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*Presented by the* To the *Royal Library, Vienna,*  
*with regards, of Dr Holub,*

*Kimberley, July 77 - South Africa*

# FEW WORDS

ON THE

# NATIVE QUESTION,

BY

E. HOLUB, M.D.,

*Member of the Archæological Club at Prague, &c., &c*

CHINESE:—MENCUIUS (*The Four Books*).

The superior man's nature consists in this,—that Benevolence, Justice, Propriety and Wisdom have their root in his heart, and are exhibited in his countenance. Wherever the superior man passes, renovation takes place.

KIMBERLEY:

*South Africa*

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*PERSIAN:—MAXIMES ORIENTAUX.*

A wise man knows an ignorant one, because he has been ignorant himself; but the ignorant cannot recognise the wise because he has never been wise.

*TURKISH:—ALBITIS.*

It is by degrees one gets to the top of the staircase.

*CHINESE:—MENCIUS.*

All men have in themselves the feelings of mercy and pity, of shame, hatred of vice. It is for each one, by *culture*, to let those feelings grow or to let them wither. They are the parts of the organization of men as much as the limbs or senses, and may be trained as well.



# FEW WORDS

ON THE

# NATIVE QUESTION.

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THE "SIOUX INDIANS" was the title of a short article which appeared some time ago in the *Cape Argus*. I confess that I felt great pleasure in perusing it, for it expressed the opinion I had a long time held on the *native question* of North America.

If in social life we publicly acknowledge a man's merit, whether he is an artisan or a scholar, it tends to reward and encourage him. But if people who pursue the same course as the person praised take part in this public declaration—if not only those who admire the artisan's work, but also those who carry on the same profession, praise his production; if in the creative mind of a learned man not only the world in general perceives something great, but also men who have acquired the name of scholars, give him undissembled applause;—then both the artisan, as well as the man of science, may well be content with his career. They have both accomplished more than their duty; they have been of use to the world in general, and especially to their fellow creatures. To this we should all aspire not only in our occupation, but as *men* in the general sense of the word, as *citizens* of a state, as *members* of a family.

If the reader of these few lines, in opening the pages, supposes each of the leaves of this pamphlet to be a different state, and calls the one on the left hand side (we may say the westerly one) the United States of North America, and the right-hand side (we may say the easterly) Great Britain, bearing in mind that both these States pursue the same purpose—the former within the boundary of its own country, the latter in the department of its colonies,—then we may see two rivals on the highest point of civilization, with the same end in view; and it is remarkable that important, influential, and clear-sighted men, belonging to one of those rival states—the United States—publicly acknowledge that their native policy has been a failure, in the following words:

"We hardly know how to frame in words the feelings of shame and sorrow which fill our hearts as we recall the long record of the broken faith of our Government. It is made more sad in that the rejoicings of our centennial year are mingled with the veil of sorrow of widows and orphans, made by a needless Indian war, and that our Government has expended more money in this war than all the religious bodies of our country have spent in Indian missions since our existence as a nation."

Is it not also equally remarkable that they confess the Native Policy pursued by Great Britain has been superior to their own?

"The fact that the English Government in Canada has expended no money in Indian wars since the American Revolution—has lost no lives by massacre, has no desolated settlements, and its Indians are to-day as they have always been, loyal to the British Crown—is due to the fact that they have fulfilled their plighted faith—have given to their Indians personal rights of property and protection of the law; have fostered Christian missions; and have placed over them agents who generally hold their office during good behaviour, and who are fitted for the task of guiding a savage race to civilization."

Great Britain has thus been honoured by a great and undissembled tribute from the United States, with which the *Government* as well as the *Nation* may well be satisfied.

A great part of South Africa belongs to Great Britain, and the Native Question is one of the *most important* problems. Has England been as successful here as in the North American continent? The history of South Africa in the last 20 years—the present political circumstances (with regard to natives)—must furnish an answer.

I shall take the liberty of devoting a few lines, worthless though they may be, to this important subject, for I partly feel myself forced to do it, after having read the article in reference to the Sioux Indians.

The education and manner of training youth is of the greatest importance in a country. A liberal, yet strict education, according to the rules of humanity, adapted to the gradual development of the mind and body, which in the higher stadia follows the progressing spirit of the age in the province of trade, art and science would, if adopted by every civilized nation, tend to place the people in such a condition that all intelligent men would not be obliged to declare this or that nation lacking such an education as behind the spirit of the age in civilization, and would not be forced to look down upon it with compassion and pity, or even with disregard.

If in all great states the sacrifices offered to education would be more or less increased, if in each family the education of the children would be considered the *most important matter next to the securing of the means of daily subsistence*, we should—although great progress was made during the last 25 years in inventions and discoveries—have advanced *considerably further* for the time in which we live. One of the most important points in education is perhaps to instil into the child a love of learning. If we succeed in doing this, we also inspire the child with esteem for the tutor, and secure a good future for it; then the parents and the tutor of the child are partly rewarded for their pains,—and if this theory becomes a general one in a state, the inhabitants may well be proud in calling themselves its citizens.

Is the "*savage*" more than a child? No! If the motto be true, that ignorance is perpetual childhood, it implies idleness which engenders every vice. The savage is in fact not unlike the stage of childhood in a civilized state. We may well compare the savages to children, adding that they are degraded by qualities which by the civilized are acknowledged as vices resulting from the greatest simplicity of human nature. We find the native tribes in *different stages of childish development* just as we observe children at present in the civilized world. We must therefore treat them as we would children—according to their character and age, comparing the latter with the degree of mental development (of the natives) they have attained. Are the characters of the children mostly depending on the formation of the brain and its development in the first years, alike? Not in many cases, for how often do we find the children of the same father and mother quite different in character. So it is with the different native tribes. And as we are obliged in a good education, even if the latter is administered after a certain *theory*, to pay especial attention to the innate characters in the family circle and school; so we must study the chief features in the characters of a native tribe. If we negotiate with one of these tribes—if, for instance, we are about to annex a country inhabited by a native tribe—we must, before subscribing to such terms, even if following a certain project in taking it over, still keep the characteristic features of the people in view and act accordingly. If we have to deal with the different Betchuana tribes, with their vassal tribes, the Masarwa and Makalahari, who differ from them in every respect; or if we negotiate with the Makalaka, or, on other occasions, with the Zulu and Hottentot races,—our treatment or manner of acting must be exactly in accordance with the character and mental development of those tribes. We must treat the good-natured with kindness; we must face the quarrelsome undauntedly, in order to see our negotiations in *this supposed education* crowned with success. The vassal tribes of the Betchuana, the Masarwa, &c., &c., are in the lowest degree of development of all the South African tribes. These simple, servile creatures must experience different treatment from the Makalaka, who are hypocritical, insolent, and thievish characters, while the Betchuana, of which some are peaceful hunters or agriculturists, debased unfortunately, in many instances, by drunkenness, must be dealt with differently from the Zulus, Matabele, etc., who are undoubtedly the most warlike, quarrelsome, and sanguinary tribes in South Africa. We can compare them all to children's characters. The Masarwa Makalahari represent, I might say, the child in its earlier stage. Some of the Bechuana tribes are to be compared to good-natured children. We also know that the deceitful Makalaka find representatives in children's characters. Can we not also compare the depredating and sanguinary Zulu, Matabele, Amatonga, etc., tribes to children? With regret we may say we can! Perhaps many have known playmates in their youth (I regret to say that I have seen and observed such) who from infancy showed a certain tendency to destroy, which is undoubtedly founded on a certain formation of the brain, namely—in a greater development of animal rapacity, and a more

confined one of the mental sphere especially peculiar to the *intellectual being*. Such children or playmates, with whom I became thus acquainted, were the most troublesome. They gave their tutors the most cause of grief and played us most annoying tricks. Their sanguinary disposition showed itself in their love of destroying everything within their reach. They were especially fond of victimising insects, tearing off the legs of beetles, the wings of butterflies and flies, torturing lizards, and taking young birds from their nests and piercing their eyes or pulling off their heads. All nations possess more or less such characters. I and my other playmates, although but children, looked upon them as villains, and they generally became the worst men. Search the biographies of the most brutal murderers, and what will you find in most cases? If you take the trouble or have the opportunity to glance over the infancy of such persons, you will read the same that I have just asserted. Such children are the prototypes of the rapacious Zulu race. We can also make a comparison with the Hottentot race, of whom the Korannas and Griquas are perhaps at the point of extirpation through drunkenness and other vices. Behold yonder children of a silly nature, who, properly speaking, have no control over themselves, but are the toys of their companions, and allow themselves to be led away without showing the least opposition. These are easily seduced by everything, especially by that which is most pleasing to the senses—everything that glitters—anything attractive or sweet,—who, in their indifference and weakness of mind, do not give themselves either time or trouble for consideration.

Involuntarily it appeared to me that fathers of families (educated men), who have brought up their children well, have peculiar ability for governing natives.

Let us suppose ourselves in a village school-room. It is a picture of disorder. A new teacher is about to take over the management of the school, in which two masters had taught before. One of them was too strict, and generally chastised the children so severely that blood sometimes flowed. He made himself disliked by the children, so that they were sent to school by force, and hated the tutor, the school, and their studies. Their punishment at last became a habit to them, and the stronger ones especially tried to prove their strength on the weaker ones, in consequence of which the children became real brawlers. The other master was kindness itself. He did not punish his children, but admonished them briefly; in short he allowed them to do as they liked. The children gradually got the ascendancy over him, in consequence of which he became their toy, the school-room was converted into a play-ground, and study was laid aside. The children apparently liked going to school, because they were fond of sport, and looked forward to the tricks which they played on their master. At last the parents became aware that their children improved but little, and that they began to disobey and behave roughly towards them. Both masters were therefore dismissed, and a third was called to take their place—a man who was to unite both classes. It was a difficult task, a very difficult one! His first visit to the school told him what he had before him; at a second one he grouped the boys—found out the good, the cowards, the quarrelsome, and those who were in the habit of telling untruths. Each party had its leader, who was of course the strongest in power, and occupied a similar position to a *chief* of a tribe. To these leaders the schoolmaster was obliged to pay the most attention. He knew that if he could gain influence over these the victory would be half won. He praised the good, favoured them; he showed the cunning that he saw through them, and frustrated their plans, until, tired of pursuing their own course, they tried to make themselves also worthy of the master's praise. He met the quarrelsome at first with stern reproach, and explained their disagreeable, barbarous conduct to them; but when he saw his words had no effect he inflicted severe punishment,—and in treating the different characters more or less severely, according to their peculiarities, what did he effect? He converted the straying flock into good and assiduous school-boys; the play-ground to an orderly school-room. The children began to find pleasure in studying, and when he had won their love and esteem he had no longer occasion to fear they would again fall back into their former bad habits.

This may be the scheme which we should employ in dealing with the native tribes. Let us now pass from this theory and try to prosecute it practically. We see before us Mankoroane, and a part of the Batlapins and Montsiwe the Barolong chief. They say they wish to be annexed. Our first question, when accepting the offer, should be: "Is it the wish of the chiefs or their subjects? Do the people as well as the chiefs ask for it?" Our second question would then be: "Why do you ask for annexation? Is it because of your great attachment to the Makoa (white men) called 'Englishmen,' or is it because you are disregarded, or imagine yourself to be so, by the other white race

called the 'Dutchmen,' or perhaps because you are oppressed by one of the neighbouring tribes?—or is it that the Chief is particularly anxious to gain the title of Chief Paramount, if two dispute for it?" When we hear impartial judgment passed on this, then we already know something about the character of the chief and his people. However, we must know more. We must be thoroughly acquainted with the biography of the chief. We must endeavour to gain true information about the manner of life and the intellectual abilities of the tribe. If we cannot receive satisfactory answers by our first enquiries, or if they seem to be doubtful, we must lend an ear to the reports of the friends and enemies of the tribe and its chief, and in this manner ascertain the truth. I have expressed occasionally an opinion of the native chiefs and tribes, and have done it quite impartially, and I will never allow myself to be guided by any prejudice. When I call Khamé a gentleman, Montsiwe a good-natured old man, Sechieli a Tartuffe, when I condemn Sepopo, and call La Bongola a monster, I have my just reasons for doing so. If I take part with the Bamangwato, I do this in trying to assist a tribe which is likely to be attacked and unjustly oppressed.

If the schoolmaster then knows the customs and characters of those who were entrusted to him, he can treat each according to his merits, and the play and brawling ground will be converted into a school room, in which the boy, *alias* the native in the new territory, can be brought up an obedient citizen. If we have in this manner become acquainted with Mankoroane and Montsiwe's characters, and those of their tribes, we must continue thus: "Listen; what you tell us is partly true, and partly not. We know all about it. We will take you under our protection; we look upon you as our children, but in time we will make friends of you, and that you may become such, we will show you what is right and good for you, and remove what we find fault with. You must obey us. Many of you confess that you have very often observed the corn ripen, you have become grey with age, and still you are but children. We shall guide you; we shall make men of you; but notwithstanding the friendship we show you, we will never allow you at any future time to reward us with ingratitude. If this should ever happen, we will punish you as a father does a child that has rewarded his care and trouble with disobedience and ingratitude. You Batlapins have become invalids; your limbs have become weak; your huts destitute of the most urgent necessities; your numerous herds of cattle greatly diminished; and the cause of this is your love for the poison which we call brandy. Desist from it; we will send brothers of our race into your country, who will cultivate the country still covered with grass and thorn bushes. Go to them; greet them with your 'Eumela,' hire yourselves out as their servants, that you may see how they build their houses, how they sow corn, plant trees which produce good fruit; arouse from your sleep of idleness, that you may also learn and adopt the same method in erecting your villages, and the Batu (native tribe) who live in your neighbourhood will respect you, will fear you—and they will do so all the more, for you, *the children*, have ripened into *manhood* and are placed under our protection. But we shall also select some of your race to instruct them how to read and write and to work as the white men do, and these shall be sent to your villages, to spread knowledge among you, as partly the Monari do, and after you have acquired this, then we shall say: Give us your hands; you are no longer children,—you are men; and those of our race who now look upon you with contempt will do the same. They do not scorn you because your skin is dark, but because you try to behave like men, when you are but children."

Thousands of natives come to seek labour on the Fields. We hear complaints of theft and fighting, drunkenness, etc. These natives come mostly from places where few or no laws are enforced; they come from places where what we call a crime here is considered nothing wrong, but a custom of the tribe—as is stealing in the Makalaka country, and fighting in the countries of the Zulu race. Many of these—especially those who for the first time visit the Diamond Fields—do not know that such offences are looked upon and punished as crimes. There are different ways in which we could without difficulty explain to our labourers what the white man considers wrong and is obliged to punish. Perhaps this would be followed by good consequences, as it would be of the greatest advantage, after the annexation of native countries, to summon the tribe from time to time (three or four times a year) and propound the laws framed for the general welfare and advantage, especially in the first years of our Government.

If we again look upon the Koranna as we have looked upon the Batlapins—what is to be done with them?—with creatures who by their horrid manner of acting daily defile our streets? Is there a remedy for such an evil? I believe there is. But a great sacri-

vice must be made by the Government and ourselves. And are we capable of accomplishing it? English is considered selfish by most of the Central and Eastern European States, and it is said that interest is only shown where the Englishman can carry on trade undisturbed. I was before also of this opinion, but I have altered it since I have seen English life. There is no other nation that sacrifices so many millions for good purposes as England. If England will add to her works of mercy, and undertake a work of charity that can never be effaced from the annals of history, let her make an effort to save these races from utter annihilation. It will require sacrifices, but only at first; the disadvantage will soon be covered by also material reward. If we look upon the Korannas, we must confess that they are also children. But what kind of children? Children of pollution, of degradation, whom we dare not touch in passing for fear of contamination. They are the children of shame! This tribe is becoming extinct, and Great Britain will never be able to deny that a tribe has been to a great extent diminished, and perhaps entirely exterminated, under her banner! How shall we treat those children, that is—*govern or civilize* them? In the same way as I have already mentioned. We must learn to know their faults—their virtues, and direct civilization in conformity with their characters. Their greatest vice is drunkenness, which prompts them to do many crimes—to make themselves guilty of such crimes as theft, to obtain the means of indulging in drink, which makes them disobedient servants, etc. What can we do here? Simply forbid the sale of intoxicating liquors to natives. Listen! you who call yourselves “*Albion's*” sons, should it ever happen that you would one day be obliged to confess the same as your brothers on the other hemisphere? (That tribes have been extirpated under your Government and in intercourse with yourselves?)

This is then the sacrifice the Government and many of us would have to offer. The revenue would decrease—yet it is for the greatest work of charity; and in a few years the revenue would undoubtedly increase, and circumstances in general assume (with regard to the Korannas) a better appearance. Laws must be enforced with reference to the social life of the Korannas—as clothing, cleanliness in the villages, agriculture, cattle breeding. Several of their villages should be under the inspection of a constable, who should pay a visit to each village once a week to see that the law is strictly obeyed, and what the natives would be forced to do at first they would afterwards accomplish most willingly. From each village a man should be sent to be instructed in agriculture, etc., by the neighbouring missionary or farmer. This man must be occupied with such studies for a certain time, then return to his village to give his fellow subjects the benefit of his acquired knowledge. Under such circumstances we shall be able to pass by *clean huts surrounded by extensive cultivated fields, greeted by friendly natives*, while we now generally try to avoid the habitations of the Korannas as much as possible. The disagreeable smell arising from the filthy huts disgusts us not less than the inhabitants themselves, covered with dirty rags.

It will be an undertaking of most noble charity if we succeed in converting these degraded creatures into industrious agriculturists. A kind of farming on a small scale will thus be formed, which will also be most beneficial for our Colony, and we can look forward to a bright future, for we will have converted spoilt children into good men. We can enlarge this state more or less as we find it necessary, and all this may be looked upon as a social (and political) missionary labour.

There may be some who will read this—especially those who are employed in the sale of liquor to natives—with a frown, so I put this request to them especially: What would they say if they saw their children addicted to this vice? They would pity them. Have they no mercy for these savage coloured people? Look at the drunken Koranna woman, tumbling about in the streets. People shun her as much as possible, think her more degraded than a dog—yet she is a human being. Can you, who have given her the brandy, be answerable for her degradation to some extent—so that she is regarded like some unclean animal?

Unfortunately there are always two prejudices by which men who have to do with natives allow themselves to be guided. Firstly—that which recognises the whites as human beings, and brands the natives as subordinate creatures; or again in which the natives are represented as the innocent sufferers, who are unjustly maltreated, and the Europeans as their cruel oppressors. I believe both views of the subject are wrong. We should also here observe what, in many other things, we call the “golden medium” in our treatment of the natives. Although I shrink from neither trouble nor pains in protecting and guarding the rights of the natives on every just occasion, and would feel

most happy if I could free some of the vassal tribes from their heavy yoke of bondage or slavery,—I must openly confess that we do wrong when we treat these tribes, who stand far beneath us in civilization, as our equals. “*We must look upon them as human beings, and never forget this throughout our negotiations with them, and under all circumstances. We must treat them as children, but we, the subjects of a civilized state, cannot treat them as our equals in social life, until they have reached a certain degree of civilization nearly equal to our own.*” We do the same with our children! Do we not recognise our children as human beings? but do we look upon them as our equals? Do we treat them as equal to us in mental ability? Certainly not! Supposing we did so, what would be the consequence? (Some have done so and bitterly regretted it afterwards.) The child would gain ascendancy over you in a few days. Each child, like the native, has much vanity. It is a quality in the human being which is most easily and suddenly roused in all stages of life. If you have imprudently awakened this feeling in the child, it will soon treat you—its supposed instructor—with disregard or even contempt. As it grows up, the greater progress it makes in its education, the nearer it approaches you in the development of its intellectual powers, the *more rights* you will have to allow it. The same measures you must take with the natives. As I have already mentioned, the manner of dealing with a native tribe depends mostly on its mental capacities, whether it is still enveloped in deep ignorance, or more enlightened. Just as I would treat a child of a civilized nation, of 4 or 10 years; then mildness and kindness should be observed, so as not to call upon ourselves the blame of others; earnest admonition where we find it necessary, severe punishment after ample consideration, where warning has no effect. If the natives are brought up thus, years will pass before we shall be able to give them full rights equal to our own, which we enjoy as citizens of a civilized state—Some will attain to this sooner, others later, like a child of our race, in reference to its age and intellectual abilities. When we have accomplished this we have made friends, who will learn to love and esteem us, and the calamitous day of the Sicilian Vesper will never be seen in this part of South Africa. Can we forget our instructors? Men who in youth were disobedient children remember their tutors with feelings of the deepest gratitude. We may hope to be rewarded in a similar manner by the natives, when their feelings have become *more cultured*. But we have a difficult task before us, which will prove troublesome for the higher as well as the lower officers of the State, troublesome for all who live among the natives, and yet more so for those who are to be the first settlers in the territories of a native country, whose tribe asks for annexation!

In reference to the form of Government (the officers), I may express as follows: Supposing we had to annex three countries of the Betchuana tribes, one of the Makalaka and that of the Matabele. We have learnt that for example Sechele, one of the Bechuana chiefs (Bakwena tribe) is a deceitful, intriguing character, and that Khame (Bamangwato) is an honourable man. One civil officer would be sufficient to entertain friendly terms between this chief and our Government. At Sechele’s court two civil officers would find enough employment to prevent all disturbances which would be dangerous for several years, though a character such as Sechele. Such a chief who perhaps voluntarily asks for annexation, regrets it later, and may afterwards give trouble. Then two officers are required during the first years of the annexation to have an observing eye over the chief and his people. If such a chief is aware that he is closely watched, his intriguing plans which he attempts to put into execution from time to time are frustrated; he will become tired of his evil intentions (while unsuccessful), and desist from them, while it serves as a good lesson to his son or heir, as well as to the whole tribe, who will then esteem and not hate us. While I said that one officer would suffice to negotiate at Khame’s residence, several more are necessary for the whole territory belonging to this chief, which is partly required on account of its extent as well as the employment of the inhabitants, who are chiefly engaged in hunting, whilst another Bechuana tribe, as the Baharutse, would require only one officer and one constable for their whole country, because the entire tribe lives in a large town and its vicinity, and are known as a very peaceful and assiduous people in their agricultural pursuit, and their chief as a man who supports the law (he was a Transvaal subject) in every way. In such countries mild laws may be employed, and put into execution without trouble, while the Makalaka country needs quite a different manner of government. The Makalaka, as mentioned, are given to stealing, and nothing is safe within their reach if not fastened by chains or nails. Their country, which is not so large (not a fourth) as that of the Bamangwato, will at least require two or three magistrates’ courts, and ten times more constables than

that of the Bamangwato; perhaps it will even be necessary to appoint a constable for each village, if justice is to be administered properly and the people civilized. Then the punishment for the same offences, which may be very mild in the Baharutse country, must be doubly severe to effect a rapid change for the better amongst the Makalaka. The laws for the Matabele country must be still more strict!

Would it not appear ridiculous to treat and punish severely good-natured children, who accidentally made themselves guilty of an offence, like children in whom a similar fault would be the expression of natural ill-nature?

The Matabele being a plundering and depredatory nation, who until now have shown but little respect to the white men, would require particularly rigid laws, which should again by no means be given to the Betchuana. While most of these tribes could be intrusted to civil officers, military officers, supported by an able corps ready for action at any moment, would have to take the government of the Matabele in hand for at least the next 20 or 25 years in order to break the warlike spirit of the nation.

Only in this manner I believe we can at the same time govern the most contrary elements, civilize the different native tribes, and so prevent further trouble or disturbances in a few years after the annexation. It will also enrich the natives and improve our trade.

Let us observe the treatment of the coloured men of the United States. I also here take the liberty of passing a few remarks. I think few can approve of the treatment of the coloured races in the United States. Shall we call it a dark stain in the history of the United States? I allude to the treatment of the red as well as the black race. Fire and sword, brandy, and a dreadful pernicious and infectious disease, have only left a shadow of the once proud Indian tribes. And what about the Negroes? It was the most praiseworthy deed of the Northern States to break the bonds of slavery. It was a heroic act never to be forgotten, which they risked. The most honourable memory to all whose blood flowed in defence of the rightful deed. However, after having accomplished so much, after such a hard struggle—after having liberated hundreds of thousands of suffering human beings—gained for them acknowledgment of human beings, who were before looked upon as animals, but treated worse than such,—they should have been more cautious in regard to the liberated bondsmen. Their rights as citizens should at first have been more limited, and then gradually increased. Hundreds of schools should have been erected to educate the children of the liberated *grown up children*, and then slowly have created them citizens, exactly corresponding to the increase of their mental development. I think the many deplorable scenes between the whites and negroes would thus have been avoided, which we so often heard and hear terminate in the shedding of blood, and in so many places caused enmity between the two races, where friendship should have reigned. The former slaves in one night became *masters*. Their minds were *not developed* enough for it, and therefore it was followed by many inconveniences and disturbances. Make a child a rich heir: what can the child do with its fortune, if not placed under a guardian? The child, as well as the person who bestowed the wealth, are to be pitied. The child should first have been educated, and stepped out of its minority, before so much wealth was entrusted to it. In its vanity the child imagines itself to be quite capable of disposing of its property at pleasure, because the property was given to it. It will fancy itself *equal* to the giver, and perhaps, in its childish simplicity, throw the gold at his head and wound him seriously.

During my sojourn here of 5 years I had servants belonging to many a South African tribe. I treated each servant according to his merits, without spoiling especially the very ignorant (although they may have worked exceedingly well) by paying them more attention than their due. If you do so you will again see the child before you, which will become burdensome, perhaps leave you, when you will not, or perhaps cannot, give more, what the servant or child had no right to demand. If I had a more sensible servant—that is, one who was more civilized—he was treated according to the degree of his mental development, and we always remained the same—I the master and he the servant. I had one who could write and speak English and Dutch fluently. He was a friend to me, and he never forgot himself by arrogant words and actions, for he was educated, and no more a child but a man. Let us pass to another subject. Suppose your child had given you cause to be angry, would you spring up in a rage and strike it with anything that first came in your way? Take the trouble to find out whether the child is really as guilty as it appears. Judge and then punish accordingly. You will feel sorry for every blow that has missed when it should rightly have been inflicted. Often it has been

brought to my notice that the natives have been treated most brutally by men in a fit of passion, which is followed by bad consequences in countries less visited by white people. Very few savages know that they deserve punishment. In many cases the white man who punishes them cannot make himself understood, and they think, as I have often heard them remark, that the white man has the intention of killing them. They communicate this to their tribe, which rouses suspicion towards every white man who afterwards visits the country. Just so travellers are detained and molested by natives where before the white men allowed themselves to be treated at the pleasure of the tribe. With the exception of Sepopo, I treated the different chiefs as became them. I tried to make myself somewhat acquainted with the tribe and chief before my intercourse with them. And to such management I am chiefly indebted for having had so few obstacles placed in my way by natives.

Are we not obliged often to treat grown-up people, or even whole sects belonging to the Caucasian race, like children of a civilized nation? I allude to those who are but little advanced in civilization. Go and tell a Spanish peasant—or many in the Austrian Alps, or in the Steppe of Russia, who still live in superstition—of a rare marvellous natural phenomena. He will stare at you in astonishment and tell you he does not believe your words. Speak against his superstitions—say they are nonsense, when he will not begin any important work on a Friday, because he thinks he will not be successful; when about to go out he remembers that he had forgotten something at home, and turns back to fetch it, or when a hare crosses his path he thinks that some great misfortune will surely overtake him that day. If you tell such a person that this is nothing but superstition, he will become angry and accost you with rudeness. He will be cross because you, according to his notion, mix yourself in things you cannot comprehend. He will act like a child that you wish to dissuade from some obstinate and wrong idea. Good schools remove superstition, whilst he who spreads it makes himself guilty of a crime, immersing his neighbours in ignorance and degrading them. Just also here in South Africa we find many white people indisposed to promote education. They are mostly the remnants of the Doppers, who are opposed to every improvement. They can easily be distinguished from the educated Dutchmen and those who are anxious for progress. How often have I heard them call people “dom” (stupid) because they could not manage their Dutch. If you, however, draw their attention to their shortsightedness, they give such absurd answers that it is astonishing how such old people can still be so ignorant. They are children, and we must pity them and have patience with them. If these people had been brought up in an excellent school they would never have become what they now are. If such Dutchmen were better educated their so-called hatred of Englishmen would to a great part become a chimera. Schools for children, agricultural schools for grown-up people, are *very necessary for the southern part of our continent*. The sacrifices made by the Government in this matter would *reap the most beneficial consequences in the future of the whole of South Africa*.

My space does not allow me now to write on a subject which is of great importance in regard to the native question. It is the relation of the missionaries to the natives in the social condition of this continent. I hope at some future time to be at leisure in order to discuss this subject. It was ~~my~~ first intention to publish or give a lecture on this subject, on my way to Europe, either in Capetown or London. However I thought it better to discuss the subject here on the border of the interior inhabited by so many different tribes, in reference to our social life with the natives, and in reference to the future, which will most likely bring us in contact with many native tribes.

Bultfontein, end of April, 1877.











