

the lingual and other barriers separating one group from the others. They encouraged the merging of the urban and *amakholwa* patterns of culture into a new amalgam. The idealism and consistency to purpose of the converts combined with the realism and eclecticism of *amahumusha* to produce an altogether new way of life.

The tribesmen did not like the cultural fusion. They stood aloof and continued to regard themselves as a separate group. They called themselves *abantu base-makhaya* (the people who belong to where the homes are) to distinguish themselves from *amakholwa* and *amahumusha*. They lumped the last two together and referred to them as *abantu basesilungwini* (the people who belong to the White man's world).

Apart from language, colour and race oppression, the tribesmen had little in common with *abantu basesilungwini*. They segregated themselves from them. They ate, drank, dressed, thought and lived differently. Their manners and their marriage, birth and death ceremonies, together with their sexual habits, were different. In contemptuous moods they described the detribalised Africans as *amakhafula*, the africanised version of kaffirs.

Even in their attitudes to the race question, they saw the situation in a different light. The tribe had always had the land and the numbers in its fight with the White man. It had opposed him as a racio-cultural entity. It had seen him from the perspective of the group. It did not accept him as a permanent member of the South African community. It did not feel indebted to him for much. It did not worship his God; did not speak his language and had no cultural links with him. As a result it preferred heroic solutions to the realistic of *abantu basesilungwini*. It did not think in terms of integration. It looked forward to the day when the White man would be pushed into the sea.

By the middle of the nineteenth century the African community had been divided into two distinct cultural groups: the tribal and the non-tribal. They moved along different routes to different destinies. By the end of the century the majority had been pushed out of the tribal pattern to embrace the cultural amalgam.

The changes which had transformed the first Hottentot into a stranger among his people continued to wreak havoc on the tribe. The stream of such deserters never ceased to flow. In time the tribe decided to have its own schools. The process of change goes on to this day. One result is that the tribesmen are now in the minority in the African community.

About one third of the Africans lead a non-tribal existence in the urban areas. Another third is on White farms. Only a third remains in the tribal areas or reserves. The latter are divided into two groups—the tribal and the mission.

The Boer Great Trek reached its moment of fulfilment in 1910 when the Union of South Africa came into being. Then, the English and the Afrikaners agreed to come together to present a White united front against the African. The principle on which the White front was established was that the White man should be the master. This was the logical climax to which the tradition of absolution had moved events from the time when Jan van Riebeeck set his foot on South African

AFRICANA

Send contributions to *Africana*, P.O. Box 2068, Cape Town. One Prize of R1 will be awarded for the best item each month, and two additional prizes of 50c each.

- Since four glamorous young women began work as wine stewardesses in Hillbrow, Johannesburg, hotel business has more than doubled, with men drinkers very much in the majority. This is the first time in South African hotel history that stewardesses have taken the traditional place of men or non-Europeans *Sunday Express*, Johannesburg.
- Testers, Receptionists, and Foremen are now something of the *past*. The 1963 name for these personnel will be "Service Supervisors". One Service Supervisor is in reality the Tester/Receptionist/Foreman—Atkinson's Motors circular, Cape Town [C.C.]
- A Katangese African trooper was ordered to take a machine-gun which was threatening their position. He made several attempts but each time he pulled back. Finally an officer said: "What's the matter with you? Why don't you take that machine-gun?" Said the trooper: "I can't, sah. Not right now—there's a White gentleman using it."—"Stoep Talk", *The Star*, Johannesburg.
- Tanganyika Vice-President Rashidi Kawawa returned to Cairo today after spending a day in hospital. He was nearly suffocated when air-conditioning in his closed limousine ceased to function on Wednesday—*Daily Nation*, Nairobi [R.F.]
- 'Hunger leads to delinquency'
PLEA TO REINTRODUCE SCHOOL FEEDING
—*Cape Argus* headlining [R.G.]
- Luck—luck is not something absolute, it can be influenced. Buy PERSIL, and you get not only the best washing powder of all, but a chance to win a Refrigerator or tickets of the National Lottery!—*The Ethiopian Herald*.
- Hard-working, honest houseboy wanted. Must be European-recommended. Ring 27381, ext. 14, mornings—*East African Standard*.
- The provision of facilities to meet the needs of Coloureds in the intensive farming areas of part of the Cape Province was recently announced by the Minister of Coloured Affairs, and of Community Development and Housing, Mr. P. W. Botha . . . Villages would be established at suitable places . . . Labourers on adjacent farms would be housed there . . . The statement said that the arrangement would counteract migration to the cities and ensure a permanent and efficient labour force . . . The scheme's advantages, among others, were that farmers on small farms would not have to use valuable land for housing their labourers—*South African Digest*.