

it is the White people who have caused this spoiling of our tribes. Because in the olden days there were no girls who went out to work, it was only the men who went out to work. The men used to go out on contract for guns and ammunition, but now since you White people have come in you have ruined our tribe in this manner.

CHIEF OFENSE PILANE: These subjects which we have been discussing are very great and important. I have a hope that the questions which were put before the last Commission which was here will be answered to-day. I am referring to the Commission which was here in 1925. The day that discussion was raised about the 10/-, which was paid by the people who are staying in the stads, is what I am referring to. In the stads they are paying £1.10.0, and it is the 10/- which they object to. That Commission explained to us that all natives who are on White people's ground will not pay 10/-. I asked a question, if they are not made to pay the 10/-, when they get old or crippled, I asked where they would have to go to. I understood that the 10/- was going to be used to native grounds. That shows me clearly that the Government was giving permission for people to go away from their own grounds but that the Government at the same time would help us to collect that 10/- from the people who left their own grounds. Nothing has been done in that respect.

PAGIEL KGASOE: Greetings to the Commission and the Chiefs who are here. I also greet the members of the tribes who have come to have speech with this Commission. I want to address the Commission on these subjects which have been spoken about by other chiefs, the question of natives who stay away in towns. My chief has already explained that he wants the old men to adhere to their old customs. I am only a boy, and I can only speak

slightly about the questions of customs. Before I speak about the people who stay away in towns and refuse to return to their homes I want to say that we, the tribes of the Transvaal, are very fond of our chieftainships. If I may say this, you have seen the bees and you have seen their queen and you have seen how the bees love their queen. We the Bechuanas of the Transvaal, we like our chiefs in the same way, and we keep around our chiefs in just the same way as the bees do. I shall answer the question which has been put to us about the people who want to stay in the towns. The question put to us was, what is the trouble, why do these people leave their homes and go away? In answering this question I say this, that these people stay away at work and do not return to their kraals on account of the White people who take them away from us. We natives in the Transvaal like our chiefs and our stads, but the White people came in and said, "We shall bring in our ways." We like our laws, but the White people said, "You must not try and give judgment in such and such a case. " To-day when a person has done something wrong I can bring him before my chief and my council, and they will try him. But there are lots of natives who to-day simply say, "I am not going to be tried by a kaffir." That man will run away, and he will say, "I am going to get a man to defend me, and I shall be tried by a White man in town." So they go and get a solicitor, and when the case comes before the Government court the court will decide that what the chief has done is wrong, and the chief should not have tried that case, because he has no jurisdiction, and then the Government will punish the chief very severely. The man who has brought the other man before the chief may also be

punished. That is the first step which the White people took and that is one of the steps which has driven us away from our villages. I do not know if you have ever been among the native stads. I am going to speak about that now. In our stads there are no Amalaitas and there are no wrong-doers. All our people who have been out to work in the towns have come back after having learnt the ways of the people in the towns. Before they went, if they fought, they fought with their fists, but they did not fight with knives, but in the towns they have learnt to fight with knives. They have learnt a lot of other things in the town, too; they have learnt that they get comfort in the towns, they have seen that it is good to stay in the towns, because there they can kill people and get off scot free. It pleases many of these people to be among the rough gangs. We are now surprised that the White people who are wise should allow our children to go among the rough gangs, in front of them. These people are unable to do these kinds of things in our stads, because they are afraid that we shall reprimand and punish them, and that is one of the causes why they do not stay in the stads but leave as soon as they can and go back to the towns where they have learnt all these evil things. There is another thing which I wish to speak about. In our stads when a person marries it is his father or his mother who finds a wife for him. My father and my mother got me a wife. The woman will be my wife and I shall be her husband. To-day we are only hearing from the towns of what is going on there. We hear that in the towns there are marriages that can be solemnised for six months. Now these bad people who like to stay in town please themselves, because they can marry in the towns and they stay a few months with a woman and then they can leave that woman and take another one. That is a

very bad thing. But that is one of the causes why so many of these young men stay in town, and why so many of them do not come back to their stads. It is not because these natives do not want their own rule or their own chief, but it is because the White people say, "The rule under which you live is not a good one." I shall now go on to deal with other points. When I was a boy and grew up and became a bit wise I found that our chiefs could make rain when they asked for rain. I found that the tribe liked their chief because the chief had doctors and they could make rain. To-day while we are wanting rain we hear that we are not allowed to make it. The White Government says, "The doctors are not doctors at all: they are witch-doctors." They say that our doctors cannot make rain. Well, it shows this to us, that now that they have stopped our doctors from making rain it only rains in the towns and nowhere else. That shows that the rain doctors are the ones who are staying in the towns now. It is for these reasons that many people run away from their stads and go to the towns, where there is plenty to eat, and there is plenty of rain there, because there are plenty of witch doctors there. We in our stads no more have our witch doctors. They are afraid of making rain, because the White Government will send them to gaol. I shall just go as far as that in explaining the reasons which make people stay in town and refuse to go back to their stads.

CHIEF KALAFI SEDUMEDI: Greetings to the Commission. I am speaking on behalf of my tribe, and I greet the Commission and the chiefs of the other tribes. This is a Government meeting and I shall speak very shortly. We were told yesterday and this morning that if we wanted to say anything we must do so but we must not repeat what others

have said, because it will be written down many times. I support what the last speaker has been saying on the question of people who go away and stay in the towns and do not come back. What he has said is true, and that is why we complain to the Government. My complaint is about the way in which we are treated in the Rustenburg district. I want to speak about the people who work for the White people as daily labourers. They all complain to me that they have to work hard and that the wage which they get is very small. These are complaints which are made by a lot of the people who work for the Whites. A man may have a house and family, he has to feed them, and still he will be working for £1.10.0 per month. I am not speaking about detribalisation now. The last speaker finished that. The complaint which I want to raise is that the people who are working under the White people are not paid properly and I want to ask this Commission to see that that is changed because to-day we are suffering.

My second complaint is this: in 1925 the Government made us a promise in connection with the tax which we pay. The Government reduced the tax which we paid, but they told us at the same time that some of the money which we paid would be for our own use in our stads. Well, we are complaining now because we have not seen that money and it is five years now since that promise was made. Nothing has been done with that money for us, and we are now thinking that the Government has taken the money and that it is no longer ours, and that is a very bad thing.

Then I want to speak about the native schools - we are asking the Government to make a law so that children who are eight or nine years of age must be compelled to go to school. Because it is not we who are the fathers but it is the Government who are the fathers.

The next thing is about the farms which a tribe hires from the Government and from others. We do not have a good living on these farms because our grounds are very small, and we cannot do anything on them, and then there is also this, these Government farms have no power, nor have the Company farms, on which many of our people live, any water. Still we have to pay very heavily in rents. That is a common complaint in this district. We hire these farms and pay high rents, but there is no water for our land or for our cattle, and these are matters which we hope the Government will see to, because they are very urgent. That is all I have to say.

THE CHAIRMAN: Are there any others of you who wish to add anything to what the chiefs have said about the natives who go to the towns and do not come back? - (CHIEF HERMAN SELON): No, we have said all we want to say on that point.

We understand that there is continual trouble and dissatisfaction about the Blantyre boys in this district. Now, what is your feeling about these boys? Do you think they should be here, or do you consider that they should not be here? - CHIEF OFENSE PILANE: No, we do not want them to be here, because what they do here is just the same as what we have been saying about people who leave their homes and go to the towns. These people from Nyasaland bring ruin among the tribes in this country. A person who is staying here can hire land to plough. He has to pay the Government a tax for this district and he has to pay for his dog. He has many expenses, which have already been put before this Commission; but those natives from Blantyre come over long distances. They come here hungry and thin. But when they are here they do not have to pay anything and they have no expenses at all. They are satisfied to work for ten

shillings or one pound per month. The people who are here and who have a lot of expenses here, are born in this country. They have to work hard in order to pay all their expenses which they have to incur. Well, I find that we do not want these people here at all. To-day there is no law that can rule them. If we go into matters like marriage we find that our daughters get married to them without anybody's consent. It is very difficult to explain about marriages, because we are not yet discussing that question.

CHIEF KALAFI SEDUMEDI: We all wish that these Blantyre boys should go back to their homes, as we feel that they are a danger to this country. They teach our children to stab people with knives, and they teach them practices which we are very much afraid of.

CHIEF FILIUS MOGALE: I support Chief Ofense Filane. These Blantyre boys should be sent back to their homes. Our people tell us that wherever these Nyasaland boys go they go about in groups, just to fight the people of this country, and that is why we say that they should be returned to their homes.

CHIEF Z. SHONGOANE: I support what has been said on this point, because I am staying right in the Bushveld and I am seeing the danger which these people are. They killed a certain woman the other day, they tore her up to pieces and then they ate her. They tried to arrest them but the police could not get them. Only four of them were arrested, and the rest of them had gone. That is why I support what the chiefs have said and I ask that these men should be returned to the country they came from. They have only brought ruin here.

CHIEF SEFENYETSO SEFANYETSO: I also support the other speakers, but there is nothing that I can say that has

not already been said. We do not like staying together with a tribe like the Nyasaland boys, a tribe which does not even refrain from doing harm in other people's stads. Wherever they go there will always be trouble and injury will be done to somebody.

THE CHAIRMAN: I want to ask Chief Pilane how many people and how many families he has on his reserve ? - CHIEF

PILANE: Last year when we took a census there were 20,000 people.

That is on the Saulspoort Farm and the Witfontein farm ? - Yes.

And how many cattle ? - There were 9,159 big stock, 1,856 sheep and 5,571 goats. That is for Saulspoort. In regard to mealies, we reaped 6,767 bags. It was not a very good year then and we did not have good rains.

What did you get in kaffir corn ? - Kaffir corn, 8,158 bags. Then I have the figures here from Witfontein. There are 4,000 people there. Big stock 4,098 head, sheep 215, and goats 250. In mealies we reaped 6,063 bags, and kaffir corn 6,122. The area for Saulspoort block is 11,422 morgen, and Witfontein is 6,279 morgen.

I am very glad that you can give me figures for these locations, because in many reserves to which we have been the chiefs simply say "We do not know", and where they do know how much cattle they have got and how much they reap it shows to me that they are more advanced, and that is our general experience. Do not you think that you have more cattle on your farms than there is food for ? - Yes, there are more cattle there than we have food for.

When the European has more cattle than he has food for he sells some of them. Why do not you sell some of your cattle to see that there shall be enough food for the others ? - Well, there are so many owners there that really

there are not too many cattle there.

Do not you realise that if there is not food enough the cattle will simply die in a dry year and it will mean that you will have nothing left at all ? - If we have to sell them it will mean that we shall have nothing left, because the prices which one is getting now are very poor. But the point is this, there are a large number of people there and I am quite sure that most of them have got very little. Everybody has a few, and so you cannot say that for the large number of people that there are there that there are too many cattle. Of these people that I have mentioned, the great majority are not in the stad. The number I am quoting is only of native people who are at home, and the others are still outside, at work.

But do not you realise that at present you are only keeping cattle to die when the dry years come ? - No, I do not think so.

If you sell some of the cattle, you will have the money with which to buy land or anything else which you wish to buy and you will have room so that the other cattle will not die when the dry years come again ? - Does that mean that some of these people must be left without any cattle? There are quite a large number of people and these cattle that we have there are only just enough for the number of people.

I think that those people who realise that their cattle will die must sell them before they die from drought ? - Then the price is not good. Although they want to sell they would have to sell at a very low price, and that does not pay them.

What is better, to sell at what we shall call a low price, or to have your animals die from starvation ? - Yes, of course it is better to sell at a low price.

Do you think it would be a good thing if the Government brought in a law fixing the number of cattle which may be

in each reserve ? - I have not thought over that yet.

Will you give us your opinion about these points which I have just asked about, Chief Zivi ? - CHIEF ZIVI: Personally as regards the last question, I should not at present like to see a law passed forcing the people to have a certain number of cattle in any stad. They should be very glad if the people could be educated to understand that they should not over-stock their commonage; and I believe the people would be educated if all over the country we had agricultural demonstrators. We are specially in need of that in this district.

You moved into this district from the Cape, did you not ? - Yes.

Did you buy land here ? - Yes.

Why did you move into this district particularly; did you have any particular reasons ? Were the prices lower, or what was it which suggested this district to you above others? - I can only state that this district is a very good district. It was the kindness of the Native Affairs Department which made me come here. I knew nothing about it, and then this district was suggested to me by the officials of the Native Affairs Department when I told them that I was going to move. I wanted to come into the Transvaal because there was more room for expansion here. I was driven away from the Cape owing to congestion, and I was directed to this district by the officials of the Head Office of the Native Affairs Department and I must say that I have no words to thank them enough for their very good advice.

When you say that it is a good district do you mean that there is good soil or good grazing ? - Both are good.

Before you came here did you also find out in what way the natives here farm ? - Well, I happen to know because

I had some friends here and they told me. I had some friends farming in the district. I happen to have been a teacher before and some of the chiefs here were my own pupils and in that way I knew what was going on.

Did you come here because you thought that the natives here farmed better than they do in other districts ? - No, Sir.

Do they farm better here in this district than where you come from ? - No, they do not farm better but the country is better.

Which district do you come from ? - Kingwilliamstown is my home.

Do they farm better than the other natives in the Transvaal reserves ? - That I could not say.

Have you got any over-stocking on your own lands ? - No, not yet.

Do you keep donkeys on your farm ? - I do at present.

Why do you do so ? - Well, I have to at the present for agricultural purposes, until I am able to get cattle.

Do you use the donkeys at all for ploughing ? - Yes.

But are the donkeys used for ploughing generally by the natives in this district ? - Yes, they have to use them.

Do they have to use them for ploughing ? - Yes.

You realise I suppose that over-stocking is very bad not only for the white people but also for the native people ? - Yes.

Now, the natives attach a great deal of importance to the owning of stock. How can you get them to understand that if one has more cattle on the ground than there is food for them then it is very bad for them ? - I believe personally that if we had more agricultural demonstrators they would understand. They would teach the people to understand that if

they are over-stocked they are damaging their commonage. They would understand if they had teachers to show them.

I see that, but it is a very slow method. In the mean time the country is being trodden out. Is there not a quicker method by which one can make them understand? - I do not know if there is a quicker way of doing it.

What the Commission sees everywhere is that the lands of the natives are getting worse and worse because they are being trodden down by the cattle. The Government does not want the lands of the natives to go on deteriorating and depreciating in value, until eventually they will be worth very little. Cannot the natives understand this themselves and cannot the chiefs make them understand? - Well, I do not know. It does not seem as if they are able to understand it. At this stage of their development they do not seem to realise that that is going on.

It seems to us that it will be very bad in the interests of the native people if by the time they have learnt to farm they have not got any good land left? - Yes, I agree that it is very bad, and I think it would be an exceedingly good idea if one or two chiefs in this district could be given an opportunity of visiting one or two of these European agricultural colleges and if they could take with them one or two of their counsellors, so that they might be able to see what is being done there. They would be able to learn a great deal and then they would be able to teach their own followers. But if you were to go to-day to the counsellors here and also to the chiefs themselves and tell them that they were ruining the country by over-stocking they would not believe it. But if they went to one or two of these farms and saw the condition of the cattle and also the crops they would be better able to understand all you are telling them.

With regard to the agricultural demonstrators -

we were told yesterday that many people took no notice of what he told them ? - Well, I believe that is so at present, but it was the same at the Cape, and they have taken great notice of these demonstrators at the Cape since.

Do you know this demonstrator here and do you know anything about his work ? - I cannot say that I have met him yet. I believe he just moves round about the town.

Do you think that the people are simply opposed to him because it is something new and because they do not understand what it all means ? - Yes, I think so.

I should like any one of the other chiefs to tell me what they would think if the Government were to introduce a law under which it was said you may keep so many head of cattle on your reserve and no more, that is, for the people in the reserve ? - CHIEF OFFENSE PILANE: I think such a law would be too much advanced for us. From what I can notice at the place where I am staying, from the time when the settlers, the Northam Estate people started, I have found that there is a great difference. This is what I want to say. Before they came there was not a seed that is called Hickory King, and there was no White pearl. To-day the people are beginning to use those seeds and they are cultivating their lands and putting those seeds in. During the last year Mr. Hardwicke sold a lot of seed in the stad and when the women came they used to buy that seed quickly and they used to finish it. Then I began to notice that the people were beginning to understand what is the good thing to do for the land. Again, if one goes to Saulspoort with a number of young oxen, one will see that the people there are in a hurry to buy those young oxen, but if on the other hand one goes with a lot of heifers, one generally finds that people do not take much notice of them and do not like buying them. During this

year the people have ploughed a lot more than they used to do in other years, and all this is what they have learnt on these settlers' farms. Most of them have double-furrow ploughs to-day, and those who have not got them yet are doing their best to get enough money to buy them. One finds to-day that they want to sell their cattle so that they may be able to buy these better implements, not merely ploughs, but other implements as well. That is the sort of thing which we see happening to-day. When you go to a storekeeper and you see the mealies that have been sold to him you will notice at once that there are two different kinds of seeds. You will notice for instance that there is another kind of mealie that does not seem to be a very good seed. If you find out about these mealies you will see this, that it has been ploughed very late, after ploughing time has passed, and these mealies were caught by the wind and the result was that they did not mature. The best mealies to-day the people are not in a hurry to sell, because they feel that later on they will be able to get a better price. I am now thinking that it would be a good thing if the Government could have a place where we could sell our grain, especially our mealies. That is the only way in which people will think more of ploughing than of possessing cattle. Now I hope that the Government will perhaps see to this and make the people get rid of the cattle before the time when they die of drought arrives. Although there are many cattle at Saulspoort, in the district of Rustenburg, especially towards our place, there are plenty of grazing grounds. We have been given to understand, and we feel very sorry when we are told that the Government has given instructions to the farmers that they must send away all the cattle from their farms belonging to natives, because we know that the people

from whom we have leased those grounds are all on good terms with us. Even to-day they wish that we should be able to come and stay on their farms. And it is a great difficulty that we should have to have these cattle removed from those farms. I am asking the Government to help us by getting us places where we can sell our grain and not be in a hurry to cause us to lose our cattle. I believe that if the Government would make a plan for us how to sell our grain every one would soon be able to understand the position. If this Commission here would go in to the whole position they would find that many people have gone away to find places where they can plough. And this is all the outcome of what we have seen from being done by the settlers. If the settlers had not arrived, I am afraid that the position would have been very much worse than it is to-day.

Do all these cattle graze on your own lands, or do some of them graze with the farmers? - The cattle go home in the evenings, but during the day they go for grazing on the White people's farms. Some of our cattle graze on the White people's farms every day, but the water is on our farms.

Do you have to pay the White people for allowing your cattle to graze there? - Yes, we have to pay them. We pay them 3/- for every beast.

Do you pay them 3/- per year, or per month? - We pay them 3/- per year, but there is no water.

Do you know how many head of cattle graze on the White people's farms? - No, I do not know.

But are there very many of your people who send their cattle to graze on these farms? - Yes, there are very many of my people's cattle.

Would half of them go to graze on other people's farms? - Yes, I think it is more than half.

It is a large proportion of the cattle belonging to our people which go to graze on the White people's farms.

THE COMMISSION AT THIS STAGE ADJOURNED
FOR LUNCH.

ON RESUMING AT 2.15 p.m.

MR. JACOBUS KHUNON: Greetings to this Commission. Seeing all you people here makes me feel that the Government knows what the position is in regard to ourselves. Although one has to do everything the Government has ordered, I can see that the Government wants to know what the position of the Black people is; before ordering us what to do I see that they want to know our wishes and our wants. If our tribe could see what I see now I feel sure that it would draw them nearer to the Government. We begin to realise that the Government has some interest in us and in our lives.

TREATMENT OF NATIVES BY POLICE: I want to speak about the way in which the police treat the natives when they arrest them, about the way in which they treat us when we are on the road or in our stads. The Government knows that we have our own stads and every tribe has its own laws and rules. I am not going to say that I am against the police for doing their duty when they are sent out, but I want to mention that whenever the police come to our stad they act just as though the stad belonged to them and to nobody else. Very often when the police come to a stad they will simply call you from the Council and they say, "I want to talk to you." My tribe is not a tribe which despises the Government, and for that reason when we are called we go to the police. If one did not go it would be reported to the Government, and the Government would be told that the chief had not treated the police in

the way in which they should be treated. The police are always obeyed, but when they come to us they seem to think that we are always telling lies, and that sort of thing is very painful to us. I often see the White police in the streets swearing at native women. These women do not like that, and their husbands do not like it, and that sort of thing may lead to a lot of trouble. I say that the way in which the police are acting is quite in conflict with the spirit in which the Government is acting and in conflict with the work which the Government is carrying on. Last week I found that a White constable was complaining and saying that the people did not treat him properly. I asked him what he was doing and he said he was making enquiries about a certain person. I told that policeman, "I know you White people: when you come among us you do not treat us as people. You come among us and you speak to us and our women without any respect. You speak to us in a way which even the magistrate would not do. If you go on doing that sort of thing I am afraid that the day will come when there will be bloodshed, and then you will realise that you must behave properly." It was very painful to me to have to say what the police do in ourstads, because they know very well that our people are law-abiding. When our people see the police they bow down, because they look upon the police as the Government.

Again, when the police go out on patrol they see our people working on the lands. When working they have their jackets off and their jackets are a little way off from where they are working. Their tax receipts are in the pockets of their jacket. The police go up and they arrest

our people for not having their tax receipts and they do not give them an opportunity of getting their papers out of their jackets. They are brought to the Charge Office and charged and found guilty. I know what happened one day. At M arikana a native was inspanning his oxen and one ox broke loose and broke away. The boy ran after the ox and while running he took off his jacket. The tax receipt was in the jacket. While he was chasing the ox, there was a policeman in front, and that policeman stopped him to produce his tax receipt. The boy told the policeman that the tax receipt was in his jacket, but the policeman did not believe him and that boy was taken to the Charge Office and sentenced, although what he said was quite true. When the police go to a stad they know that there are reliable men in that stad and they should consult those men and not carry on in the way they are doing to-day.

One other difficulty I cannot understand is that if I have a pass and no tax receipt I get arrested for the tax receipt, but when I have a tax receipt and no pass I am arrested for not having a pass. We do not know what we can do, and how we can show ourselves as loyal subjects of the Government.

NATIVES WORKING FOR EUROPEANS. I want to deal with the question of our people who work for the White people. I think that our chiefs who are present here and all the people know that this matter affects all our people and their lives. If we cannot discuss this matter properly we shall be killing ourselves, because this is the only opportunity we have. And even the White people, if they visit us, must give us enough time so that we can speak for ourselves. Otherwise we shall be placing a burden on our children to be born. Perhaps they will be able to overcome the difficulties from which we are suffering. When the Anglo-Boer War started

we native people were very glad because we thought when the war came that we might get our freedom. But that same thing we are still seeking to-day. I am now particularly referring to our people who work on the farms and who are hired by the Dutch people on the farms. I think that every one knows that the people I am speaking of, the Dutch people, are the sources of our livelihood. Everything we use for our livelihood has to come from the Dutch people all over the country. But our difficulty is that our people who are working for them get no wages; they get nothing at all. They get nothing to enable them to make a living. Most of them being married men, work for £1.10.0, and some of them for £1.15.0. The people who get more are paid £2. Even the accommodation which the Dutch people supply for our people on the farms is most unsatisfactory, and not decent for our people to live in. The natives have to sleep in tobacco sheds, in open places, which in winter are cold and draughty. Sometimes these sheds are open during summer and winter. And even though they live under those conditions they are not paid good wages, and it is that sort of thing which we are complaining about. That is the reason why in many cases our children refuse to work on the farms and run to Johannesburg. You will understand how difficult things are for us there. It is impossible for a man to stay, not get a decent wage, and then pay taxes to the Government. We have to maintain ourselves as well and we have to buy clothes. There are quite a number of taxes which we have to pay, and how are we to do that? There are quite a number of our young people who do not want to go to Johannesburg or to the big towns, but conditions force them to go. They cannot afford to stay on the farms, because the wages are too small, and the treatment

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