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## KA DINUZULU, Constance Magogo Sibilile Mantithi Ngangezinye Thombisile (Princess)

*Usuthu Royal Residence, 1900 —  
21 November 1984*

**Princess, singer, authority on Zulu music**

Princess Constance was the daughter of King Dinuzulu (1868-1913)\* and Queen Silomo. Her father became king in 1884. After an uprising in Zululand in 1888, her father was arrested together with his two uncles, Prince Ndabuko and Prince Shingana. On 27 April 1889 they were all found guilty of high treason and were exiled to the island of St Helena. King Dinuzulu was allowed to go with two of his wives, Queen Silomo and Queen Zihlazile. Two of the princess's brothers, King Solomon Maphumzana ka Dinuzulu\* and Prince Arthur Edward Mshiyeni ka Dinuzulu were born on the island. Princess Constance was born during the South African War (1899-1902) after her parents had returned from exile.

Princess Constance lived at various royal residences as a child and adult. These were Nobamba, Usuthu, Zibindi, Mahashini and KwaDlamahlaha. She received her primary school education at Nkonjeni Anglican School and was confirmed by Bishop Vyvyan.

From her childhood Princess Constance always sang. To her, music provi-



ded an escape from an unhappy childhood. She was born during turbulent times in the history of the Zulu people and there were frequent divisions in her family. The Zulu people were recovering from the effects of droughts and losses caused by cattle disease which characterized the 1890s, and witnessed the outbreak of the South African War. As a very young child the princess had to cope with the effects of the Bambatha Rebellion in 1906, as a result of which her father was arrested and later exiled to Uitkyk Farm in the Middelburg district of the former Transvaal, where he died in 1913. At one stage, she and other Dinuzulu children were moved because it was feared that they would be killed. From a tender age she had to assume the responsibility of caring for her brothers as her mother did not live with them. Her father's other wives frequently treated her harshly and she regarded herself as an orphan. Her eldest brother, Prince Solomon Maphumzana ka Dinuzulu, succeeded their father to the throne in 1916, three years after his death. As the reigning king's sister she

became the most important of King Dinuzulu's daughters. As a young woman she formed regiments consisting of girls - with herself at the forefront - and performed numerous voluntary services to the King.

In the interest of the dynasty her brother, King Solomon ka Dinuzulu, gave her to Chief Mathole Buthelezi in marriage in 1926, after requesting her to abandon the man she had hoped to wed. Inkosi Mathole Buthelezi's grandfather, Mnyamana Buthelezi, had been the prime minister of the Zulu nation during the reign of King Cetshwayo\*. She was Inkosi Mathole Buthelezi's tenth wife, but as she was the King's daughter and her *lobola* was paid by the Buthelezi clan, she was declared principal wife on the day of her marriage. Zulu law decrees that when an *inkosi* asks his people to contribute cattle towards *lobola* for a wife, his heir must come from her house.

Princess Constance's first child, Mangosuthu Gatsha, was born on 27 August 1928. She used the income from her own cattle to pay for his education and carefully steered him into his present role. She enrolled him in the Impumalanga Primary School in the Nongoma district when he was only five years old. She continued to support and encourage him throughout his school and university careers.

She gave birth to a daughter, Princess Morgina Phikabesho, in 1931. A son, who died in infancy, was born in 1940, and a daughter, Princess Admarah, in 1942.

Princess Constance was a forceful but charming person who combined a strong devotion to the Anglican Church with a deep attachment to Zulu tradition. Her background made her a deeply religious

woman.

She read through the Zulu Bible three times in her lifetime. She knew many of the Psalms of David by heart and often recited them when she conducted prayers, which she did twice daily apart from praying privately during the day.

She was a composer and poet and an authority on Zulu traditions, folklore, history and music and she was often consulted by experts in the field, including Professor Jack Krige, Professor Eileen Krige, Professor Harriet Ngubane, Professor John Blacking, Dr Jack Grossert and Dr Peter Becker\*. She was often visited by musicologists from abroad, such as Dr David Rycroft of the School of African and Oriental Studies in London, and Dr Henry Weman, organist at Uppsala Cathedral in Sweden. For several years, Dr Hugh Tracey\*, director of the International Library of African Music at Rhodes University, regularly visited her to consult her and record some of her music.

She played various instruments, namely the Zulu *ugubhu* (a musical instrument consisting of a stringed bow and a calabash), the *isithontolo* (a bow-like musical instrument with a string bound down to the middle of the bow), and the piano.

Her repertoire of Zulu music, extending back to the 18th century, was learned from her grandmothers, the widows of King Cetshwayo. Her own musical performances were memorable, she had a vocal range of three octaves.

Apart from serving as musical adviser for the film *Zulu*, she featured in many Zulu musical recordings and broadcasts and her expertise was chronicled in numerous specialist journals.

Her *Royal account of music in Zulu life*

in the *Bulletin of the School of Oriental and African Studies* (Vol XXXVIII No 2) and *The Zulu bow song of Prince Magogo in African music* (Vol V No 2) are among the most notable of her contributions.

With the help of the British Council, she was presented with a *New Suite for Brass Band*, based on traditional Zulu themes. It was entitled *KwaPhindangene* (the name of her homestead). This had been commissioned by her son, Prince Mangosuthu Buthelezi, to supplement *Colonel Bogey* and the like in the local band's repertoire. She heartily approved of it.

Princess Constance could recite the praises dedicated to her ancestors, the

Zulu kings, from King Shaka's\* grandfather, Ndaba, to her own brothers, King Solomon ka Dinuzulu and Prince Arthur Edward Mshiyeni ka Dinuzulu, and her knowledge of Zulu traditions uniquely qualified her to act as counsellor to the royal family and the Zulu nation.

Princess Constance was a Zulu woman of note, whose memory will remain a creative and formative influence among her people.

M. Buthelezi, *Biographical notes*, undated, Mahlabathini; - J.S. Smith, *Buthelezi, the biography*. Melville, Johannesburg, 1988; - Obituary: *London Times*, 4 December 1984.

MANGOSUTHU GATSHA BUTHELEZI

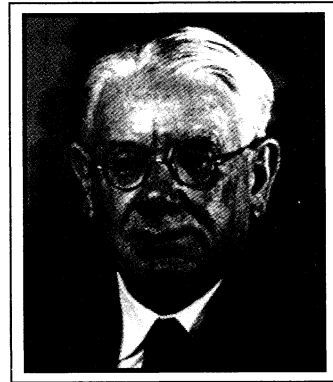
## KERR, Alexander

*Kilmarnock, Scotland, 20 August 1885 —  
Alice, 21 February 1970*

### Educationist and churchman

Alexander Kerr was the first of six children born to William and Elizabeth Findlay Kerr. When he was six years old the Kerr family moved to Greenock where his father represented a Glasgow-based family engaged in tea-blending.

Kerr attended the Mearns Street Primary School in Greenock and then, in pursuance of a career in education, became a pupil-teacher at the Highlanders' Academy in Greenock for four years. He enrolled at Moray House Training College and Edinburgh University, graduating with an MA degree in 1907. He earned first-class certificates in Moral Philosophy and in Logic and



Metaphysics.

Kerr's first post after graduating was at Mount Florida Public School on the outskirts of Glasgow. After two years there, he was appointed to teach English and Latin at the Kilsyth Academy. In the mining community of Kilsyth, Kerr became involved in church work and the YMCA. Poor eyesight prevented Kerr from serving in the

army during the First World War. Instead, in August 1915, he successfully applied for the post of first principal of the South African Native College (now the University of Fort Hare) at Alice. Kerr and his new bride, Mary Robertson McBride, embarked for South Africa on 2 October 1915. They arrived at Alice on 1 November 1915, having docked at East London the previous day.

The only buildings available for the embryonic college were four or five bungalows situated on the lands surrounding the fort. Kerr also learnt that he had only one teaching colleague, D.D.T. Jabavu\*. Nevertheless the college was declared officially open by the Prime Minister of South Africa, Gen. Louis Botha\* on 8 February 1916. From an initial student intake of 20 pre-matriculants in mid-February, the College grew under Kerr's leadership to a roll of 330 post-matriculants in 1948, the year of his retirement.

Kerr's influence in the sphere of black education was not confined to his college or even to South Africa. In 1922 he embarked on a study tour of black colleges in the United States of America at the invitation of the Phelps Stokes Fund. His study focused on the development and funding of black education, principally in the fields of medicine and agriculture. In 1936/37 he served on the De la Warr Commission advising on Higher Education in East Africa and the Sudan. In 1951 he was chairperson of a commission inquiring into the system of black education in Zimbabwe and in 1952/53 he served on the Carr-Saunders Commission on Higher Education for Africans in Central Africa. This commission resulted in the establishment of the University College of Rhodesia and

Nyasaland, now the University of Zimbabwe. The government appointed him to the Union Advisory Board on Native Education and to the Advisory Committee on University Education. From 1952/59 Kerr was a member of the Rhodes University Council.

Kerr received a Doctorate of Law *honoris causa* from two South African universities, the University of South Africa (1936) and Rhodes University (1961), in recognition of his efforts for the development of higher education among the black people of South Africa. Scotland also honoured him. In 1950 Kerr received an honorary Doctorate of Divinity from St Andrew's University.

Kerr was a committed member of the Presbyterian Church of Southern Africa and, though a layman, was elected moderator for 1942/43. He served on many of the Church's committees and commissions and on the South African Mission Council of the Church of Scotland from 1926-1958. For many years he was on the governing councils of the Lovedale and Blythswood institutions.

Mary Robertson Kerr died on 19 November 1947, leaving two sons, William Findlay and Alastair James. A daughter, Agnes, had died in infancy in about 1918. Kerr married his second wife, Beatrice Dorothy Tooke, in 1949.

Alexander Kerr died at his home, Moray House, in Alice, on 21 February 1970. The Dr Alexander Kerr Bursary Fund, subsequently called the Alexander Kerr Memorial Fund, was constituted in his memory in 1970 by the Presbyterian Church of Southern Africa to provide bursaries for black students.

In addition to numerous articles and papers, Kerr published *Fort Hare 1915-48: the evolution of an African college* in

1968. He also edited the *South African Outlook* for a period.

There is a portrait of Kerr in the Senate Chamber at the University of Fort Hare.

Cory Library: PR 4088-PR 4248, Kerr papers; - Master's Office, Supreme Court, Grahamstown: Estate No. 517/70, Death notice; - Alexander Kerr, *Fort Hare 1915-48: the evolution of an African college*. Pietermaritzburg, 1968; - *South African*

*Outlook*, Vol. 78, June 1948; - *A short pictorial history of the University College of Fort Hare 1916-1959*, Lovedale, 1961; - *University of Fort Hare: autonomy 1970*, Fort Hare, 1970; - *Presbyterian Church of Southern Africa Yearbook*; 1973, 1986-87; - *Obituaries: Christian Recorder*, Vol. 19, No. 10; *Presbyterian Church of Southern Africa Yearbook*, 1970; *Rhodes Newsletter*, Vol. 10, No. 1, June 1970; *South African Outlook*, Vol. 100, April 1970.

SANDRA ROWOLDT

## KGOLANE, Chief

*Place and date of birth unknown* — 1904

### Pedi chief

Kgolane, a Pedi chief, was initially a Boer ally. Later, during the South African War (1899-1902), he became a British supporter.

After the overthrow of the Pedi chieftaincy in 1879 and the assassination of Sekhukhune I\* in 1882, the economic and political foundations of the Pedi polity began to crumble. In the wake of the Pedi collapse more land was demarcated for white farms. In addition to this, an oppressive tax collection and labour recruitment regime, as well as control over Pedi affairs, was instituted by the local Native Commissioner, J.A. (Abel) Erasmus\*. A succession of regents, all of whom were deeply committed to collaboration with the colonial state, were appointed for Sekhukhune's heir, a small child with the same name. These included Kgoloko, a junior son of Sekhukhune's father, Sekwati\* (between 1882 and 1893), and Kgolane, Kgoloko's son (in 1895).

The appointments of both Kgolane and Nkopodi (another regent) were very unpopular among the Pedi, as they were

mere government-sanctioned chiefs. In 1896 order had to be restored between Kgolane and prominent leaders of the Sekhukhune party. General Piet Joubert\* settled matters by dividing the largest area of Pedi habitation, the Geluks Location (established in 1885), into a northern and a southern half. Thorometsane was appointed regent in the northern half on behalf of her son, Sekhukhune, while Kgolane was appointed chief over the more densely populated southern half, which was also more fertile and had stable water supplies.

Because the Boers were concerned for the safety of the white farmers in the Lydenburg district, a strong occupation force under Commandant Klaas Prinsloo was posted to the Pedi heartland.

It had to deter resistance, control the stealing of cattle from farms, conscript labourers for Boer households, and discourage by the Sekhukhune faction to re-establish its control over Pedi affairs. A number of oppressive taxes were also imposed. When, after the fall of Pretoria on 5 June 1900, the occupation force was withdrawn to strengthen the main Boer armies, Sekhukhune's followers commenced with a military campaign against the state collaborators. On 11 June 1901 a force of 140 men was sent to seize Kgolane

and his followers from their stronghold, Masehleng. Kgolane and most of his followers escaped. Three days later Kgobalala, the military leader of Sekhukhune's faction, attacked Kgolane's followers, led by Ihgolani, and destroyed their houses.

Kgolane fled to Abel Erasmus at Krugerspost and requested a commando to help him resist Sekhukhune. Erasmus knew, however, that the ZAR was unable to provide men to regain control over the land between the Olifants and Steelpoort rivers, and gave Kgolane only a small number of rifles and ammunition. The Boers also wanted to avoid alarm that could entice Lydenburg farmers on commando to return home, and recognized the Sekhukhune faction as the undisputed masters of the Pedi heartland. By regarding the territory in the neighbourhood of the main location as a 'no go' area, the Boers probably hoped to appease the Sekhukhune faction and safeguard the farms.

Following his failed attempt to obtain Boer assistance, Kgolane fled to Malekutu II at Mamone in Pietersburg. Here he gathered a force of some 300 men around him. Sekhukhune's groups demanded that Kgolane be handed over to them, and when Malekutu refused to oblige a strong force was assembled to capture Kgolane. As they attacked, the force was repulsed with a loss of about 60 men by C.E. Fourie\*, the Native Commissioner of Middelburg, coming to the defenders' rescue. When the British captured Lydenburg in September 1900, the sporadic fighting between the two factions finally ended.

Both factions made contact with the British army. On 4 October instructions were issued by the army that all fighting was to cease. Richmond Haigh, an intelligence officer, was sent to Magnet Heights as Acting Commissioner. His task seemed impossible: he had to prevent further

bloodshed between the rival factions, and he had to mobilize Pedi support for the prosecution of Boer guerillas in the eastern Transvaal. He created a force in which prominent leaders of both factions were enlisted. Some of the most important Pedi chiefs were also encouraged to participate more informally in devising plans for hunting down Boer guerilla groups. However, Haigh experienced few difficulties in obtaining the support of both factions.

Because of the Sekhukhune faction's continued demands for self-determination, the sympathy of the British administration was increasingly extended to Kgolane and Malekutu, who provided valuable assistance with fewer complications. Haigh arranged for grain to be distributed among Kgolane's followers. He also urged the Sekhukhune faction to permit the wives of Kgolane's warriors who had been driven from the location to go to their husbands with food, and requested them to provide Kgolane with land on which he and his followers could settle permanently. The Sekhukhune faction steadfastly refused to entertain Haigh's suggestions, believing he was meddling in internal Pedi affairs.

After the war, in August 1903, Kgolane and 780 followers were brought back to the Geluks Location where he was restored to his pre-war position. He abandoned Masehleng and founded a new settlement at Madibong on the western side of the location, further away from Sekhukhune's homestead at Mohlaletse and closer to his ally, Malekutu.

Kgolane died in 1904 and was succeeded by his son Kgoloko II.

H.O. Minnig, *The Pedi*. Pretoria, 1967; - Peter Warwick, *Black people and the South African War 1899-1902*. Johannesburg, 1983.

ANTON PELSER

# KIES, Benjamin Magson

Woodstock, 12 December 1917 — Hermanus,  
19 December 1979

## Political activist, advocate

Benjamin Magson Kies was the son of Benjamin Kies and Ethel Kies (née Magson). When Kies was 12 years old, the Woodstock Anglican Church denied him and his brother, Cliffy, participation in the church choir because they were not 'fair' enough. This experience had a profound effect on his later life.

Kies matriculated from Trafalgar High School at the age of 17 and three years later obtained a BA degree from the University of Cape Town. In 1938 the same university awarded him a Master's degree in English, which he followed up with a BEd degree three years later. In 1940 Kies embarked on his teaching career at his alma mater, Trafalgar High.

In 1937 he joined the New Era Fellowship, a leftist discussion-cum-debating society, and in 1941 he was elected to the executive. He vehemently opposed white supremacy, colonialism and imperialism. He set a political agenda for a generation when in 1943 he rejected the proposed creation of a Department of Coloured Affairs in a lecture entitled *The CAD, the new fraud*. This led to the formation of a boycott movement, the Anti-CAD. In May 1943 he delivered a seminal address *The background of segregation*, in which he severely censured segregation and also set the tasks for the liberation movement. In 1943 Kies was one of the founder members of the Non-European Unity Movement (NEUM), the first nonracial political



movement in South Africa.

Through the Anti-CAD, NEUM and the Teachers' League of South Africa (TLSA), he worked tirelessly against the racist state, gave powerful expression to NEUM's Ten Point Programme and won a following for the movement. He propagated his ideas through articles and editorials in *The Torch*, a newspaper of which he was a founder, and in the *Educational Journal*, mouthpiece of the TLSA. His essay *The contribution of non-European peoples to world civilization* and other writings inspired a generation of anti-apartheid activists.

At Trafalgar Kies plunged into teaching determined to mould young minds and free them from forms of thought that led to the acceptance of subordination.

Kies sought a liberation of the mind that would make a nonracial and non-sexist society possible.

To this end he advocated non-collaboration with and a boycott of forces of oppression. These concepts guided the strategy, tactics and definitions of the anti-apartheid movement from the 1940s to the 1980s.

Kies's activities were frowned upon by

the education authorities and in February 1956, after much harassment, he was dismissed. The matter was taken to court, but two years later the dismissal was upheld and Kies was ordered to pay costs. Less than a year later the government again moved against Kies, banning him from attending any gathering in South Africa or the former South West Africa (Namibia). This made him one of the first national leaders in the liberation movement to be banned.

Kies subsequently qualified as a lawyer and later became an advocate. In 1961 the state served another banning order on him, restricting him to a few Cape Town magisterial districts. He continued the struggle on the comparatively safer judicial front. In court he fought many political cases and won fame in the areas around Cape Town where he encouraged the rural population to stand up for its rights. He assisted oppressed people through the jungles of legal complexities that so often denied them justice. For standing up to the white man and for his

sterling court work, the rural population nicknamed him die 'Hotnotsgod'.

Kies won admission to the Lesotho Bar in 1967, and later to the Cape Bar, where he practised until his untimely death of a coronary thrombosis on 19 December 1979.

Kies was survived by his wife, Helen, whom he had married in 1949.

In District Six and Greater Cape Town Kies was known as the 'Trosky of the movement'. He towered as an intellectual giant and as one of the most astute political activists that South Africa has ever produced. He stood at the centre stage of the politico-intellectual renaissance that swept coloured Cape Town from the 1930s to the 1960s.

Tabata Collection, University of Cape Town Libraries; Abdurahman Family Papers, *Unity Movement of South Africa*; - Maurice Hommel, *Capricorn blues*. Toronto, 1981; - Gavin Lewis, *Between the wire and the wall*. Cape Town, 1987.

CORNELIUS THOMAS



# KOK, Susanna Helena

Brandfort, 4 July 1911 — Pretoria,  
4 November 1985

## Surgeon and leprosy expert

Susanna Helena Kok was the daughter of Frederik Johannes Kok and his wife, Elizabeth Rabie.

She completed her schooling at Brandfort where her father was a school principal. She began studying medicine in Cape Town but later transferred to the University of the Witwatersrand where she was awarded an MBChB degree in 1935 and a Diploma in Public Health in 1948. In 1936 she started working at Madzimoyo, an NG Church mission station in the former Orange Free State. From there she proceeded to Nsadzu where she worked among the lepers for several years.

In 1949 Kok arrived at Mkar, the main mission station in the heart of Tiv country in northern Nigeria.

The NG Church was responsible for the evangelization of more than a million members of the Tiv tribe.

During that year she joined the nearby leper colony. This leper colony, under M.P. Loedolff and his wife, had 1 600 inhabitants. It was equipped with a good hospital complex which also served approximately 78 clinics over a wide area, some as far as 500 km from Mkar.

Kok was placed in charge of the leprosy patients. It was in this milieu that she, with a co-worker, made her first important contribution to medical literature: She identified and described a hitherto unknown skin disease. This was similar to



leprosy, but did not react to treatment as leprosy did. It became known as Mkar disease (*granuloma multiforme*), but its origin remained unknown. In later years Kok produced many publications, especially when she had the opportunity of working closer to academic institutions, and was involved in medical research at Westfort Hospital for leprosy patients in Pretoria. Even at an advanced age and shortly before her death she assisted in a study of nerve conduction in leprosy patients conducted by the University of Pretoria's Neurology Department.

At Westfort, where she worked from 1968 to 1985, Kok's surgical expertise made nerve biopsies a standard procedure. These were more useful than skin biopsies in diagnosing suspected leprosy cases. Her arguments to dispel the common myth about the contagiousness of leprosy were scientifically based and went a long way towards changing attitudes. During this period she was invited to visit leprosy centres in various parts of southern Africa, and in 1984 she visited India.

Deeply religious, Kok was a member of the Christian Surgical Association. She

was well loved by her patients. It was the fate of Nigerian children suffering from leprosy that affected her most deeply. For these children she recruited foster parents abroad and sent them a photograph and the history of the child. Through a special organization the 'parents' could contribute financially to the care of these children. Although she regularly had to go to the H.F. Verwoerd Hospital for treat-

ment towards the end of her life, she worked until a few days before her death. Kok never married.

NG Church Archives, Bloemfontein: Baptismal register, Brandfort; - Obituaries: *Kerkbode*, 22 January 1986; *South African Medical Journal*, 69, February 1986; *Sendingsblad*, March 1986.

†H.P. BOTHA

## KRAUSE, Emilia Bertha Marié

*Philippolis, 15 October 1892 — Bloemfontein,  
10 January 1972*

### Medical practitioner

Emilia Bertha Marié (Millie) Krause was the second daughter of Dr Otto Carl Heinrich Krause\* and his wife, Elizabeth Jemima Visser. Her grandfather, Dr Carl Johann Gottlieb Krause\*, was the physician to President J.H. Brand\* of the former Orange Free State. Her younger brother, Otto, was also a doctor.

Krause attended Eunice High School in Bloemfontein, where she matriculated in 1910. She began her university career at Grey University College (now the University of the Free State), proceeding in 1913 to the London School of Medicine for Women, graduating in medicine at the London Hospital in 1923, obtaining the Licentiate of the Royal College of Physicians (LRCP) (London) and becoming a Member of the Royal College of Surgeons (MRCS) (Eng). She also studied music and art, and served as Honorary Secretary of the South African Students'



Club. In her humble quarters she kept open house to South African students. As a student doctor she went to the impoverished East End of London where she provided medical services to the needy.

While in London during the First World War, Krause was arrested and tried as a German spy in 1915. Letters to her father had been opened by the British censors who had apparently taken exception to her frank and critical remarks. Furthermore, while on a visit to art galleries in Holland, she had been overheard speaking 'German' to a companion on the cross-channel ferry. It had, in fact, been Afrikaans. The charges against her were withdrawn in court on the basis of the

defence in which she was assisted by the attorney Jan Roberts. She demanded and received a public apology.

Krause married Dr Raymund Theron in London in 1922. On their return to South Africa (he in 1922 and she in 1923) they joined the practice of her father, Dr Otto Krause, in Bloemfontein. In 1931 they opened the York Road Nursing Home, a private obstetrics and paediatric hospital, where they practised for 25 years. Crippled children received expert treatment at the National Hospital, even if their parents were unable to pay. Dr F.P. Fouché and later Dr C.T. Moller paid regular visits from Johannesburg to perform the necessary surgery, and Krause supervised the post-operative care.

In 1936 the Orange Free State (OFS) Society in Aid of Crippled Children was constituted, having started as a committee of the National Council for Women. Krause was its first chairperson. Through her and Sister Jo Laidler's untiring efforts many crippled children were located and cared for. Later a letter of appeal was sent to Lord Nuffield, the British philanthropist and millionaire motorcar manufacturer, requesting funds to further the care of cripples in the Free State. In 1937 he responded by sending a donation of £100 000 to the Union government for the training of orthopaedists and paramedical personnel and to establish after-care facilities. The National Council for the Care of Cripples in South Africa was constituted in October 1939 to assist the Nuffield trustees in the use and administration of the fund. Krause represented the OFS society on the National Council, on which she served as member, Vice-Chairperson, and later as Vice-President from 1963 until her death in 1972.

In 1943 Krause approached the

Postmaster-General to approve the sale of Easter stamps in aid of cripple care. The idea was conceived by Charles Henchie, a post office official and a personal friend of hers. Krause became the first chairperson of the Easter stamp fund-raising committee of the National Council for the Care of Cripples in South Africa and the first Easter stamp campaign was launched in 1944. These stamps proved to be the lifeblood of the cripple care effort.

Together with her husband, Krause represented the Medical Association of South Africa at several world conferences between 1939 and 1969. She served on the council of the International Society for the Welfare of Cripples (later the International Society for the Rehabilitation of the Disabled and thereafter Rehabilitation International) from 1939 to 1969.

In 1954 Krause launched a further appeal for a donation from Lord Nuffield for an after-care home in Bochabela, the black township at Bloemfontein. He responded by making a further donation. The Bantu Children's Orthopaedic Home was established with 60 beds and provided interim accommodation for children receiving orthopaedic treatment. The OFS Society administered the Home, which was appropriately renamed the Emilia Orthopaedic After-care Home. In 1955 Krause, through her idealism and humanitarianism, inspired the Member of the Provincial Council, Anna Enslin, to appeal for hospital accommodation which would include facilities for physiotherapy, occupational therapy and education during the long-term hospitalization of patients suffering from poliomyelitis and other chronic disabilities. In time, the much-needed facilities were provided.

The verve with which Krause stood her ground in the face of opposition to her

great ideals for the care and rehabilitation of crippled children, aroused both admiration and enmity. She held a unique place in the social development of her country as a result of her vision, her dedication to a cause and her outstanding achievements. In recognition of her pioneering efforts in the interest of crippled children requiring orthopaedic care, the honorary title 'Orthopaedic Physician Extraordinary' was bestowed on her.

A son and two daughters were born of her marriage to Dr Raymond Theron.

*The Friend*, 26 February 1941; - *Foto-Fleur* (supplement to *Rapport*), 29 November 1970; - Obituaries: *The Friend*, 11 January 1972; *Die Volksblad*, 11 January 1972; *South African Medical Journal*, 46(3), 5 August 1972; *Homestead* (supplement to *Farmers' Weekly*), 16 October 1972; *Cripple Care News*, 4(2) May, 1972; - G.F. Dommissie, *To benefit the maimed: the story of orthopaedics and the care of the crippled child in South Africa*. Johannesburg, 1982; - OFS Society in aid of crippled children, *Brochure: 25 years of voluntary service 1935-1960. s.l., s.a.*

S.K. POTGIETER

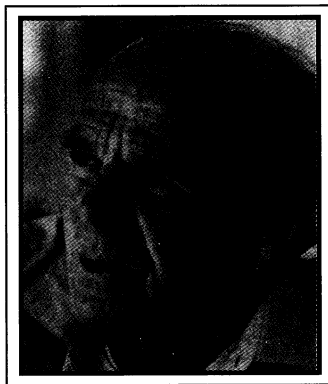
## KRIGE, Mattheus Uys

*Swellendam, former Cape Province,  
4 February 1910 — Onrus River, former Cape  
Province, 10 August 1987*

### Writer

Mattheus Uys Krige (Uys) was the second son of J.D. (Japie) and Susannah (Sannie) Hermina Krige (née Uys).

From his father, a magistrate and once famous Springbok rugby centre, Uys inherited a keen interest in rugby. Although his achievement in this sport never equalled that of his father, it did provide an outlet for an innate aspect of Krige's psyche: a craving for the sun, for space, action and camaraderie, which were all fundamental elements of his literary output. From his mother, who published two volumes of prose rather late in her life, he inherited his literary talent and his passion for reading. His younger brother Francois, who illustrated some of his books, became a well-known painter, and his elder brother, J.G.J. (Bokkie), translated De Saint-Exupéry's novel *Vol de nuit* into Afrikaans.



Krige's marriage to the actress Lydia Lindeque in 1937 kindled his interest in drama and one of his later plays, *Kry julle ry* (1987), was written in collaboration with their daughter, Eulalia.

Uys Krige attended the English-medium Tamboerskloof Primary and Stellenbosch Boys' High Schools. After completing his school career in 1926, he enrolled at Stellenbosch University where he studied law and later switched to literature. Keenly interested in French literature, he started writing poems with a French flavour, which were later included

in his debut volume *Kentering* (1935). He also translated a number of French poems, some of which appeared in *Vir die luit en die kitaar* (1950), the first of his many volumes of poems translated from various literatures into Afrikaans.

After completing a year as a journalist on the staff of *The Rand Daily Mail* in 1930, he became restless and set off for Europe, where he stayed for four years, soaking himself in European life and culture. While living in Spain, Krige translated many of the works of that country's most famous playwright, Lorca, into Afrikaans. These translations included the drama *Yerma*, awarded the translation prize of the South African Academy for Science and Arts in 1956.

In 1935, in the wake of the Spanish Civil War, he returned to South Africa and wrote one of his most striking poems, *Lied van die Fascistiese bomwerpers*. This was a scathing attack on indiscriminate warfare involving civilians. It was acclaimed internationally as one of the best poems inspired by the war.

At the outbreak of the Second World War he joined the South African Defence Force as war correspondent. He was captured at Sidi Rezegh in 1941 and spent two years in Italian prisoner of war camps before escaping. In 1942 he published the anthology *Oorlogsgedigte*, which contains the most extensive poetic account of the war in Afrikaans literature. His war-time experiences were also recorded in the novel *The way out* (1946), which was translated into several foreign languages. Shortly before his death Krige himself translated it into Afrikaans under the title *Môrester oor die Abruzzi* (1987). He considered this translation to be his best prose work.

Back in South Africa he settled in

Clifton, devoting himself to new creative work. Between 1952 and 1959 he undertook extensive travel, study and lecturing tours to the United States, where he had been invited by some of the foremost universities, and to Europe.

In 1969 he moved to Onrus River where his house, Swartdakkies, became a centre of lively artistic and intellectual life. In June 1976 he was run over by a car in Pretoria, resulting in a prolonged coma. He never quite recovered from this experience. He died of kidney failure on 10 August 1987 and was buried in the Onrus River cemetery.

The remarkable scope of Krige's literary output in both English and Afrikaans was for many years not equalled by any other local writer. Apart from contributing to the three main areas of literary production, poetry, prose and drama, exploiting a variety of genres in each, he was an excellent literary guide, as is exemplified by his illuminating introductions to the work of writers as divergent as Jan van Melle\* and Jan Rabie, Francois Villon and Paul Éluard, Lorca and Olive Schreiner\*.

Further proof of his virtuosity was his participation in and contribution to the local English literature. He wrote English poems (some of them published in his bilingual volume *Hart sonder hawe*, 1949), while some of his prose works had appeared in English before he translated them into Afrikaans. Some of his English works gained international acclaim. *The charcoal burners*, for instance, was awarded the first prize in the South African section of the *New York Herald Tribune's* World Short Story Competition (1951). The Portuguese adjudicator on the panel voted it the best work of the entire competition. Of *The dream and the desert* (1953), in which the story *Death of a Zulu* appeared,

*Time* wrote: '... a collection of short stories as good as any current in English'. (Personal letter to biographer, 28 September 1962). *The charcoal burners* has been translated into more than 20 languages and *Death of a Zulu* into more than a dozen. His Afrikaans translations of Shakespeare's *Twelfth night* (1967) and *King Lear* (1971) are regarded as among the best translations of these works in any language.

Although basically an Afrikaans writer, Krige broke down the harsh barriers dividing the Afrikaans and local English literature, amongst others, by translating a number of his Afrikaans works into English and most of his English works into Afrikaans, thus becoming instrumental in establishing the concept of a single South African literary system.

His enduring contribution to Afrikaans literature is tied up with the new worlds he opened up for Afrikaans writers. It ranged from the Arabic world (via his translation of poetry of Abu'l Ala) to the Romanic worlds of French, Spanish and Italian. He introduced the Afrikaans writer to new standards and challenges. He freed Afrikaans from a certain ponderosity which had characterized it up to that stage, and imbued it with the lightness of tread and movement of a Romanic language.

Also at a sociopolitical level he shifted the existing barriers as he regarded the South African population as a single entity. *Ballade van die groot begeer* (1960), his volume of poetry dealing with the

coloured community, and *Dood van die Zoeloe*, his homage to the black man, are the more obvious signs of an all-encompassing vision. He projected Afrikaner-ship against an international backdrop. This resulted in tension between himself and many of his fellow Afrikaners. However, the fact that the Academy for Science and Arts no less than five times awarded him its Academy Award for Translation, and twice its highest accolade, the Hertzog Prize (in 1974 for poetry, in 1985 for drama), is the most striking evidence that in the long run his vision had been vindicated.

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