighboring Malacca, suggesting her younger son Willem go along for experience. Karel is given the task of convincing the locals on Malacca that the company would not interfere with the locals or their religion, and is largely credited for his part in the overthrow of Portuguese rule there when the fortress is finally taken.

Willem van Doorn

Java born son of Mevrouw van Doorn, Willem grows up in Java until at the age of fifteen, his mother puts him on a ship with his older brother Karel who is sent to help the locals with the transition of Portuguese to Dutch rule over the fort at Malacca. From there, the governor at Java tells Mevrouw van Doorn that for her sons to advance, they should be seen at head office - particularly Karel who has aspirations of being governor of Java one day. Willem is afraid to go to Holland, having never been there, and when their ship wrecks off the Cape of Good Hope, he sees his opportunity to stay behind and does. He rescues a company bible from the sinking Haerlem, and reading it is inspired to stay at Table Mountain where he once again comes across his old friend 'Jack' from the Acorn. He acts as intermediary several times because Jack trusts him, and he Jack.

Karel van Doorn

Karel van Doorn is a Dutchman living in Java. By age 23, with help from a mother who assures he is promoted when appropriate, Karel is already commanding attention with his stiff breeding and austere manner. Karel is chosen as the emissary to speak to the peoples of Malacca before the Dutch attempt takeover of the fort from the Portuguese, to assure them that they will be better for the transition. Accomplishing his task, the takeover proceeds without opposition from the locals. Karel later returns to Holland for



education so that he might advance within the company on the advice of the governor of Java. When he finally returns to Java, it is to be instated as governor himself, and he brings with him his wife.

Paul de Prè

Paul is the son of a Huguenot, and born into the religion, takes it very seriously. He dresses seriously and with a scarf around his neck, looks much older than his years. By the age of ten, he is able to graft vines and supervise the harvest of grapes. He announces to his parents that his intention is to become a deacon, and plans his life with great purpose. His marriage is carefully thought out, his wife Marie of like mind and Paul even plans the number of children they will have and whether they will be sons or daughters, bringing his prophesy to bear by beginning with his sons. Marie is a perfect mate for him, and before long she and Paul are running the family vineyard. When soldiers came dragooned themselves to their farm and began interrogating their boys, Paul knew the time had come to leave. He and his family fled at night and traveling in the dark they took little more than faith and family as far as Amsterdam. There, they were welcomed, and even allowed to practice the Calvinism that threatened their lives in the small town of Caix. Paul never doubts his place as one of the chosen by God, and lives his life accordingly. His family thrives in Amsterdam, and by a series of coincidences, he once again has the opportunity to work the land and grow grapes. It is a passion he is eager to return to. In return, all he has to do is spirit several hundred cuttings from France back to Amsterdam, and then board a ship for the Cape of Good Hope to the vineyard that Willem van Doorn struggles to make work. Paul eagerly sets out, and brings back over three hundred cuttings to take with him. Sadly, Marie dies on this ship, never seeing Africa, but Paul knows he is home as soon as he and his sons leave the town and begin to see the lay of the land. Paul quickly ingratiates himself with the van Doorns in Africa, making their home and vineyards a success, and plotting to become master of it all. It is a dream he realizes when he finally marries the widow Annatjie van Doorn, but by then his sons have gone in other directions with little or no interest in their possible inheritance of the property called Trianon that Paul worked so hard to build. He dies cursing the Annatjie's son Sarel and his wife, the inheritors proper.

Hendrik van Doorn

Son of Marthinus and Annatjie van Doorn, grandson to Willem van Doorn, Hendrik relinquishes his inheritance to Trianon to follow in the footsteps of his grandfather. Taking only two Hottentot families, and a few supplies, he leaves the family home to make his way in the wilderness. Hendrik is the beginning of the van Doorn trekboer line. He marries Johanna who passes through with her family she bears him a total of nine children. Four do not survive, but the five that remain thrive. Johanna works hard and by thirty five is mostly used up by life. Of their children, son Adriaan is most like his father. He understood cattle and was a true trekboer at heart.



Adriaan van Doorn

Son to Hendrik and Johanna van Doorn, Adriaan is the image of his father inside and out. He understands plants and trees, and takes joy in all that is the wilderness of Africa. Lean and fast like his mother, he looked forward to the family moves, his main joy stemming from the experience of exploration itself. Adriaan would come to be called Mal Adriaan or Mad Adriaan as he grew older because of his strange tales stemming from his wilderness adventures. At the age of twelve, he leaves his family with a servant named Dikkop and becomes the first Dutchman to meet any of the Xhosa tribe of South Africa. At the age of twelve, this is a journey that led into unexplored territory, and was taken without fear. Confident and resourceful, Adriaan loved the continent much like his grandfather Willem had, and avoiding the Hottentot clans the occasionally saw, the two left as boys and return as men.

Adriaan goes on to raise a family of his own with wife Seena and his son Lodevicus will be instrumental in bringing religion back into focus both in their family and in those neighboring them.

Dikkop

Seven years older than Adriaan, Dikkop is half Hottentot, fathered by a colored hunter who had passed through and been with one of Hendrik's slaves. He is unusually small and light brown skinned with a large bottom. His shy nature only expresses itself with the van Doorn family members - specifically Adriaan.

Dikkop and Adriaan are the first people from South Africa to meet the Xhosa tribe members on one of their treks. It is an experience they will never forget. Dikkop is loyal to the van Doorn family for the remainder of his life, and dies with Adriaan on their last trek when both men are by today's standards senior citizens.

Hilary Saltwood

Youngest son of Josiah and Emily Saltwood, Hilary is inspired by Simon Keer to become a missionary and work in South Africa. Following in Simon's footsteps, Hilary journeys to the wilderness and chooses a site for his mission which he names Golan. He builds it with the help of volunteers that are there when he wakes on the first morning of his arrival. He is tall and slightly stooped in stature, and feels great affinity to Paul in the new testament as he begins his ministry. He lives many years alone before taking a Malaysian girl as his wife, much to the dismay of everyone from family to civilized society, but Hilary doesn't care. He takes Emma back to England with him to meet his mother, and the quiet little Malaysian woman wins the hearts of all she encounters. Soon the Saltwoods have wholeheartedly accepted her into the family.

Hilary and Emma leave Golan to minister to more remote areas and are slain shortly after their return from England. The murderers are never identified.



Richard Saltwood

Richard joins the Wiltshire regiment as a youth and fights in India before settling down in South Africa to become an ivory merchant. Richard marries Julie, a young woman who also came over on the boat with him when the immigrations were being handed out. From Dorset, she is a saucy young woman who gives Richard much contentment. He earns a knighthood after first helping the Xhosa when one of their prophets insists that if they burn their crops and kill all of their cattle, the Russians will come and deliver them from the English. This of course doesn't happen, and Richard organizes local farmers to help feed as many of the starving Xhosa as he can afterward. Then he helps the Queen to convince a boatload of eligible young men that they should take wives with them to Africa instead of traveling alone, and earns the nickname Cupid in the process.

Lodevicus van Doorn

Known as the Hammer, Lodevicus is descendant from Adriaan van Doorn. He is inspired by a traveling predikant who comes to teach the back woods Dutch Trekboers the word of God. He has a vision that he is to go to the Cape and find a wife, and following that vision he becomes a guest of the predikant who with the help of his daughter teaches him not only the bible but how to read and write as well. He is unsuccessful in finding a wife at the Cape, and comes back to confess his failure, but discovers that perhaps his vision was misread. He takes the predikant's daughter as his bride, and brings her home to his family. She immediately begins to change all of their lives, inserting God's will on their lifestyles, eventually alienating his mother and father to a degree that they leave the family home to begin again in peace. They are killed by Xhosa shortly after, and Lodevicus becomes the Hammer of God bent on vengeance. He avenges their deaths and in the process ignites continuing warfare between the Boers and the Xhosa.

Shaka

As a twelve year old boy, Shaka and his mother are cast out of the Zulu tribe, rejected by his father the chief and forced to join the Langeni. At the age of six, he had allowed one of the chief's favorite animals to be killed, causing their banishment. Strong and relentless, Shaka never forgets, building a force of warriors loyal to him, and using them to eliminate all opposition in his path. Assimilating one tribe after another, including the Zulus and the Langeni, Shaka rules the south unopposed, his army constantly growing under his careful rule. He loves his mother Nandi who he insists will be proclaimed as Female Elephant, and her death precipitates a period referred to as the Dark Time during which the senseless slaying of hundreds of Zulu followers takes place. His effort to understand her death and his own mortality will be his undoing as he alienates his friend and most loyal general Nxumalo in the process. He is eventually slain by Nxumalo, and two half brothers.



Nxumalo

Descendant of the original Nxumalo, this boy is raised by his father, Ndela to obey the chief beyond question. It is that obedience that prevents him from responding when his father is accused of causing ailments among the cattle of his tribe and killed. Knowing that he could be next, Nxumalo fled and joined the tribe of the Langeni. He comes across nine boys from this tribe, one of them teased relentlessly by the others. He defends the boy, Shaka, and learns that he and his mother were also forced to leave their tribe. Son of the Zulu chief, Shaka and his mother were cast out, but Shaka ensures Nxumalo that he will one day rule the Zulu nation. When his prediction comes to pass, Shaka remembers the boy who helped him, and Nxumalo becomes his most trusted general and confidante. Fighting many battles together, they are a force that is unstoppable.

Simon Keer

One of the first ministers in South Africa, Simon returns to England to lecture the civilized society on the problems faced in South Africa. He inspires Hilary Saltwood to follow in his footsteps, but later renounces his association with him because of Hilary's marriage to Malaysian Emma. He writes one inflammatory piece after another. The first entitled *The Truth About South Africa* charges the Dutch with slavery, and murder of the African people, and creates such an uproar that a commission is created and sent to South Africa to look into the charges. Called the Black Circuit commission, they hang those who they deem guilty, and many who are simply unable to defend themselves adequately. His second book, *The Infamy of the Dutch Slaveholder*, discusses the oppression of the people of color under the Boer masters, and though there was some truth to the charges, there is also gross exaggeration that results in a law which radically changes life on the African frontier. The law provided that the coloured, the Hottentots and the Bushmen would all have the same rights as the Boers. It was disastrous.

Chief Dingane

Half brother to Shaka and co conspirator in his death, Dingane is a tyrannical despot who after taking over the Zulu tribe also kills both of his brothers, Mhlangana and Ngwadi, and his uncle and nineteen other relatives and counselors. He negotiates with the Voortrekkers as they seek permission to begin again in lands he controls. His attitude is largely that it is acceptable to kick the English provided that you are willing to salute their flag and treat their queen with respect. The Boers require another method of approach.

Tjaart van Doorn

Son of Lodevicus and Wilhelmina van Doorn grows up to inherit his fathers land De Kraal, and it flourishes under his hand. At thirty nine, he lives with his second wife



Jakoba and daughter Minna. He is stout and stocky like his father before him, and has a black, full beard. He acquires the rights to use pastures from the government to extend his herds, the proceeds of which enable him to expand the farmhouse. Originally nine thousand acres, he adds sixteen thousand to his control. The English are a constant thorn in his side however, and when word comes that English have freed the coloreds and the Hottentots, giving everyone equal rights, he packs up his family and begins the trek further into Africa to find a new start. Called Voortrekkers, they live a simple life, and wander for more than two years, fighting African tribes including Dingane who is the king of the Zulu nation. Finally, forced back into the hills after that engagement, and having lost his wife, his daughter and son in law, he travels with his best friend's son who is orphaned and after exploring Zimbabwe briefly they settle in the area that will be known as Venloo.

Marius van Doorn

Descendant of Detleef van Doorn, Marius lives in Venloo with his wife and daughter Sannie. Marius is not of the same mindset as his father, and his views on apartheid are that it is more an embarrassment to Africa than an asset. He advocates peace, quietly of course for voicing one's opinion too loudly in that area can get a man arrested.

His daughter, Sannie is briefly involved with Philip Saltwood, stealing his heart, but marries a descendant of the Troxel family that her grandfather Detleef brings to Venloo. She and the Troxel brothers are very militant white South Africans who sit on the opposite side of the fence and courtroom where Daniel's trial is concerned. Marius remains friends with Philip, and when Philip is ready to leave, Marius is the last one he goes to see. He says goodbye, and they talk briefly of drought when Philip suddenly realizes that the diamond pipe he has been looking for has been on the van Doorn property the whole time.

Thomas Carlton

Young man with dreams who sails from England to make a new start in Africa. A fine craftsman, he already proves himself most useful on the boat on the way over, repairing anything that needed it. When he arrives in Cape Town, he immediately begins the business that will sustain him and set him apart from all others for the rest of his life and beyond. Carlton is a wagon builder, living in Grahamstown who takes great pride in his work. His wagons are easily disassembled to be better traversed down steep embankments and then reassembled. He numbers his wagons, even donating one to the van Groot family as they prepare to leave their farm for the last time after the English emancipate the slaves. It is TC - 43 and this finely crafted wagon will outlast more than one generation, repaired and reused again and again.



Theunis Nel

At forty eight, Theunis wants only to serve God, but he has many things that work against him. He lisps, and his left eye is both cocked and waters regularly. Though employed as a teacher whenever a community is in need, he is desperate to be ordained. Sadly, the bible is quoted as saying that any who is blemished or crookbackt, or hath a blemish in an eye is not to profane God's sanctuary, and as such he is refused again and again. He spends his time catering to the sick and has a reputation for being the best sick comforter there is but can't work his way into being able to preach. He becomes part of the the van Doorn family when he marries daughter Minna, and together they have a beautiful child. Theunis earns his right to be a predikant for the Voortrekkers, elected by the traveling band after proving himself many times in bravery and compassion. When he is killed, it is saving his daughter.

Laura Saltwood

Married to Noel Saltwood, Laura is a strong and intelligent woman who speaks her mind and stands up for injustice when she sees it. On a trip to England while visiting old haunts and reminiscing about her brother, she finds herself giving a great deal of thought to the English language and how it is being lost in Africa. As such, she returns, has her son take his family out of Africa for safety sake, and delivers a speech in the university that while well received, causes a stir in government. Her topic is the English language and how Africans need to learn it in order to succeed in the world. For speaking out, she is banned - confined to her home; unable to have more than one visitor at a time; blackballed at every turn; firebombed and shot at all with government approval. She is a strong woman who envisions peace in Africa one day.

Philip Saltwood

Philip is a descendant of David Saltwood who immigrated to America to find his way. Philip works for Amalgamated Mines and is sent to South Africa after a five carat diamond is discovered. His job is to assess whether or not a diamond pipe exists. He spends most of a year there, falling in love with Marius van Doorn's daughter Sannie, but losing her to a local Troxel man named Frikkie. He learns a great deal about Africa, taken to some forbidden places by Daniel Nxumalo and finds himself more confused than ever when his time in South Africa ends.

Daniel Nxumalo

Descendant of the original Nxumalo, Daniel is an activist for South Africa. He speaks out against the governmental practices that Detleef helped push through parliament, insisting that South Africa won't know peace until one body one vote comes back into play. He supports revolutionary thinking and takes it upon himself to show Philip the real Africa. He takes Philip to Johannesburg to witness the exodus at dusk of black



employees and then shows him life in Sophiatown which is a black only environment. Openly discussing politics at first, he becomes more reserved when he realizes that should he ever be arrested, Philip could be called as a witness against him. That is exactly what happens. Daniel is charged with treason, and refuses to capitulate in court. During his trial he is unrepentant and is found guilty by the judge. He is sentenced to ten years at Robben Island joining a long list of agitators before him.



Objects/Places

San

A clan of desert dwellers who survived on their hunting skills almost entirely, and lived in 13,000 years before the present era, the San Bushmen are under five feet tall, brown skinned and wrinkled looking. When a hunt is successful, never knowing when the next one will be, the clansmen gorge themselves until they have hardly any wrinkles on them whatsoever. That extra body fat is what sustains them to the next successful hunt.

Sofala

Port traveled to by Nxumalo leading sixty seven porters bearing trade for the Arabians who sailed in from India and China.

Strandloopers

Translated as beach rangers, this name is given by the Dutch to the natives living off shell fish and anything they could steal from the sailors.

Hottentots

Name given by the Dutch to the taller natives living inland at the Cape of Good Hope who raised sheep and cattle and were led by Jack who sailed on the Acorn and spoke English well enough to handle trade issues with the fort.

Boers

Dutch farmers who settled in Africa.

Trekboers

A wandering grazier who moves slowly across untouched lands.

De Kraal

Name Lodevicus van Doorn gives to his nine thousand acre holdings which he passes to his son Tjaart who amasses a further sixteen thousand acres to add to it. It is a well known property of wealth and prosperity.



Voortrekkers

Name given to the Dutch Boers who refused to bow to new English rules and language, and strike out on their own to find and establish a new frontier where they can continue to live in accordance with the religious beliefs they hold so dear.

Zimbabwe

A thriving community in 1454, Zimbabwe is a sight to behold. Constructed mostly of stone that is packed in by southern travellers wishing to gain entrance, the city of Zimbabwe is surrounded by a wall built by the finest stone masons of the time. Entrance to the grand enclosure comes only with special permission. A courtyard inside reveals a thirty foot high conical tower adorned with a chevron pattern at it's top. Next to it, on a raised platform are a number of monoliths that bear tribute to the king, who's quarters are beyond.

Zulu

African tribe taken over by Shaka when his father, the Chief, dies. Shaka turns the Zulu's into a powerful tribe that manages to overpower all of the smaller tribes in the area and assimilate them, making his own tribe larger and more powerful still. They become a war machine that is unstoppable until Shaka's own family plots his assassination.

Trianon

Name given to estate of the van Doorn's begun by Willem van Doorn and aided by the Frenchman Paul de Prè from Caix.

Huguenot

Followers of John Calvin, Huguenot is the name given to the people who prefer Calvinism over Catholicism. It is the onset of the Protestant religion.

Nachtmaal

Celebration held by the Dutch Boers once a year when trekboers travel for many days to celebrate, worship and socialize. It is an event of great importance as many couples are formed at this time, baptisms performed, and weddings.



Calvinism

The following of John Calvin's religious ideals and principles.

Kaffir

Name given to the blacks in Africa. Representative of a lower social status than the Boer, Trekboer or Voortrekker.

Laager

The practice of placing wagons in a tight circle, with branches and thorn bushes blocking the spaces between and underneath. It is a position of safety from attack and defensible.

Kimberley

Site where diamond mining started in South Africa.

Witwatersrand

Site where gold is first discovered in Africa. The name itself means White Water Ridge.

Majuba Hill

Site where the commandos took on the English and defeated them in February of 1881.

Uitlanders

Outlanders or outsiders. Term given by Boers to the English, the Chinese, and any other race that didn't belong.

Spion Kop

Translated it is Lookout Hill and is a landmark that gave the English and the Boers trouble as they each struggle to claim it for their side.

Chrissie Meer

Thirty eight miles from Vrymeer, Chrissie Meer is the site of the concentration camp set up by the English.



Hoggenheimers

Name given by the Boers to a Jew who owns the mines because of their greed and flaunted wealth in the face of the poor people who worked them.

Bloemfontein

Name of the town in which a monument is erected to memorialize the women and children lost at the concentration camp.

Broederbond

A secret band of brothers, created to give power to and advance the Afrikaaners and enable them to take back control of their homeland.

Sophiatown

Sophiatown is four and a half miles from Johannesburg, and though originally built for the white folks, it is rejected by them because of the location of a nearby sewage works plant. Instead, the owner begins filling it with blacks coming in to find work.

Tsotsis

Roving gangs of men who target only Bantu's, killing them with knives from England with three stars on the handle. Police are slow to respond as in their minds the Tsotsis do their job for them.

Apartheid

Meaning apartness, it is the first word to describe what Detleef van Doorn crafted as the reflection of their belief that God intended the races to be kept separate.

BOSS

Bureau Of State Security. A semi secret agency with rights to detain or arrest, assigned to ensure that the laws were upheld and to remove those who did not live up to the letter of each law.

Fanakalo

A language developed to amalgamate the various dialects into one easy to understand combination of gestures, nouns and a few verbs so the blacks all understand instructions in the mines.



Themes

Catholicism vs Calvinism

Dr. John Calvin was a Frenchman who published several books in his twenties that documented his search for religious truth. One of those, 'Institutes of the Christian Religion' was filled with clarity of thought and reason that invited its readers to follow him with fundamentals that sprang straight from the Old Testament. Revolutionary as well, in it he rejected the idea of Mass, compulsory confessions, saints and all of their relics. He denies the Virgin Mary is anything special, calls monasteries and nunneries abominations, rejects priests calling them power grasping functionaries, and cites that it should be obvious by now to all that the Pop is unnecessary. Instead, he advocated that a body of doctors prescribe how men and women should behave, that clergymen be the functionaries that explain their theology to the masses, that a body of elders assume the responsibility for the church's survival and become the society's watchdogs, and that a collection of deacons run the orphanages, collect alms, nurture the sick and teach the children of the next generation. It is a radical split from the Catholic rigidity that takes people from a collection of rites and rules that make little sense, and brings into the light a commonsense approach to religion. It is also utterly and completely denounced by the Catholic church. Despite the fact that deep down, John Calvin had an understanding of religion at its' basis, that stripped away the pretense and the pomposity of their growing self importance, the Catholic Church not only disavowed these teachings, but set forth to eradicate them from the people.

The Catholic church had a true foothold in the 1500's. Full of themselves and their ceremonies and superstitions, the teachings of God somehow got lost on the wayside. The priests became more involved with collection of wealth and superstitions, while condemning followers to damnation for deviating from their interpretation of the bible in any way, shape, or form. The Catholic church felt so threatened by competition of ideals of any kind that when Dr. John Calvin published his book on the Institutes of the Christian Religion, his ideas were rejected - period. In 1564 Calvin died, but his ideas continue to gather strength much to the dismay of the church. By 1572, the Catholic church is sending out troops to eliminate any and all followers of Calvinism if they were not willing to immediately denounce their beliefs and rejoin the Catholic church. Hundreds of people were slain, and many others had their children torn from their households to be raised by proper, God fearing Christians. Called Protestants or Huguenots, these followers of Calvin were considered heretics and promptly tortured and killed wherever they were found, all with the express permission of the Catholic Church at its highest levels. In a most irreligious fashion, soldiers roamed the country seeking those who chose to think instead of meekly follow like sheep. The irony that remained is that the Catholic church behaved in the least catholic manner possible, going against their own teachings and preachings to ensure their domination. A sad example of power and its' ability to corrupt.



Dutch vs English

The trekboers were a group that left civilization behind to live in the wilds of Africa. Disillusioned with Dutch rule and oppression, trekboers consisted of disenfranchised slaves, Dutchmen who supported them, and many walks of life in between. Religious in their upbringing, they lived their lives largely by the bible, but so far from church and clergy that most religious ceremonies like marriages and christenings happened very infrequently. The Dutch had lived free on the land for some time, farming and building their homes and churches. They spoke Dutch exclusively, and followed the teachings of the Old Testament with a passion. They raise their children to believe in God and live God fearing lifestyles. They observed the old testament in that God meant for them to be the superior race, and put all others beneath them. They interpret this to mean that the purpose of the blacks or coloreds is to serve them, and while many of the Dutch families treated their slaves and families as part of their own, the line between them is always clearly visible.

When the English came and won largely due to their overwhelming numbers, they committed the same egregious mistake that the Dutch did when they first land. Now in control, they expect the Dutch to stop speaking their own language and adopt everything they believe. They want the Dutch to worship in English, go to school in English and expect that the tenets that have made up their lifestyles should change simply because the English are now in charge. The move by the English to emancipate the slaves, freeing them from service and granting them equal rights in the eyes of their laws has a much more negative impact than they expected. On one side, many Dutch became hostile, believing that the blacks they had as slaves were designated by the bible as lesser than them, and certainly were never to be treated as equal, and on the other side, they had the blacks who were resentful of the oppression they felt they had been held under but now that they were 'free' they found themselves with no homes, no jobs, no food and no way to support their families. The English took away a symbiotic relationship and created two hostile groups. The now freed slaves had no choice but to steal from their now equal Dutch neighbors in order to survive, and marauding bands of angry black countrymen were the unfortunate result.

Whites vs Blacks

Apartheid, or apartness is a way of life in South Africa, and both sides claim to hold the righteous view. The white South Africans who are a mixture of Dutch, English, French claim their actions are dictated by God, and by the covenant they hold with Him. They believe that in the very beginning when the Dutch first landed, they were alone. There was no sign of another man. The bushmen they encounter were written off savages, barely above the status of animal in their eyes. South Africa was their promised land, and they saw themselves as Canaanites going forth into the new world. They set God above all else, and using the Old Testament as their guide for life, happily enslaved all who were strong enough. They took over the land that Africans had hunted on and lived from for years, calling it theirs. When the English freed the blacks and coloreds making



all men equal, they unknowingly began a war that would last for generations. The whites become a segregated group, putting themselves above those of color, and even though they were not first to South Africa, they support their position by telling themselves that they were the first civilized people to arrive. This is also proven to be a lie when Zimbabwe is discovered to have been built by natives.

Blacks having tasted freedom again want to keep it. When the Dutch manage to insinuate themselves in government, and begin changing the rules, a new form of slavery presents itself. The blacks are kicked out of the cities they have always lived in, and moved away from the whites that are supposedly their equals. They are not allowed to form relationships between the races, and in short order hostility is the result. Black only neighborhoods are cleared out, and moved 'for their own good' to rejoin their countrymen in areas they are not familiar with and have never lived before. Hardships are created by a lack of empathy or compassion for those who are disenfranchised, and any who dare to disagree are jailed, beaten or simply disappear. It takes little time before uprisings are common place, and the men who once worked side by side with the whites toward a common goal are now fighting for their survival and the right to reclaim the land that belonged to them before the white races showed up. It is a bitter and angry group of people with every right to feel that way and they have time and patience. They are also willing to take up arms to fight for what they believe in.

Style

Point of View

Told in the first person, but from many different perspectives, the Covenant gives a great overview of life in South Africa and how it became so racially confused. The tale unwinds from the very beginning when the San tribe hunted for their survival, and knew the value of being able to self sustain. The Hottentot tribe also understood this principle, raising cattle for survival. The story begins from their point of view, but as history evolves, the Dutch land at the Cape and decide to make a permanent way station for shipping there. They consider themselves to be the first civilization in Africa. To them, the natives were simply savages who could be trained to serve. The English took over the Cape, and demanded everything be done for Queen and country then. No more Dutch was permitted, and as a better educated group overall, they quickly assumed control of government and made all the rules. The Dutch soon realize their folly and begin to train their children to read and write English. The point of view is told from the San's perspective, from the Zulu's point of view, then through generations of Saltwood, van Doorn's, and Nxumalo's.

Once they became better educated, they were able to infiltrate government, railroads and teaching positions, giving them the advantage. The slaves who were freed by the English soon found themselves homeless and hungry. The Dutch began changing laws beginning with segregation and the right to vote. From there they were forced out of the cities and the war that had originally been between the English and the Dutch becomes a war between the whites and the blacks.

Setting

Set mostly in South Africa, Covenant is about the birth and growth of the country. While there are brief bits devoted to France and England, and their warring religious factions, and immigration issues with India and Holland, the larger portion of this story deals with Africa and how it came to be. Beginning with the San population, exploration and trade takes ships around the Cape to the port of Sofala. It isn't long before the Dutch realize that a more permanent weigh station for travelers. The Cape is settled by the Dutch and then taken over by the English in a spectacular battle. Meanwhile, the native populations are also at war, each vying for power and the Zulu nation seems the strongest under Shaka's rule.

There are several treks followed beginning with Gumsto and the San clan in 13,000 B.C. which covers hundreds of miles from Cape Town to what becomes known as Vrymeer; Nxumalo who journeys from the port of Sofala to Vrymeer from 1453 - 1512; the van Doorns who's trek covered the period from 1648 to 1771 and took them from Cape Town to De Kraal where they settled; Mal Adriaan who went trekking with Dikkop on two occasions and met Xhosa before anyone else did, seeing sights that earned him



a reputation for being slightly unwound; Tjaart van Doorn who spent ten years looking for a better place to settle with his family between 1836 and 1843 and the Mfecane tribe who wreaked havoc between 1820 and 1840. This story gives a wonderful first hand look at a land natural and free.

Language and Meaning

The author uses the language idiosyncrasies of Africa, but also of France, Holland and England as all play a large role in the development of South Africa. Many of the towns are named by the Dutch such as Vrymeer, Venloo, Graaff-Reinet, and Blaauwkrantz, but there is much English and French influence as well. Trianon, the most prestigious wine making estate in all of Cape Town is French, named for an area in France known for their wine for example.

There is also a great deal of references made to the convolutions of languages that occurred either as a result of isolation or simply because so many races were forced to work together that a common language had to be invented to facilitate communication. Afrikaans was a simplified version of Dutch and was scorned by Dutchmen but the same principles applied in other countries as well. Fanakalo is developed for use in the mines to facilitate communication between the many different tribes and dialects. Lending authenticity is the narrative that includes Arabic words like Assegai to describe a hardwood spear; Boer to describe farmer of South African, Dutch or Huguenot background; Dominee as minister for the Afrikaner churches; Hartebeest Hut which is a low windowless hut with made of wattle and daub; Mevrouw - Dutch for Mrs.; Predikant as clergyman and many more. There are words and phrases attributed to Dutch, Portuguese, Bantu, Zulu, Hottentot and Huguenot descent.

Structure

Divided into fifteen chapters, The Covenant by James A Michener is a compelling read that looks at the families and history of development of several key areas. Beginning in the 1400's, the reader is first introduced to the early African San tribesmen and the challenges they face to survive in Africa's wilderness. It is a chapter that embraces hardship, love, family values and clan dedication - the survival of the many outweighing the survival of the one or the few. By the early 1500's, Africa would see the arrival of ships signaling the beginning of cross cultural trade and the influx of many cultures. Zimbabwe would attract men from many lands, all bearing trade from their countries and seeking their own fortunes in return. The third chapter deals with the early 1600's and the influence of the Dutch on Africa. Hottentots trade with the Dutch and the fort at Malacca is finally taken by the Dutch from the Portuguese. The fourth chapter deals with the mid 1500's and the Huguenots of France who find themselves



Quotes

"Until you've seen Zimbabwe, you live in darkness." Chp 2, Pg 59
Old Seeker to Chief Ngalo's son, Nxumalo in an effort to coax him to find sixteen aphrodisiac rhinoceros horns for him.

"When you seek, you find things you did not anticipate." Chp 2, Pg 62
Old Seeker to Nxumalo to explain why the search for gold was often more important than actually finding it.

"We guard them. We punish them if we recover them. We chain them. And still they seek their freedom." Chp 3 Pg 184
Van Riebeeck to Karel van Doorn as he describes the predicament he faces trying to keep slaves at the Cape.

"Always remember, your uncle was a thief. He stole what was rightfully yours." Chp 4 pg 267
Willem van Doorn's wife Katje when De Pre tells them that Karel kept all of Willem's inheritance.

" We're to raise our children according to the Holy Book and not the way that godless old woman raised you and the others." Chp 5 Pg 406
Rebecca to Lodevicus regarding Seená and Adriaan.

"If Emma has run to Golan, she will have my protection." Chp 6 Pg 458
Hilary Saltwood to Lodevicus van Doorn regarding one of the children of his slaves.

"The enemy that matters is the enemy of today. He is white and English." Chp 6 Pg 464
Lodevicus to the messenger who arrives to tell him the English emancipated the slaves.

"That damned fool Saltwood's married a Xhosa bitch." Chp 6 Pg 507
General consensus when Hilary goes to Richard's wedding in Grahamstown.

"I am destined to be king. And it's perilous for a king to have children. They fight for his throne." Chp 7 Pg 543
Shaka to Nxumalo before he became king of Zulu's

"For reasons of His own, God has forbidden you to preach. Be content." Chp 8 Pg 612
Tjaart to Nel Theunis regarding speaking to the predikant on his behalf.

"What I meant to say - why don't you knuckle down and quit this foolishness? Why don't you act like a man, pass your examinations?" Chp 9 Pg 743
CJ Rhodes to Frank Saltwood.

"I have no enemies. Only opponents. The day after we settle our differences we become mutual friends."
CJ Rhodes to Frank Saltwood.



"The English army is composed of ordinary soldiers who are lions of bravery led by officers who are asses of stupidity." Chp 10 Pg 835
German observer watching the battle between the English and the Boers.

"I want you to learn all of everything. Whenever he offers you a new English work, take it and say to yourself, 'This is a knife I shall use against you'." Chp 11 Pg 909
General Paulus De Groot to Detlev van Doorn regarding schooling in English instead of in Dutch.

"South Africa must always be a place of white supremacy." Chp 11 Pg 934
Piet Krause to Detlev after General JBM Hertzog's speech regarding South Africa's future as an independant nation ruled by Africaaners.

"When you start on an honorable course, pursue it to the end." Chp 12 Pg 1038
Detleef in defense of breaking ties with the monarchy of England and leaving the Commonwealth.

"Piet was a radical on the left, and he destroyed himself. You were a radical on the right, and you've destroyed many of our freedoms." Chp 12 Pg 1039
Reverend Brongersma to Detleef after Detleef created the identification booklet white people were required to carry.

"Compared to the upper South African white, rich people in Texas and Oregon live like serfs." Chp 14 Pg 1223
Frank Saltwood to Professor Vandenberg



Topics for Discussion

What are the four peculiarities that the San clansmen have that surprises all who come into contact with them?

When twins were born to the San tribes, what curious superstition came into play and what did they do?

What frightening strategy does the San people employ when hunting is poor and successful hunting necessary?

What success was necessary before a San man can take a wife?

At what age do San tribal men and women typically marry? What is the significance behind the ages of each sex, and what is to be gained by marriage at these ages?

In what year, and where did the 'effective' history of South Africa begin? What actions were responsible and who orchestrated them?

Who's visions inspire the explorations of Bartholomeu Dias and Vasco da Gama? What was his quest and what was the importance of this goal in his mind?

What do Shaka and Mzilikazi have in common? How do they differ?

What is Shaka's goal from the beginning? What did he do to alienate Nxumalo and ensure his own demise?

What is Hilary Saltwood's inspiration? Where does he go, and what does he realize after arriving about the views of his mentor?

What does Hilary do that alienates him from the Boers at the outset? How does he complicate things even further, managing to alienate even his own family for a time?

What law causes the migration of the Voortrekkers leave? Where do they go and what is their fate?

What is the driving force behind the Dutch in the war with the English? Who are the most instrumental Boers in that conflict and why?

What causes the loss of so many Boer lives, both black and white in the concentration camps? What simple changes could have been implemented to have avoided the issue entirely?

What does Frank Saltwood discover when he delivers the De Groots and van Doorn's to Chrissie Meer? What does he do about it and what does it cost him?