

Chapter 1 : Laurens Van Der Post - OverDrive (Rakuten OverDrive): eBooks, audiobooks and videos for

Sir Laurens Jan van der Post, CBE (13 December - 16 December), was a 20th-century Afrikaner author, farmer, war hero, political adviser to British heads of government, close friend of Prince Charles, godfather of Prince William, educator, journalist, humanitarian, philosopher, explorer and conservationist.

The guru who got away with it The locals claimed that Laurens Van der Post, who had passed through eight years earlier, was a fraud. But this scepticism was tempered by a sense that his work was harmless nonsense. Nevertheless, he gained a reputation as a seer, a reputation which survived a patchy literary career and continued to grow. By the time of his death he had an international standing as a profound and spiritual thinker. Jones, once an admirer of Van der Post, launches a full frontal attack on him in this biography. Van der Post, he says, was a fraud, a fantasist, a liar, a serial adulterer and a paternalist. He falsified his Army record and inflated his own importance at every possible opportunity. How, Jones asks, was he able to get away with it? How was a man with a rather sketchy acquaintance with Africa able to convince Mrs Thatcher and Prince Charles that he was both an expert in current affairs and, on a deeper level, an expert on the inner life? Jones is never quite able to answer this question. It seems to me to lie somewhere in the widespread desire for a spiritual dimension to western life. It saved him from his unsuccessful career as a freelance journalist working in London for South African newspapers. And it saved him from the necessity of having to return to South Africa with his wife and children, one of whom, Lucia, only caught up with him more than 20 years later. Van der Post enlisted not in a smart regiment as he claimed, but in the Military Police. He was sent to Abyssinia; his few months there as part of a force trying to restore Haile Selassie and incite a popular uprising against the Italians, convinced him that "this is the kind of thing I was born for". Although he was invalided out of the campaign with malaria after a couple of months, he later claimed to have run the whole show and to have been present when Haile Selassie was restored. He was in Jerusalem at the time. He did, however meet Haile Selassie and, characteristically, kept in touch with him. Van der Post was a networker of prodigious energy. But it is clear that he was also a good soldier, likeable, brave, even inspirational. From Abyssinia, he eventually found himself in Java. Here he was famously captured by the Japanese. Mysteriously, by the time he reached Soekaboemi camp, he had become a colonel. However, his Army records, uncovered by Jones and his researchers, show that he was an acting captain until well after the end of the War. Jones says that Van der Post stayed on in Indonesia to help with the postwar transition of power - he promoted himself in his own account to "Military Governor of Batavia" - because he dared not come home until he had managed to make his assumed rank official: The separation was painful for his married mistress, Ingaret Giffard, who waited miserably for him in England for three and a half years. His wife Marjorie and two children were in Cape Town, in effect abandoned for ever. By when he was finally free to come home, Laurens van der Post was a man of some substance, an officer and an English gentleman. He married Ingaret and started on his new life, which was to include a commission to investigate the wilds of Nyasaland for the government. This trip led to his book *Venture to the Interior*, a world-wide best-seller. His transformation from 11th of 13 children of an undistinguished Afrikaner family to establishment figure and guru was under way. But he was still courting disaster, with a Jeffrey Archer-like disregard for the consequences. On a voyage from South Africa he seduced a year-old girl, Bonny Kohler, who had been entrusted to his care and whose sister believed herself to be engaged to Laurens. He installed Bonny in Chelsea, not far from where he was living with Ingaret, and she became pregnant. His wife was party to this arrangement. He would for ever more be indebted to Ingaret, even though he was close to another woman, Frances Baruch, for the last three decades of his life. In a moving letter, written before she began to decline, Ingaret said that she knew about her rival but she would always love Laurens. Van der Post had an extraordinary ability to inspire such devotion. Although I had been warned by my father that he was a charlatan, when I met him I found myself entranced by his charm and apparent interest. Some were such patent nonsense that they were an embarrassment to his publishers. But his mesmerising ability to talk, his exoticism, and his relentless pursuit of influence, ensured a widening circle of friends and devotees. After a trip to the Kalahari, the Bushmen, with whom he claimed an intimate

acquaintance through a fictitious nursemaid, provided the cornerstone of his philosophical construction - holism. He became the White Bushman of Cheyne Walk, a man who could put the world in touch with its divided self. These beliefs differed greatly from region to region, but to Van der Post such distinctions meant nothing: It was to this man that Lady Thatcher turned for advice on Nelson Mandela and Chief Buthelezi, and it was to this man that Prince Charles looked for spiritual guidance. It is true that he had great personal qualities and some good intentions. But his understanding of Africa was superficial and his advice - so freely given - was wrong, patronising and dangerous. God knows what Lady Thatcher and Prince Charles will be thinking when they read this long, thoroughly researched, and devastating demolition job.

Chapter 2 : TOP 20 QUOTES BY LAURENS VAN DER POST | A-Z Quotes

HE was a spellbinding storyteller, a figure of mesmerizing charm. The South African-born writer Sir Laurens van der Post, who died in at 90, sold millions of copies of his novels and.

In a flash of vanity, J. Laurens van der Post on the island of Porquerolles, off Toulon, in Alarm bells began to ring when Mr Jones appeared to be making only the most perfunctory efforts to interview all those who had been closest to Sir Laurens, including his family and friends like myself. He never had a half-Bushman nurse, Klara. And what would he have thought if he had known he was descended from a 17th-century Hottentot princess-turned-prostitute? Certainly Laurens made himself vulnerable to any would-be demolition merchant, on two particular counts. First, as anyone who knew him well was soon aware, when he reminisced about the events of his life he was a tale-teller. Everything became a little larger than life. And to prurient eyes he was perhaps even more vulnerable when it came to his somewhat chequered love life: All this Jones has set about exploiting to the nth degree. There was no mulberry tree in the garden where Laurens claimed as a child to have sat reading the classics. He probably embroidered the story of his surrender to the Japs in Java in He exaggerated the closeness of his relationships to Mountbatten and Jung after the war. He exaggerated his behind-the-scenes role in the Rhodesia settlement of etc. And one is soon aware that a biography conceived on these lines presents Jones with two problems. Firstly, he is so determined not to see anything positive in his subject that he goes way over the top, as for instance in his claim that van der Post pretended to be a lieutenant-colonel during the war when he was only a captain. When we finally come to the tortuous evidence for this damaging charge, it turns out he undoubtedly was made a half-colonel, even though the official record is confusing as to the date. When Laurens set up as a Cotswold dairy farmer in the Thirties, Jones tries to allege he was a hopeless farmer who saw little of his cows because he spent all his time in London trying to get work as a freelance journalist. Yet when Laurens eventually succeeded as a writer, no one expressed more surprise than someone who stayed with him in those days, because this did not fit with her memory of him as a dedicated farmer who did little more than stomp about in mud, milking cows. Mr Brown was never part of the group, including myself, which actually wrote them. A much larger problem for Jones is that he is wholly incapable of understanding those qualities in Laurens which evoked such extraordinary response from millions of readers, such love from his wide circle of friends, and which gave him his unique position in the inner life of our age. The point about his writings on the Bushmen, like his gift for holding an audience rapt with his lectures, was not that every detail of what he said was factually true. It was that he opened up a spiritual dimension to life in our spiritless modern world like no one else. He lived half way between heaven and earth. But even this was somehow all of a part with his power to give a mythic dimension to life, investing everything which happened with a cosmic resonance. In all the conversations I had with him, there was scarcely one when he did not come up with an unexpected flash of illumination on what was going on in the world, even if only a comment on some new revelation about the European Union, a project he viewed with grave suspicion. All this positive side of Laurens has passed Jones by. There are times in his joyless, pedestrian book when one feels some editorial hand intervening to suggest he is being too one-sided. Suddenly we get a few rather forced sentences conceding that Laurens did have his admirers, or that such and such a book was not wholly without merit. It is interesting that even Jones cannot hide how, in those hellish Javanese prison camps, his fellow POWs regarded Col. Ultimately this book exposes the limitations not of van der Post, only of its author. But at least Mr Jones has served one invaluable purpose. For this reason, all information and materials are provided free of charge.

Chapter 3 : Laurens van der Post - Wikipedia

Laurens van der Post was born on December 13, in Philippolis, South Africa. He was a writer, known for A Far Off Place (), Merry Christmas Mr. Lawrence () and Natural World (). He was married to Ingaret Giffard and Marjorie Wendt.

It became very dry. There was no water and the sun killed all the crops of my father. In Johan he finds a master -- and a friend. For a time it seems that their unorthodox friendship can break down the traditional barrier between black and white. But storm clouds are gathering, conflicting forces of love and politics that will explode into tragedy. Perhaps the most celebrated of the books to come out of his African experience is this account of an official mission he undertook in to investigate two little-known regions in Nyasaland now Malawi. His narrative of the dangerous journey on foot, first through the sinister mountain pass of Mlanje, and then to the summit of the sheer-walled Nyika plateau, is illuminated by the primal beauty of the landscape as well as by a profound spiritual adventure. De Beauvilliers is young and ardent, experienced in war, somewhat withdrawn in peace. He lives comfortably and alone, still attracted to the lovely young English girl who left Africa years before. The mood of Africa changes. He is catapulted into desperate conflict with an intangible enemy -- a suave, vicious antagonist who makes himself known in strange places by sudden death. As the story unfolds, so does Africa before our eyes. The central theme grows right out of the contemporary world. Though this is fiction, it reads like an authentic personal experience. Back of it all, like the shadow of a giant, is all that Africa has been and may become, seen through the eyes of a master craftsman. Here, with a background of history, he examines the racial tensions of that dark continent from the viewpoint of the spiritual and mystical. Every cultured mind or student of Africa interested in its emergence as a world force should read *The Dark Eye In Africa*. The opportunity finally came, and van der Post was able to organize an expedition into the interior of the desert, but the trip was not without its hazards, its disappointments, and its surprises. *The Lost World of the Kalahari* is a "compelling book" Doris Lessing, *New Statesman* and a first-rate account of that grueling but ultimately successful journey through one of the most remote, primitive regions of Africa. For author and readers alike, this is an experience filled with both profound spiritual meaning and intense physical adventure. Here, in *The Heart of the Hunter*, the author continues that quest, displaying once again his passionate concern for Africa, her native people, and the human spirit. It is only at the end of this physical trek that the real journey can begin: The true odyssey of *The Heart of the Hunter* is into the mind and clandestine culture of a legendary people. The book is written in prose that is close to poetry. *Lawrence*, reprint 1 This is war as experienced in a Japanese prisoner-of-war camp in Java in , but, above all, war as experienced in the souls of men. What follows is the story of two British officers whose spirit the Japanese try to break. Yet out of all the violence and misery strange bonds of love and friendship are forged between the prisoners -- and the gaolers. The novel begins on a Christmas Eve in England. It has been five years since the narrator and John Lawrence were freed from a Japanese prison camp, and their reunion becomes an occasion to remember the most vivid and moving aspects of their experience. They then remember Jacques Celliers, who, feeling he has irrevocably betrayed his brother, acts bravely to forestall a bloodbath and atone for his betrayal. Out of the violence and misery of war, John Lawrence and the narrator discover a strange human affinity that transcends culture and binds all mankind. Twenty years ago, master storyteller Laurens van der Post travelled thousands of miles across Russia meeting people from every ethnic, educational and occupational background. Wherever he went, he talked and listened, supplementing what he saw and heard with wide reading. The result is this unique book -- a vision, both informed and intuitive, of the people who inhabit more than eight million square miles of the earth. With the ideological warfare between the United States and Russia continuing to escalate, the need for Western understanding of the Russian psyche is more important today than ever before. *Journey Into Russia* is a beautifully written, highly original book that makes a powerful contribution to this understanding. A Career "One of the best storytellers I have ever come across. North from the regions of the Atlantic in summer come the little whaling ships to the great natural harbor of Port Natal, there to hunt the sperm and the blue in the warm waters of the Indian Ocean. This unforgettable narrative concerns one such ship, the Kurt Hansen, her colorful crew, and the mortal conflict that

eventually develops in their midst. Thors Larsen, a driven, dedicated man, respected but scarcely loved by his crew. And both in line of duty and as a result of his attachment to Laetitia, Peter is chief witness to the struggle for power between Larsen and her father, the great hunter of elephants, Herklaas de la Buschagne, that forms the climax. Besides a story that goes straight to the mark, *The Hunter and the Whale* is rich with memorable pictures of the ocean in all moods and of the people of Port Natal, brought to vivid life out of Col. From April to midsummer Colonel van der Post traveled the U. His journeys always radiating out from Moscow as from the hub of a wheel, he saw this vast land of over eight million square miles from the Ukraine to Central Siberia and, beyond that, to Khabarovsk in the Far East; from Riga and Leningrad to the Caspian and Black Seas. Not only did he see, but he also listened to and talked with the people, and he perceived in that intuitive, almost magical way that is his. Thus, he sensed in the terrain a clue to the Russian character itself, and this dynamic insight proved a principal means of getting behind the fixed mask which he believes the Russian wears. Burt Glinn traveled separately, yet with the same percipient eye. The result is that the fifty-six magnificent color photographs -- eight of them double spreads -- that he has contributed to this volume not only harmonize with the luminous text; they extend it. How deeply one reads the faces of a varied and colorful people -- from the modern city-dweller to shepherds down from the high country to merchants in Tashkent! Published in the year of the fiftieth anniversary of the Revolution, *A Portrait of All The Russias* is an extraordinary visual and verbal record of the heartland and the hearts of the Russian people, and a milestone on the road to full Western understanding. The author and the photographer wish to express their gratitude to Mr. Harry Sions, and to Mr. Lou Mercier, and the late Mr. Ted Patrick of *Holiday* magazine for commissioning them for the original assignment out of which the present work has been developed. Colonel van der Post first visited Japan as a young man in . It was the first country he had known outside Africa; and, as he says, "the impact on [his] innocent senses was overwhelming. He travelled in the country again in and indeed has been there since; but it is of the visit that he writes chiefly of in *A Portrait of Japan*, for it was then he sought to reconcile his two earlier conflicting encounters -- the bright enchantment of the youthful sojourn; the darkness of the war years. To do so, he deals first with the teeming Tokyo -- the head of Japan, as he terms it; then with Kyoto, its heart and "the capital of the world within"; and finally with the "body" -- for example, Nara, itself once briefly the capital, and Nikku to the north and Kyushu, southernmost of the main islands. Experience over the years thus sharpens his perceptions of the Japanese and gives his insights exceptional depth and significance. Glinn has also been a frequent visitor to Japan, most recently in early , and his extraordinary photographs of the land and the people -- whether of the sacred mountain or of a Tokyo street; of nightclub entertainers or of industrial workers -- are both sumptuous and subtle. As in *A Portrait of All The Russias*, the writer and the photographer find themselves in complete harmony. The result of their collaboration is a book of superlative beauty and impact. At that time Laurens van der Post was in a Japanese prison camp in Java. For him and for the thousands of prisoners in the hands of the Japanese in South-East Asia, the bombing of Hiroshima was not the remote and localised act of war that distance would suggest, but an event which had a direct and profound influence on their fate. In his account of their ordeal Laurens van der Post tells a story that goes beyond the confines of their captivity into the whole human tragedy of Hiroshima and its significance for the history of our time. It is an extraordinary story. At its heart lies the issue which has worried the conscience of mankind as no other. Both chilling and uplifting as a narrative, it is also taut with dramatic suspense. The life of prisoners of war, as seen by the jailers and themselves, can seldom, if ever, have been portrayed more vividly or movingly. I rank Colonel van der Post with the best living writers of English. Africa and her secrets resonates in this story and its sequel, *A Far Off Place*. Less well known is the fact that he was, for sixteen years, a very close friend of C. Jung and the *Story of Our Time* is unlike any other book written about Jung. Van der Post has been able to evoke Jung with such skill that the reader can feel himself present at the many discussions between the two men. In part, this is because van der Post has used the many hours of interviews conducted for the now famous film, and because he recalls numerous conversations with his friend. But it is because he was so close to Jung, and in many ways so like him, that the relationship between the two becomes part of the description of each of their lives. Van der Post himself emerges as a remarkable and wise guide into the hidden territories Jung sought to explore. He is describing much more than

Jung the psychoanalyst. In order to guide the "modern man in search of a soul," he had to travel far afield, and van der Post traces that journey with extraordinary skill and sympathy. Those who were close to Jung and who have read this book in manuscript call it the best book that has ever been written on him. Jung without having known him well personally. Clue after clue assails him; A Mantis Carol resembles a kind of metaphysical-physiological whodunnit. She wanted his advice about, of all things, a recurring dream, the central feature of which was a praying mantis. The woman was a psychoanalyst and knew that we ignore our dreams, particularly our recurring ones, at our peril. The mantis, she felt, was haunting her for a reason. He was currently writing -- with great difficulty -- a book called *The Heart of the Hunter*. It too was concerned with the Bushmen -- and the mantis, which for them was god. Hans Taaibosch, as he was called, had arrived in America via Jamaica, where the little man. Van der Post has written a perfect Christmas fable, full of mystery but oddly satisfying. Here he has written a book which encompasses the whole history of the continent and its present predicaments in a fascinating blend of personal reminiscence, adventure and historical insight; along with details of the entire range of African food, from the barbecued antelope of the primitive Bushman, to the sophisticated pastries developed by the Cape Colonists. The story starts with his childhood in southern Africa, and the passionate interest in ships and the sea that led him to take part, as a young man, in two voyages of special significance: Both are absorbing tales of action and adventure; but more than that, they are narratives of personal discovery that go beyond the storms and happenings of the outside world into the uncharted waters of the world within. What he saw and experienced then proved vital later on, and is but one example of the many ways in which his life has been linked with some of the most fateful events of our time. Whether as a soldier in Abyssinia and the Southeast Asian jungle, as a Japanese prisoner of war, or as a mediator in Indonesia and Africa, his presence at the time seemed preordained. But nobody, I should imagine, will put down the book without feeling himself -- however incorrectly -- a wiser man. There is nobody alive in whose company I would sooner spend five hours. His veneration for the bond with nature, his quest for the secret springs of meaning, his high hopes that the family of man will heal its wounds and rediscover its soul on the way to the stars, his conviction that he has a personal obligation to history command the utmost respect. Like most of them it is heavily autobiographical; but as one would expect from Sir Laurens, it is also much more than that -- a kind of prolonged meditation on the part played in his life and that of the post-Renaissance modern world by ships and the sea. But, since he is a mystic, his real voyage is an interior one, seeking to understand his own nature and the place of man in the cosmos.

Chapter 4 : Laurens van der Post (Author of A Story Like the Wind)

The locals claimed that Laurens Van der Post, who had passed through eight years earlier, was a fraud. Among those, like my father, who knew him, there was always scepticism about Van der Post's.

For the moment this is our unique role. We have already got power enough to destroy the whole of human life; but we have not yet got the moral obligation, the sense of good and bad, to match it and follow it as our instrument of metamorphosis. We have not yet accepted that every act of knowledge, every increase of knowledge, increases our responsibility towards creation. We have been induced into believing that we are completely helpless in the grip of powerful new forces and that we are caught up in a process that is meaningless, and just sweeping us along like the swine of a new Gadarene. But the message is clear: It comes first to the individual alone: There he can discover the greatest of freedoms, to live out his own gift of life without diminishing or imperilling, but enriching his association with the society of man. And the dreaming to which I refer is not some lush, comfortable, pink marshmallow kind of concept. It is a voice of steel, calling us to live and fight for truth not in hate but love, for love. We have no excuse any more, and it is the greatest scandal of our day that neither religion nor science acknowledges it, that we have the code to read the ancient instructions inscribed in our dreams -- and we do not use it. The conduct of thousands of men in war and in prison with me confirmed with an eloquence which is one of my most precious memories of war, that the spirit of man is naturally a forgiving spirit. I was convinced that if the cancellation of the negative past which is forgiveness could take its place, it would automatically be followed by the recognition that men could no longer change the pattern of life for the better by changing their frontiers, their systems and their laws of compulsion of judgement and justice, but only by changing themselves. But warn to what effect? It was not for prophet or man to say in an age, he declared tragically, when no-one spoke any more of Umkulunkulu, the great first spirit. His praise-names were forgotten, and men now spoke only of things useful to them. How could I, a child of the same Africa, myself have failed then to conclude that no year for centuries had been of so meaningful a transition as this year of our absent Lord, ? I had met it on the faces of men charged to pass on the stories of Africa from one generation to another without help of the written word, in the belief that, if their story were ever to be forgotten, they and their peoples would lose soul. The dark, rejected forces massing in the shadow of the unconscious, as it were, knife in hand, demanding revenge for all that man and his cultures have consciously sacrificed of them in the specialised conscious tasks he has set himself, are real and active enough to keep us too busy for academics and scholasticisms. They show how all our history is a progression on two levels: That is why all men tend to become what they oppose, why the New Testament exhorted us not to resist evil because what follows logically is that ultimately the dark, dishonoured self triumphs and emerges on the scorched level of the manifest to form another tyranny as narrow, producing another swing of the opposites of which Heraclitus spoke. The answer, as Jung saw it, was to abolish tyranny, to enthrone, as it were, two opposites side by side in the service of the master pattern, not opposing or resisting evil but transforming and redeeming it. These two opposites in the negations of our time could be turned into tragic enemies. But truly seen psychologically and again defined best perhaps in the nonemotive terms of physics, they were like the negative and positive inductions of energy observed in the dynamics of electricity; the two parallel and opposite streams without which the flash of lightning, for me always the symbol of awareness made imperative, was impossible. Containing those two opposites, putting the light of the superior functions at the service of the dark, bearing all the tensions induced thereby, the individual could grow into a resolution of the two into a greater realisation of himself. One says greater because the self realised thereby is more than the sum of the opposites, because in the process of their resolution the capacity of the individual to join in the universal and continuing act of creation wherein his own life participates enables him to add something which was not there before.

From the time of his boyhood in South Africa, Laurens van der Post dreamed of finding the last of the disappearing mystical people of the Kalahari - the Bushmen. The opportunity finally came, and van der Post was able to organize an expedition into the interior of the desert, but the trip was not without its hazards, its disappointments, and.

The van der Posts had a total of 13 children, with Laurens being the 13th, the fifth son. Christiaan was a lawyer and politician, and fought in the Second Boer War against the British. After the Second Boer War he was exiled with his family to Stellenbosch, where Laurens was conceived. They returned to Philippolis in the Orange River Colony, where he was born in 1901. His father died in August 1902. In 1903 van der Post went to school at Grey College in Bloemfontein. There, he wrote, it was a great shock to him that he was "being educated into something which destroyed the sense of common humanity I shared with the black people". In 1917 he took his first job as a reporter in training at The Natal Advertiser in Durban, where his reporting included his own accomplishments playing on the Durban and Natal field hockey teams. In 1918 he and two other rebellious writers, Roy Campbell and William Plomer, published a satirical magazine called Voorslag English: The couple traveled to England and on 8 March 1919, married at Bridport, Dorset. A son was born on 26 December, named Jan Laurens later known as John. In 1920 van der Post returned to South Africa to work for the Cape Times, a newspaper in Cape Town, where "For the time being Marjorie and I are living in the most dire poverty that exists," he wrote in his journal. He began to associate with bohemians and intellectuals who were opposed to James Hertzog Prime Minister and the white South African policy. His friend Plomer see above had been published by the Hogarth Press, a business run by Leonard Woolf and his wife, the novelist Virginia Woolf. Called In a Province, it portrayed the tragic consequences of a racially and ideologically divided South Africa. Later that year he decided to become a dairy farmer and, possibly with the help of the independently wealthy poet Lilian Bowes Lyon, bought Colley Farm, near Tetbury, Gloucestershire, with Lilian as his neighbor. There he divided his time between the needs of the cows and occasional visits to London, where he was a correspondent to South African newspapers. Later that year his wife Marjorie gave birth to a second child, a daughter named Lucia, and in 1923 he sent his family back to South Africa. When the Second World War started in 1939 he found himself torn between England and South Africa, his new love and his family; his career was at a dead end, and he was in depressed spirits, often drinking heavily. His unit led 11 camels through difficult mountain terrain and he was remembered for being an excellent caretaker of the animals. In March 1942 he came down with malaria and was sent to Palestine to recover. By his own statement, he was given command of Special Mission 43, the purpose of which was to organise the covert evacuation of as many Allied personnel as possible, after the surrender of Java. He was taken to prison-camps first at Sukabumi and then to Bandung. Van der Post was famous for his work in maintaining the morale of prisoners of many different nationalities. Along with others, he organised a "camp university" with courses from basic literacy to degree-standard ancient history, and he also organized a camp farm to supplement nutritional needs. He could also speak some basic Japanese, which helped him greatly. Once, depressed, he wrote in his diary: Lawrence on the last two of these books. Van der Post then spent two years helping to mediate between Indonesian nationalists and members of the Dutch Colonial Government. Van der Post went to The Hague to repeat his warning directly to the Dutch cabinet. By 1948, after he had returned to England, the Indonesian Revolution had begun. Post-war[edit] With the war over and his business with the army concluded, van der Post returned to South Africa in late 1945 to work at the Natal Daily News, but with the election victory of the National Party and the onset of apartheid he came back to London. He was later to publish a critique of apartheid The Dark Eye in Africa, basing many of his insights on his developing interest in psychology. Before he married Ingaret, he had become engaged to Fleur Kohler-Baker, the daughter of a prominent farmer and businessman, who was 17 years old; they had met on a ship and had had an intense but brief affair of love letters; she was shocked when he broke off the relationship. He went on a honeymoon with Ingaret to Switzerland, where his new wife introduced him to Carl Jung. He continued to work on a travel book about his Nyasaland adventures called Venture to the Interior, which became an immediate best-seller in the US and Europe on its publication in 1951. There van der Post for the first

time met the hunter-gatherer bush people known as Bushmen or San. He repeated the journey to the Kalahari in *Flamingo Feather* was an anti-communist novel in the guise of a Buchanesque adventure story, about a Soviet plot to take over South Africa. It sold very well. Alfred Hitchcock planned to film the book, but lost support from South African authorities and gave up the idea. In the BBC commissioned van der Post to return to the Kalahari in search of the Bushmen, a journey that turned into a six-part television documentary series in . In his best known book was published under the same title as the BBC series: *The Lost World of the Kalahari*. He said they represented the "lost soul" of all mankind, a type of noble savage myth. This mythos of the Bushmen inspired the colonial government to create the Central Kalahari Game Reserve in to guarantee their survival, and the reserve became a part of settled law when Botswana was created in . Later years[edit] Van der Post had become a respected television personality, had introduced the world to the Kalahari Bushmen , and was considered an authority on Bushman folklore and culture. The latter volumes, about four young people, two of them San, caught up in violent events on the borders of s Rhodesia, became popular as class readers in secondary schools. In there was a BBC television series about his year friendship with Jung, who died in , which was followed by the book *Jung and the Story of our Time* . Ingaret and he moved to Aldeburgh , Suffolk , where they became involved with a circle of friends that included an introduction to Prince Charles , whom he then took on a safari to Kenya in and with whom he had a close and influential friendship for the rest of his life. In his Chelsea neighbor Margaret Thatcher became Prime Minister and she called on his advice with matters dealing with southern Africa, notably the Rhodesia settlement of " In he was given a Knighthood. In he fell and injured his back and used the downtime from tennis and skiing to write an autobiography called *Yet Being Someone Other* , which discussed his love of the sea and his journey to Japan with Plomer in . His affection for that country and its people, despite his wartime experiences, had first been explored in in his *Portrait of Japan*. By now Ingaret was slipping into senility , and he spent much time with Frances Baruch, an old friend. In his son John who had gone on to be an engineer in London died, and van der Post spent time with his youngest daughter Lucia and her family. *A Walk with a White Bushman* , the transcript of a series of interviews, gives a taste of his appeal as a conversationalist. In , he tried to prevent the eviction of the Bushmen from their homeland in the Central Kalahari Game Reserve , which had been set up for that purpose, but ironically it was his work in the s to promote the land for cattle ranching that led to their eventual removal. His 90th birthday celebration was spread over five days in Colorado , with a " this is your life " type event with friends from every period of his life. A few days later, on 16 December , after whispering in Afrikaans "die sterre" the stars , he died. Ingaret died five months after him on 5 May . In a Province; novel *Venture to the Interior*; travel *The Face Beside the Fire*; novel *A Bar of Shadow*; novella *Flamingo Feather*; novel *The Dark Eye in Africa*; politics, psychology *The Heart of the Hunter*; travel, folklore *A Journey into Russia* US title: *A View of All the Russias* ; travel *A Portrait of Japan*; travel *The Prisoner and the Bomb* ; wartime memoirs *A Story Like the Wind*; novel *A Far-Off Place*; novel, sequel to the above *Jung and the Story of Our Time*; psychology, memoir *Yet Being Someone Other*; memoir, travel *A Walk with A White Bushman*; interview-transcripts *Movies*[edit] Film adaptations of his books. Archived from the original on 7 September . Dennis, Jon 1 March

Chapter 6 : Published Works by (and about) Sir Laurens van der Post

Sir Laurens Jan van der Post (aka Laurens van der Post) was a 20th century Afrikaner author of many books, farmer, war hero, political adviser to British heads of government, close friend of Prince Charles, godfather of Prince William, educator, journalist, humanitarian, philosopher, explorer, and conservationist.

Born in an obscure "dorp" small town in the Orange Free State, he died in a Chelsea penthouse in London two days after his 90th birthday. As a young man he went out in search of a wider world, which led him as a journalist to Durban, Japan and England. Thereafter, he divided his life, and his loyalties, between Britain and South Africa. After surviving Japanese PoW camps, he set off on a sequence of expeditions to Africa, which became the subject of his most popular books and assured him lifelong success as a writer. He became a mythologist for the Bushmen of the Kalahari desert; he began as an enemy of apartheid and ended as a champion of the Zulus; he popularised the work of the psychologist Carl Jung; he wrote travel books and novels, made television films, and saw several of his books adapted for the cinema. An Afrikaner without a drop of British blood, he became a proud member of the British establishment and friend and adviser to Prince Charles and Mrs Thatcher. In his later years, he used his fame and popularity to promote the causes which were dear to him, particularly the environment. Many love his books, regarding them as spiritually and morally inspiring. But after his death in , doubts about their author began to be raised. His reputation as a secular saint suffered with the emergence of an illegitimate daughter whose mother he had seduced when she was . My research showed him to be a compulsive fantasist, not just in his fiction but in the autobiographical books which he presented as non-fiction. His descriptions of his family background were fanciful; he falsely claimed that his father was a Dutch aristocrat and said his maternal grandfather had killed the last Bushman painter. In the course of my research I discovered that, in reality, his mother was descended from a Hottentot princess, though it is unlikely that Van der Post knew this. He misrepresented his wartime career, claiming that he was a lieutenant-colonel when he was an acting captain. He falsely claimed that he had co-founded the Capricorn movement a political grouping in central and east Africa which attempted to propose a multiracial solution for the region and that he was the architect of the Rhodesian settlement in . Almost all the tales Van der Post related throughout his life, and which he claimed were personally told him by a Bushman, were in fact drawn from the research of a 19th-century German scholar, Dr Wilhelm Bleek. Put more bluntly, he was a constant liar. The literal truth was never of much interest to Laurens van der Post because he preferred what he described as the truth of the imagination. This was not merely a version he delivered to the outside world, it was allowed to invade his private life, too. To name an early example, in , he sent the woman who was to be his second wife, Ingaret Giffard, long, fictitious descriptions of his wartime exploits in Abyssinia over six months which he had spent in the Middle East. The question arises why an Afrikaner brought up in a Calvinist culture should feel so tempted by the freedom of fantasy. Disposed from childhood to embroider and invent, he discovered that, thanks to his charm and eloquence, he could convince people and untruth became the pattern of his life. Occasionally, he admitted this. A really true story has transcendent reality for me which is greater than the reality of life. It incorporates life but it goes beyond it. Consequently I found it impossible to see him as anything but his own invention. In one case, his meddling threatened the fragile stability of South Africa and could have endangered many lives. Increasingly vain in his later years, he decided to play a key background role in political events in the region. He liked to say he was a key figure in the Rhodesian settlement in , but there is no evidence for this claim. Buthelezi played a pivotal and controversial role in South African affairs from the mids, when he founded the Zulu cultural movement Inkatha, based in the Zulu heartland of Natal. The chief bravely refused to accept for his 7m Zulus the "independence" which Pretoria was thrusting on the "Bantustans". Van der Post was first introduced to Buthelezi in and the friendship lasted for the rest of his life. They met frequently, in London and in South Africa, and their correspondence over these years was considerable and conspiratorial. Chief Buthelezi has never been an easy man to deal with, as many politicians and journalists would confirm. He was and is ambitious, touchy, verbose and mercurial, and his relationship with the ANC soon collapsed. Even while defying the pressures of the apartheid government,

he came to believe that the ANC - many of whose leaders were in exile - were quasi-communists who were planning to drag his KwaZulu-Natal into a unitary, Xhosa-dominated South Africa. The author had found a black leader who abhorred communism, as he did; who had broken with the ANC; who opposed the "armed struggle"; and who seemed happy to agree to a gradualist approach towards a more democratic system in South Africa on a federal model. Buthelezi also represented the traditional Zulu cultural values which were as close as Van der Post could get to his dream of the primitive man in modern Africa. Why would a fiercely ambitious South African politician and tribal leader like Buthelezi pay court to an elderly expatriate writer? If Prince Charles could be enlisted to the Zulu cause, and could be persuaded to use his influence on behalf of that cause, who knows what might be achieved? This meeting, he assured her diary secretary, would be "extremely important not only for Britain and South Africa but the world". Gatsha, he went on, would be the key element in the South African situation, so long as he was not assassinated by the ANC. Throughout the next 12 months, Van der Post had various meetings with the prime minister, as well as frequent contacts with the Prince of Wales. He continued to liaise between the chief and the Tory government. In July, for instance, he arranged another meeting with Mrs Thatcher and then with Prince Charles, and again in October, Van der Post told Charles Powell that he had instructed Gatsha to prepare meticulously for his next meeting with Thatcher; the Zulu leader "really has no substitute," he said. He wrote to Buthelezi to assure him that "our Lady and our beloved Young Man - who follows your fortunes so closely - are well informed". Buthelezi had extended the authoritarian grip of Inkatha across the whole of his province of KwaZulu-Natal, so that it had become a compulsory mass movement of the Zulu people, assured of the financial backing of the apartheid government in Pretoria. Here were the seeds of civil war. A total of 20, lives would eventually be lost in intra-Zulu fighting. Buthelezi sent several hundred Inkatha soldiers for secret training with the Defence Force. We must assume that Van der Post did not know this. At Commonwealth meetings in and, Thatcher continued to insist that the ANC was a terrorist organisation and refused to recognise it. He and his friends, he said in a memo to Margaret Thatcher on February 13, had "fought the battle of apartheid He declared that Mandela had brought no vision of the future to South Africa, only tired and well-worn cliches: He described Buthelezi as "a man of vision Van der Post was evidently terrified that the future of his homeland would now be negotiated between Mandela and De Klerk - which is precisely what happened over the next four years. Van der Post then became involved with the far right in South Africa and also with the maverick right in Britain. In November, he was introduced to John Aspinall, the eccentric and wealthy casino operator, zookeeper and "honorary White Zulu". Aspinall and Van der Post immediately formed a friendship, having in common a passionate commitment to the African environment and the cause of the traditional Zulu nation. Van der Post, with the enthusiastic support of Aspinall and Goldsmith, was urging on Buthelezi the loosest possible federal system for the new South Africa in which KwaZulu-Natal would be granted a maximum degree of self-rule with the clear aim of holding the ANC and its allegedly communist policies at bay. The temptation and the danger, in the highly charged atmosphere of these years, was that a demand for federation, if denied, might turn into a break-out for secession. In this delicate and perilous situation, in which South Africa was threatened with Balkanisation, Van der Post sought to involve Charles. He assured the prince in a long memorandum dated September 5 We have got to go all out to prevent an election before we have a proper constitution. I wonder if you could possibly feel what sort of initiative we might launch from this country to send an invitation to leaders to meet and talk together in confidence, under the guidance of one immensely respected person as chairman Prince Charles had met the chief several times through Van der Post, for instance on May 1, when he invited him to visit his Highgrove home privately. The consequences of support from the heir to the British throne for the Zulu leader before the multiracial election scarcely months away would have been disastrous, for the prince as well as for British policy, and also for ANC-Zulu relations. At this most inflammable moment in the resistance of the Zulu leadership towards a unitary South Africa, while thousands of lives were being lost, a more modest man might have used his influence on Buthelezi to urge compromise and reconciliation. On the contrary, on December 21, Van der Post sent a message to the chief: But Van der Post continued to urge the chief to abandon the "communists" in Cape Town and return to Ulundi, his bush capital, to build an African Utopia - "a model of a new world". In his letters, van der Post

continued to imply that he had the Prince of Wales on his side. On March 12 , for example, he wrote to assure the chief that the prince was still active on his behalf: His regard for you is higher than ever and he has a deep fellow feeling that in some way, his life is bonded with yours and that you both have to soldier on and the light will shine upon you both again. He was always a master of embellishment and fantasy.

The spirit of man is nomad, his blood bedouin, and love is the aboriginal tracker on the faded desert spoor of his lost self; and so I came to live my life not by conscious plan or prearranged design but as someone following the flight of a bird.

The van der Posts had a total of 15 children, with Laurens being the 13th, the fifth son. Christiaan was a lawyer and politician, and fought in the Second Boer War against the British. After the Second Boer War he was exiled with his family to Stellenbosch, where Laurens was conceived. They returned to Philippolis in the Orange River Colony, where he was born in 1901. His father died in August 1902. In 1903 van der Post went to school at Grey College in Bloemfontein. There, he wrote, it was a great shock to him that he was "being educated into something which destroyed the sense of common humanity I shared with the black people". In 1917 he took his first job as a reporter in training at The Natal Advertiser in Durban, where his reporting included his own accomplishments playing on the Durban and Natal field hockey teams. In 1918 he and two other rebellious writers, Roy Campbell and William Plomer, published a satirical magazine called Voorslag. English: They traveled to England and on 8 March 1919, married at Bridport, Dorset. A son was born soon after on 26 December, named Jan Laurens later known as John. In 1920 van der Post returned to South Africa to work for the Cape Times, a newspaper in Cape Town, where "For the time being Marjorie and I are living in the most dire poverty that exists," he wrote in his journal. He began to associate with bohemians and intellectuals who were opposed to James Hertzog Prime Minister and the white South African policy. Forster and Virginia Woolf. Called In a Province, it portrayed the tragic consequences of a racially and ideologically divided South Africa. Later that year he decided to become a dairy farmer and, possibly with the help of Lilian Bowes Lyon, bought a farm called Colley Farm, near Tetbury, Gloucestershire, with Lilian as his neighbor. There he divided his time between the needs of the cows and occasional visits to London where he was a correspondent to South African newspapers. In 1925 he made five trips to South Africa and during one trip he met and fell in love with Ingaret Giffard. Later that year his wife Marjorie gave birth to a second child, a daughter named Lucia, and in 1926 he sent his family back to South Africa. When the Second World War started in 1939 he found himself torn between England and South Africa, his new love and his family; his career was at a dead end, and he was in depressed spirits, often drinking heavily. His unit led 11 camels through difficult mountain terrain and he was remembered for being an excellent caretaker of the animals. In March 1942 he came down with malaria and was sent to Palestine to recover. By his own statement, he was given command of Special Mission 43, the purpose of which was to organise the covert evacuation of as many Allied personnel as possible, after the surrender of Java. On 20 April 1942, he surrendered to the Japanese. He was taken to prison-camps first at Sukabumi and then to Bandung. Van der Post was famous for his work in maintaining the morale of prisoners of many different nationalities. Along with others, he organised a "camp university" with courses from basic literacy to degree-standard ancient history, and he also organized a camp farm to supplement nutritional needs. He could also speak some basic Japanese, which helped him greatly. Once, depressed, he wrote in his diary: Lawrence on the last two of these books. Van der Post then spent two years helping to mediate between Indonesian nationalists and members of the Dutch Colonial Government. Van der Post went to The Hague to repeat his warning directly to the Dutch cabinet. By 1946, after he had returned to England, the Indonesian Revolution had begun. Rise to fame Edit With the war over and his business with the army concluded, van der Post returned to South Africa in late 1945 to work at the Natal Daily News, but with the election victory of the National Party and the onset of apartheid he came back to London. He was later to publish a critique of apartheid The Dark Eye in Africa, basing many of his insights on his developing interest in psychology. Around this time he divorced Marjorie, and on 13 October 1946, married Ingaret Giffard. Before he married Ingaret, he had become engaged to Fleur Kohler-Baker, the daughter of a prominent farmer and businessman, who was 17 years old; they had met on a ship and had had an intense but brief affair of love letters; she was shocked when he broke off the relationship. He went on a honeymoon with Ingaret to Switzerland, where his new wife introduced him to Carl Jung. He continued to work on a travel book about his Nyasaland adventures called Venture to the Interior,

which became an immediate best-seller in the US and Europe on its publication in 1931. There van der Post for the first time met the hunter-gatherer bush people known as San. He repeated the journey to the Kalahari in 1934. *Flamingo Feather* was an anti-communist novel in the guise of a Buchanesque adventure story, about a Soviet plot to take over South Africa. It sold very well. Alfred Hitchcock planned to film the book, but lost support from South African authorities and gave up the idea. Penguin Books kept *Flamingo Feather* in print until the collapse of the U. In the BBC commissioned van der Post to return to the Kalahari in search of the bushmen, a journey that turned into a very popular six-part television documentary series in 1966. In his most famous book was released under the same title as the BBC series: *Van der Post described the Bushmen as the original natives of southern Africa, outcast and persecuted by all other races and nationalities. He said they represented the "lost soul" of all mankind, a type of noble savage myth. This mythos of the Bushmen inspired the colonial government to create the Central Kalahari Game Reserve in to guarantee their survival, and the reserve became a part of settled law when Botswana was created in 1966. He had become a respected television personality, had introduced the world to the Kalahari Bushmen, and was considered an authority on Bushman folklore and culture. The latter volumes, about four young people, two of them San, caught up in violent events on the borders of s Rhodesia, became popular as class readers in secondary schools. In there was another BBC television series of his year friendship with Jung, who died in 1961, which was followed by the book *Jung and the Story of our Time*. Ingaret and he moved to Aldeburgh, Suffolk, where they became involved with a circle of friends that included an introduction to Prince Charles, whom he then took on a safari to Kenya in 1962 and with whom he had a close and influential friendship for the rest of his life. In his Chelsea neighbor Margaret Thatcher became Prime Minister and she called on his advice with matters dealing with southern Africa, notably the Rhodesia settlement of 1965. In he was given a Knighthood. In he fell and injured his back and used the downtime from tennis and skiing to write an autobiography called *Yet Being Someone Other*, which discussed his love of the sea and his journey to Japan with Plomer in 1963. His affection for that country and its people, despite his wartime experiences, had first been explored in in his *Portrait of Japan*. By now Ingaret was slipping into senility, and he spent much time with Frances Baruch, an old friend. In his son John who had gone on to be an engineer in London died, and van der Post spent time with his youngest daughter Lucia and her family. He remained a captivating speaker and storyteller both in public and in private. *A Walk with a White Bushman*, the transcript of a series of interviews, gives a taste of his appeal as a conversationalist. In he tried to prevent the eviction of the Bushmen from their homeland in the Central Kalahari Game Reserve, which had been set up for that purpose, but ironically it was his work in the 1960s to promote the land for cattle ranching that led to their eventual removal. For his 90th birthday party he had a five-day celebration in Colorado, with a "this is your life" type event with friends from every period of his life. A few days later, on 16 December, after whispering in Afrikaans "die sterre" the stars, he died. Ingaret died five months after him on 5 May. He was her guardian and trusted escort to London, where her parents were sending her to take up the place she had won at The Royal Ballet School. Her pregnancy prevented her from pursuing her dream to become a ballerina. His reputation as a "modern sage" and "guru" was questioned, and journalists opened a floodgate of examples of how van der Post had sometimes embellished the truth in his memoirs and travel books. *The Many Lives of Laurens van der Post*, an authorised but for the most part hostile biography. For an extensive complete list see External links. In a Province; novel *Venture to the Interior*; travel *The Face Beside the Fire*; novel *A Bar of Shadow*; novella *Flamingo Feather*; novel *The Dark Eye in Africa*; politics, psychology *The Heart of the Hunter*; travel, folklore *The Seed and the Sower*; three novellas *A Journey into Russia* US title: *A View of All the Russias*; travel *A Portrait of Japan*; travel *The Prisoner and the Bomb*; wartime memoirs *A Story Like the Wind*; novel *A Far-Off Place*; novel, sequel to the above *Jung and the Story of Our Time*; psychology, memoir *Yet Being Someone Other*; memoir, travel *A Walk with A White Bushman*; interview-transcripts *Movies* Edit Film adaptations of his books. Directed by Nagisa Oshima and starring David Bowie.*

The extraordinary life of Laurens van der Post is not easily capsulized. Author of many books, farmer, soldier, prisoner of war, political adviser to British heads of state, educator, humanitarian, philosopher, explorer, and conservationist are titles that barely indicate the depth and breadth of this rare individual.

Chapter 9 : Laurens van der Post

The official biography of Sir Laurens van der Post, the South African writer and late spiritual mentor of Prince Charles, is to reveal a life full of political intrigue, colourful fantasy - and.