

was deferred, becoming particularly evident in the 1980s and early 1990s. And even then its impact was more rhetorical than transformative. Moss's memoir can be located within existing literature on the liberation struggle in the era of mass mobilisation, 1952 to 1991. In this instalment Moss merely reinforces existing accounts that upholds the myth of the unbroken thread of non-racialism in the struggle for liberation.

*The concentration camps of the Anglo-Boer War: A social history*

**(Auckland Park, Jacana, 2013, 391 pp., notes, diagrams, pictures.  
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**Elizabeth van Heyningen**

Charmaine Hlongwane

*North West University*

Charmaine.hlongwane@gmail.com

Elizabeth van Heyningen is a historian and an experienced writer who has written about the history of Cape Town, the social history of medicine and the history of colonial women. The book that Dr. van Heyningen has recently published on the concentration camps of the Anglo-Boer War contains evidence, case studies, statistics and historic facts in an attempt to write a more balanced history of the Anglo-Boer War, also known as the South African War. The history themes encompassed in this book are on social, political, economic, psychological and religious issues, and the book depicts the experiences of the Boers and black people in the concentration camps. The book contributes largely to the historiography of the Anglo-Boer War and offers a fresh insight into the inmates' experiences that have often been neglected by other historians in this field. This book can be used by a large audience, ranging from the tertiary history student to anyone interested in the Anglo-Boer War as this work is a significant addition to the existing work on the Anglo-Boer War of 1899-1902.

Although there has been work done on the Anglo-Boer War by a number of historians in South Africa, few have focused on the day-to-day lives of the people that were interned in the concentration camps. In the four parts of the book, van Heyningen gives an informative analysis of the camps and

offers an important discussion on the diversity of the people in the camps with accounts from different races and classes. Interestingly, van Heyningen follows the lives of some of the inmates before they were sent to the camps. Most people's lives changed for the worse due to the war. Based on the stories given, most families were affected because they lost their belongings and comfortable homes to the flames of war. Some women reminisced how their expensive furniture and pianos perished in the fire (p. 60). Van Heyningen offers a balanced study of the war when she also looked at the effects of the war on black people. Although the Boers suffered in the war, she maintains that black people's suffering was twice that of the Boers. Blacks, for instance, were treated as "hewers of wood and drawers of water", disregarded and neglected (p. 178), thus, showing inequality in the camp experience.

As an expert in social medical history, van Heyningen offers a fascinating chapter on the practice of medicine in the Boer community in the camps. There were many cases of life threatening illnesses in the camps and the Boers attempted to cure these diseases and illnesses, based on their own understandings of medicine. An aspect of Boer medical practice that the British found outrageous was the use of animal parts, blood and dung to cure illnesses (p. 210). The health conditions in the camps were hazardous and many lives were lost due to illness. The authorities sent doctors and nurses but their numbers were insufficient. In addition, the appointed medical personnel in the camps experienced unfavourable living conditions, which adversely affected their ability to provide effective medical care. Aspects of the book that some scholars and researchers might find very intriguing are the accounts told by Boer women. Emily Hobhouse who visited the camps and witnessed the conditions first-hand was the first person to publish the women's accounts of the camps. Without her intervention, the plight of the camps would have been entirely ignored. Hobhouse's report on the camps showed the hardship that many women and children went through during the war to their experiences that led to them being interned in the camps. Most women were without their husbands, they were deprived of their comfortable lives and endured harsh conditions in the camps.

One of the most important features of the camps focused on by van Heyningen looks is the attempt by the British to Anglicize the camps' inmates. The British attempted to spread their influence on education, recreation and celebrations, religion and philanthropy in the camps. Although they were successful to a certain extent, especially with regards to education, most children did not go

to school and their anglicization was confined to the singing of old English rhymes and songs. Additionally, most Boers were orthodox in their beliefs. Births, deaths and marriages occurred under ordained Dutch ministers. In other words, the Boers clung to their own identity and religion. The British did not succeed in effectively challenging their religion and traditional beliefs.

In the final part of the book, van Heyningen discusses the outcome of the war after the surrender was signed on 31 May 1902. The camp's inmates received the news about the end of the war with shock. Men who were on commando came into the camps to find their families. Most importantly, the Boers wanted to return to their farms and many were restless and frustrated that they could not leave immediately. On the other hand, black people did not want to leave the camps because they did not want to return to their old masters (p. 302). Most inmates experienced trauma and physical health problems after their imprisonment. Hobhouse's accounts of women's experiences in the war show that, while most women told their stories about the trauma associated with the camps, some women buried their traumatic experiences and refused to speak. "Many Boer women were silent, for their silence was a culture in which emotions were not openly displayed" (p. 315).

Van Heyningen has made a significant contribution to the historiography of the Anglo-Boer War that is conventionally focused on the political and Afrikaner nationalism aspects. In her study, she offers a broader view of the war by giving voice to the otherwise silenced women and children. This study attempts to balance the accounts of both black and white victims of the camps although information about black camps is somewhat limited.

*Ethnicity and empire in Kenya: Loyalty and martial race among the Kamba, c 1800 to the present*

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**Myles Osborne**

Anne Samson  
*Great War in Africa Association*  
thesamsoned@gmail.com