

AFRICAN MARRIAGE SURVEY

Chairman:

SIR JOHN WADDINGTON, K.C.M.G., G.B.E.

Director: ARTHUR PHILLIPS.

Mr. Hooley -

*Please return to me
HH.*

C/A/2/1

c/o International African Institute,

Seymour House,

17, Waterloo Place,

London, S.W.1.

6th December, 1949.

The Director,
The S.A. Institute of Race
Relations,
19, Stiemens Street,
Braamfontein,
Johannesburg,
South Africa.

Dear Sir,

We are now returning to you, under separate cover, the 17 newspapers which we have had on loan from your Library. The correspondence about 'lobolo' has been a most useful one for the Survey, and we are most grateful to you for calling our attention to it and sending over the material.

Yours truly,

p.p. SECRETARY.

O.G. Amphrey,

*Recd
29-12-49.*

29 DEC 1949

FROM

SENATOR EDGAR H. BROOKES

TELEPHONE 2714

88 Pietermaritz Street
PIETERMARITZBURG

19th November, 1951.

Personal

Quintin Whyte, Esq.,
C/o S.A. Institute of Race Relations,
P.O. Box 97,
Johannesburg.

22/11
Phoned HC office
They'll ring back.

Dear Quintin,

I have to attend a conference on the 11th December at which I know the question of the recognition of the lobola custom is going to be brought up. I believe that Khama abolished lobola among his people many years ago. Would the Institute records show whether this abolition still holds good in the whole or part of the Bechuanaland Protectorate. Also what the position is in Basutoland, Swaziland and Southern Rhodesia. In any area where recognition has been withdrawn, has this withdrawal had any effect (a) on the practice of the people, (b) on the stability of family life, (c) on over-stocking.

I know how busy you all are and do not expect an elaborate research to be carried out, but I thought that with the documents available in the Library you would be able to get at these facts quicker than I could. Even a partial reply would be of value provided I received it before the 11th December.

With kind regards,

Yours sincerely,

Edgar Brookes

C/A/2/1
QW/EO

26th November, 1951.

Senator Dr. the Hon. E.H. Brookes,
88 Pietermaritz Street,
PIETERMARITZBURG.

Dear Edgar,

Thank you for your letter of 19th November, 1951. Attached are notes on the lobolo custom in Southern Rhodesia, and the High Commission Territories which I hope will be of assistance. They cover your first points. We can find little information on the effects of the abolition of lobolo on the stability of family life or on overstocking. In the territories with which you are concerned it is only amongst certain Tswana tribes that lobolo has been abolished; but it seems that this institution was in any case less firmly entrenched amongst them than it was in the case of other Southern Bantu peoples.

With kind regards,

Yours sincerely,

Quintin Whyte,
DIRECTOR.

/Encl.

~~Mr. A. S. Malongane~~
Mr. A. S. Malongane
P.O. Box 97
JW

Mr. A. S. Malongane
Sesete school,
Private Bag,
P.O. Cottendale.
8th May 1953.

The S.A. Institute of Race Relations

P.O. Box 97

Johannesburg.

12 MAY 1953

Dear Sir,

My I be enlightened on the following point on
Marriage.

According to my knowledge marriage is defined
as meaning the union of one man with one woman according
to Law.

I further thought that banns were published in a
civil marriage or marriage under Christian rites in order to
let everybody ~~partish~~ know of the intending marriage and that
every one was free to lodge a complaint against any of
the intending couple.

Now the point is this if a complaint
is not lodged with a specified time and the couple
are married by the authorised marriage officer and then
after that a body of men try to invalidate the
marriage and go as far as stopping the couple from
fulfilling their obligations in church what should the
couple call such an action, is such an action
permissible by law, is it not defaming the character of the
couple and what protection has the couple under law?

I am,
yours faithfully
A. S. Malongane.

A/15/4

C/A/2/1

21st May, 1953.

Mr. A.S. Molangane,
Sisete School,
Private Bag,
P.O. COTTONDALE.

Dear Sir,

re : STOPPING OF YOUR MARRIAGE.

I am in receipt of your letter dated 8th May, 1953. In reply to it I have to state that after you have been married at the Native Commissioner's office, your marriage has become a legal fact and the ceremony at the church is a mere solemnisation by the church and does not affect the legality of your marriage. Nobody can therefore annul it at this stage therefore and you can take criminal action against anybody who is interfering with your family affairs.

This is, assuming of course, that your spouse is old enough and you have obtained the consent of her parents. The latter can as you will realise, obtain an annulment of the marriage on the grounds that their daughter is young and they have not given permission for her marriage.

I do hope I have made the position clear and have not the points raised in your letter.

Yours faithfully,

W.B. Ngakane,
FIELD OFFICER.

Mr. Nyahane

Urgent: Pre discuss
now

16/12/53

% Mr. J. Abrams

Box 83

Benoni

7/12/53

S.A Institute of Race Relation
21 Siemens street
Braamfontein
Johannesburg

Dear Sir

Can you tell me any
particulars, how I can register my
wife? am a native borne in
nyasaland, and I have three children,

I, one day went to a Rev, and
I asked him how he can arrange my
wedding, then he said, "I cant do
anything, if I don't have a permission
certificate from the Race Relation
office," therefore I beg you whether
you can fix these matters.

yours faithful boy

George. Edson. Nyoni

P-10

Here, I enclose a form as a member
of the African United Central Africa
Social Club, don't worry about
the ~~form~~ joining fees. It has
been sent already to the Assistant
Secretary of Box 2864, Johannesburg on
4th December 1953.

I will be very much pleased
if you will take my complaints
to your favourable consideration.

I remain your faithful servant
George E. Nyoni.

REF/ No, F. L/53.

THE AFRICAN UNITED CENTRAL AFRICA SOCIAL CLUB.

Tel 22-6641.

P.O. BOX 2864,
JOHANNESBURG.

Date.

10 DEC 1953

- (1) Name In Full And Address. *George Edison Nyoni*
c/o Mr. J. Abrams, P.O. Box 83 Benoni
- (2) Married Or Single. *Married*
- (3) States Numbers Of Children. *Three*
- (4) OCCUPATION. *Cook*
- (5) NAME. Of Employer And Address. *J. Abrams P.O. Box*
83, Benoni Transvaal
- (6) Nationality *ANgoni*
- (7) States Place Of Birth. *N.A. kumsaMala Dist. Liwonde*
Nyasaland
- (8) Joining Fee Amount Paid. S. S. D.
- (9) States Other Particulars. *I came in the union*
in the year 1943, the wife is Mrs. Shandu Nyoni
Dist. Pretoria, box 82 Benoni

SIGNATURE OF APPLICANT. *G.E. Nyoni*

C/A/2/1

~~D/W/S/I~~

11th December, 1953.

Mr. Edson Ngoni,
c/o Mr. J. Abrams,
P.O. Box 83,
BENONI.

Dear Sir,

re : PERMISSION TO HAVE MARRIAGE SOLEMNISED.

We are in receipt of your letter dated 7th instant, and note its contents. I must say that it came as a complete surprise to us to learn that you must first obtain permission from the Institute of Race Relations before your marriage can be solemnised.

Whoever said this to you, has no right to do so.

Nobody is forced to belong to the Institute, nor does the Institute force anybody to belong to any organisation.

The African United Central Africa Social Club has not been formed by the Institute and does not belong to it. We only helped them in drawing up their constitution and in advising them. Otherwise we have no connection with them whatsoever.

I hope what I have said is quite clear.

I return your form herewith.

Yours faithfully,

W.B. NGAKANE,
FIELD OFFICER.

23rd December, 1953.

Mrs. D. Binswanger,
46, Westcliffe Drive,
Westcliffe,
JOHANNESBURG.

Dear Doris,

The anonymous donor of the money for the Services Committees requires to have a report in January and I shall be very glad if you could let me have your report for submission to Dr. Schonland, who acts on behalf of the anonymous donor. Sorry to trouble you at this time but it is important.

Yours sincerely,

Quintin Whyte
Director

QW/NB

at C/A/2/1

A/15/4/1.
WBN/MO.

I shall be most grateful if you will be
kind enough to discuss this matter with Elias' father and ask
him to allow his wife to visit him. Elias has a very keen
desire to visit his wife and his parents. It is a matter of
loyalty to his parents and a matter of conflict because of his
parental conflict because of his parents' views. At this point
our point of view seems hardly
20th January, 1954.
Mr. Seth J. Maphophi,
Wisame Public School,
P.O. Rolle Siding,
KOMATIPOORT.

Please attend to this matter as soon as you can and let
me know what the position is at that time.
Dear Mr. Maphophi,

re: Elias Kumalo.

It is a long time since we last met or heard of each other.
If I am not mistaken it was somewhere about 1934 at Kilnerton
where you made me a present of a beautiful walking stick. I
hope you are well as also Louis your brother.

Mr. Maphophi, this afternoon I had in my office a young man
whom you had the privilege to teach in the past. He is Elias
Kumalo son of Johannes Kumalo and his family is well-known to you.
As you are no doubt aware, his entire family is heathen and he is
the only one in the family who broke away from tradition and em-
braced christianity. Naturally this has brought him into conflict
with his father and I should be most grateful if you will help in
bringing about a reconciliation.

Elias' story is that his father was opposed to his marrying
according to christian rites and refused to pay his lobolo cattle.
An agreement was therefore made whereby Elias freed his father from
all responsibility for his lobolo and he undertook to provide all
the money for this purpose and immediately proceeded to do so. He
sent various sums of money to his father for this purpose and
eventually was called home to get married. This was in September
of last year.

Elias has now been married for four months but his father
will not allow his wife to visit him for a short while. Each
time Elias writes, he is told that he has not paid the lobolo for
his wife and his father is therefore keeping his wife at home.

Elias is extremely worried about this matter and unless the
quarrel is settled to his satisfaction he may break down completely.

P.T.O.

1/5/10
W.B. Ngakane

W.B. Ngakane
FIELD OFFICER

I shall be most grateful Mr. Maphophi if you will be kind enough to discuss this matter with Elias' father and ask him to allow his wife to visit him. Elias has a very keen sense of loyalty to his parents and is going through a violent mental conflict because of his father's attitude which, from our point of view seems hardly reasonable.

Please attend to this matter as soon as you can and let me know what the position is at your earliest convenience.

Yours sincerely,
W.B. Ngakane

With kind regards,
I am not mistaken it was somewhere about 1934 at Kinterton where you made me a present of a beautiful walking stick. I also love your brother.

Mr. Maphophi, this afternoon I had in my office a young man whom you had the privilege to teach in the past. He is Elias Kumafo son of Johannes Kumafo and his family is well-known to you. As you are no doubt aware, his entire family is heathen and he is the only one in the family who broke away from tradition and emigrated to the Transvaal. Naturally this has brought him into conflict with his father and I should be most grateful if you will help in bringing about a reconciliation.

Elias' story is that his father was opposed to his marrying according to christian rites and refused to pay his lobolo cattle. An agreement was therefore made whereby Elias freed his father from all responsibility for his lobolo and he undertook to provide all the money for this purpose and immediately proceeded to do so. He sent various sums of money to his father for this purpose and eventually was called home to get married. This was in September of last year.

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Elias is extremely worried about this matter and unless the matter is settled to his satisfaction he may break down completely.

9/12/11

22nd February, 1954.

The Director,
Legal Aid Bureau,
New Magistrates Courts,
JOHANNESBURG.

Dear Sir,

re: Alfred Sibiya.

Bearer complains that his wife deserted him about three years ago and left him with the children. He has now learned that she is in Southern Rhodesia where she is living with another man and wants her returned to him.

I should be very grateful if you could assist him by getting the Southern Rhodesia authorities to send her back to the Union.

He has been to the Native commissioner's office where he was informed that nothing can be done for him.

Yours faithfully,

W.B. Ngakane,
FIELD OFFICER.

M.H.
The Rectory
Middelburg, C.P.
15th February 1954

S.A. Institute of Race Relations
P.O. Box 97
JOHANNESBURG

18 FEB 1954

Dear Sirs,

I am anxious to have, if they are available, the comparative annual figures for ~~xxx~~ marriages between Europeans and non-Europeans from 1937 onwards. The figures for from 1927-1936 are given in Hoernle's S.A. Native Policy and the Liberal Spirit.

Can you either supply me with some later figures, or indicate where I can find them. I shall be most grateful for any help you can give.

Yours sincerely,

E.G. Welton
(Revd E.G. Welton)

P.S. I am a member of the Institute.

C/A/2/1.
MH/JCF.

23rd February, 1954.

The Rev. E. G. Welton,
The Rectory,
Middelburg,
CAPE.

Dear Sir,

Thank you for your letter of 15th February, 1954, dealing with mixed marriages. For some reason, which I cannot ascertain, there appears to be a gap in official records from 1937 to 1939. The Secretary for the Interior (Marks Buildings, Cape Town) might possibly be able to supply you with this information.

Figures for 1940 - 1945, as given in the "Handbook of Race Relations in South Africa", are as follows :

Year	European Males to Non-European females.			Non-European males to European females			Total		
	Cape	Natal	Union	Cape	Natal	Union	Cape	Natal	Union
1940	68	19	87	15	3	18	83	22	105
1941	57	14	72 +	16	-	16	73	14	88
1942	85	21	106	9	3	12	94	24	118
1943	64	18	82	12	4	16	76	22	98
1944	63	13	76	19	4	23	82	17	99
1945	61	10	71	16	5	21	77	15	92

+ Includes mixed marriages in the O.F.S.

Figures for 1946 and 1947 are given in the Official Year Book of the Union (No.25,1949 - the latest available) as follows :


2/....

23rd February, 1954.

Year	European males to Non-Europeans females.			Non-European Males to European females			Total		
	Cape	Natal	Union	Cape	Natal	Union	Cape	Natal	Union
1946	48	12	60	16	1	17	64	13	77
1947	50	9	59	17	1	18	67	10	77

The Secretary for the Interior might be able to supply you with figures for 1948 and 1949: in the latter year, as you will recall, further mixed marriages were prohibited.

Yours sincerely,


Muriel Horrell (Miss)
TECHNICAL OFFICER.

22 MAR 1954

The Rectory
Middelburg, C.P.
17th March 1954

The Technical Officer
S.A. Institute of Race Relations,
P.O.Box 97
JOHANNESBURG

Your reference C/A/2/1

Dear Madam,

I write to thank you for your letter of 23rd February and to express my appreciation for your diligent efforts on my behalf. The figures you have given are most useful and the others I am expecting to receive from the Secretary for the Interior.

Yours sincerely,

E. G. Welton

(Revd E.G. Welton)

Mr. Ngahane

Post address
JMS

9250B, ELIZABETHVILLE,
ORLANDO WEST,
P.O. ORLANDO,
JOHANNESBURG.

18th June 1954

The Secretary or Director
S.A. Race Relations
4th & 5th Floor Transvaalia House
21 Steynens Street
Braamfontein Johannesburg.

21 JUN 1954
20 JUN 1954

Sir/s

I have the honour to write this letter to you and ask you if you can be kind enough and tell me where can I borrow some money from why because I want to get some money to pay Lobolo to my girl friend's parents as I am a man who came from Baoriaans Kloof Farm in Barberton District and I told them that my mother has offered me 12 live cattle to pay them they said I better see them as early as the end of July 1954 so my brother said he cannot sell them all before the end of the above mentioned month. if you can help me I will be paid back you £5.0.0 per a month or £15.0.0 if possible. Thanking you in anticipation
your obedient servant

Finé B. Msitsini
FINE B. MSITINI

P.S. I want the sum of
£50.0.0.

~~A/1/1.~~

C/A/2/1

30th June, 1954.

Mr. Fine B. Msitsini,
9250 "B" Elizabethville,
P. O. Orlando,
JOHANNESBURG.

Dear Sir,

re: Loan for Lobolo.

I am in receipt of your letter of the 18th June, 1954 and regret having to inform you that the Institute has no funds from which to make you a loan.

If, as you suggest you are able to do, you can repay a loan at the rate of £15 (fifteen pounds) per month, I suggest you ask your girl's parents to give you another four months.

This is the only advice I am able to give you as I feel you would be very unwise to contract a heavy debt when you are about to undertake heavy family responsibilities.

Yours faithfully,

W. B. Ngakane.
FIELD OFFICER.

C/A/2/1

9th December, 1954.

The Native Commissioners Office,
Carr Street,
BRAAMFONTEIN.

FOR ATTENTION MR. ALLWRIGHT.

Dear Sir,

re: Regina Phuswane.

Further to my telephonic communication of the 7th instant, I refer bearer to you and shall be glad if you will assist her. The following is a statement from her.

In 1950, she was married to her husband and as he did not have a home of his own, they agreed to live together at her home. He had four children by a previous marriage, his first wife having died and she had one child born out of wedlock.

Not very long after their marriage, he made life for her unbearable by beating her and demanding from her a refund of the bogadi he had paid for her. She bore this with patience until the beginning of 1953 when she left him and came to Johannesburg. Her purpose in leaving the home was partly because she could not stand the beating any longer and partly because she wanted to earn the money he was demanding.

She has been in Johannesburg since and about three months ago, she received an order demanding her immediate return to her husband. She was called by the Johannesburg Native Commissioner to whom she made a statement about her situation.

She is not unwilling to return to her husband and if he could be restrained from beating and ill-treating her, she would go back to him. She is concerned about what would become of the portion of a farm which she owns jointly with two sisters if he should be granted a divorce and in which he is intensely interested.

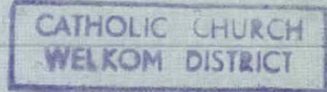
Thanking you again for any assistance which you will give her,

I am,

WBN
C/A/2/11
JUNE 3 1955

To the Institute of
Race Relations,

1 June 1955
P.O. Box 198



Sir,

Welkom.

I would appreciate it very much if you would be so kind to give me some information about the following questions,

1° Am I allowed as marriage officer to marry a native from Nyassaland with a native girl from the Free State.

2° Is the South African Native woman allowed to go back to Nyassaland with her husband, when his contract here is finished.

I think there are no difficulties in this matter, but I want to make sure.

Thanking you very much beforehand for your reply, I remain

Yours faithfully,

Th van Haastrecht

1. If he is paying Minister he may get married to Myra's mother.
If he is not, then he should go to the Myra's mother representative
who will inquire from home if he has no wife.

1. Myra's mother's name: not-paying.

2.

COPY.

Witbank Milling Co.,
P.O. Box 62,
WITBANK.

Dear Sir,

A young friend of mine came and sought my advice about a case between him and his wife and I am in turn asking you to help him.

He states that after he got married, he went to stay in Linwell location with his family. He was, however, very unhappy as his wife began staying away from him whenever she chose to do so, and no amount of persuasion from him made her change her ways. Often she was away for days at a time.

After trying in vain to get her to return home, he advised her to go back to her parents.

In response to this, she reported him to the induna who called them together and asked whether he still wanted his wife back. He replied that he did, but to his surprise, he was asked to pay a fine (or compensation?) of £10 for each of the three children he had with his wife (apparently they were not legally married). Satisfied that the case was over, he requested to be allowed to pay £11 and the balance in monthly instalments of £5. The induna agreed and accepted the sum of £11 which he paid.

After this he was called to the native commissioner's office where, without being given a chance to explain the circumstances of his case he was ordered to pay £6 for the maintenance of the children.

He is now praying that as he was satisfied with the trial of his case by native custom and has actually paid the fine imposed in the trial, the case should be treated as such and the order of the native commissioner for the payment of maintenance withdrawn.

Yours faithfully,

(SGD.) JOHANNES MAHLANGU.

WBN

Post #1.10.0

Cash MAR 9 1956
76 2/6
1.2 6 7/8

6/3/56

PO BOX 62

Tohenus Mahlungu

Withbank, milling company.

I have a boy here called Madingu and he cryed
 here to me he got a case he take the wife
 and they did stay at similar locations. and they
 wife he goes anywhere where he like she did not
 come back at home and when she go she goes
 two days she comes back. where he like at
 home. and I did take him to support tent
 to make him that she must not do that anymore
 now she did not live that she do it more again
 and I did tell that for her she must go back
 to their home for I can stay with her for she
 don't want to stay in her house when I tell
 her that she take me to the Sec. of Withbank
 to induna of Withbank now they call me there
 and I did go there to headman induna and they ask
 me I will take him again and I said them yes.
 if she will stay at home I will take them her
 and they said I must paid in native way

Be let we see later soon RW

4
for this. When of us when he did make the
case finished we thanks for that and said our
case is finished and they said I must paid
the children each child £10 ~~xx~~ and they were three
And I said that is obide and I did paid and I
said I will paid ~~£~~ £11 ~~xx~~ and did ask to the
unduna so I will paid £5 ~~xx~~ every moths and
I did the headman said that is obide and they
was all very glad for the wife said that is
obide when they will paid £5 ~~xx~~ a moths and
they did take the money £11 ~~xx~~ for the case
was finished after that they take for me to supply
agent they talk that case and finished with her
agent they call me to commissioner when I
comes there I did not speak any word they
say I must support they did not want I must
speak anymore they said I must paid £6 ~~xx~~
a month and I said I have got no money they said
I must keep £3 a months

and if Dad if ~~dad~~ can give them the money
for my self so if have to much my family
and if must the ~~rent~~ rent of my manuscript
now if dont want to paid that money of support
if want that if must only paid the money
of that the headman did tel me if must paid
please if ask that you must help me about
that for if dont want to support if want
only to paid the money of the induna
did tel me for if have sisters and brothers
they that must if support to and the Rent
is £200 months now if cannot support others
so you can not help me that the case is
cleare or not he sand £1-2-6 you can help
him and the 7/6 he Toim that he must be
a member the adrees of him is po box 123
Wiltank

T.V.H.

12th March, 1956.

The Native Commissioner,
Native Commissioner's Office,
WITBANK.

Dear Sir,

re: DAVID MASINGA.

Attached here-to please find a paraphrase of a letter which we have received in connection with the above man.

I shall be glad if you will have this case investigated as, he appears, provided his story is correct, to have been a victim of unfortunate circumstances.

The writer of our letter is Johannes Mahlangu who is employed by the Witbank Milling Company.

I have informed him that you will probably send for him.

Yours faithfully,

W.B. Ngakane.
FIELD OFFICER.

12th March, 1956.

Witbank Milling Co.,
P.O. Box 62,
WITBANK.

Dear Sir,

A young friend of mine came and sought my advice about a case between him and his wife and I am in turn asking you to help him.

He states that after he got married, he went to stay in Linwell location with his family. He was, however, very unhappy as his wife began staying away from him whenever she chose to do so, and no amount of persuasion from him made her change her ways. Often she was away for days at a time.

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He is now praying that as he was satisfied with the trial of his case by native custom and has actually paid the fine imposed in the trial, the case should be treated as such and the order of the native commissioner for the payment of maintenance withdrawn.

Yours faithfully,

W.B. Ngakane.
FIELD OFFICER.

0/1/2/1

12th March, 1956.

Mr. Johannes Mahlangu,
P.O. Box 62,
WITBANK.

Mnumzana ohloniphekile,

Incwadi yakho sayifumana kanye nemali ekuyona, sezwa ngesikhalo sakho.

Siyayibuyisa imali yonke ngoba asibisi lutho umasimsiza, umuntu Simsiza nje futhi noma engasilo ilungu siyamsiza, sisiza wonke umuntu ofuna usizo kithina.

Mayelana nenkathazo yakho, sengibalele u native commissioner ngamcela ukuthi alibhekisise icala lakho. Ngiyathemba ukuthi uzokubiza.

Ngizojabula uma uphinde wabala wangitshela ukuthi ukubize wathini.

Yimi owakho,

W.B. Ngakane,
FIELD OFFICER.

P.O.Box 189,
Kampala, Uganda, East Africa,
29th May, 1957.

The Director,
South African Institute of Race Relations,
P.O.Box 97,
Johannesburg,
South Africa.

1) See
2) MH.

Dear Sir,

I am an active member of your Institute although I live in East Africa ever since.

I beg to approach you with a request that you would be kind enough to help me in my research of the existing laws on African Christian marriage and succession; (not customary written or unwritten "laws").

X note of the Institute

I remember I had read a booklet^x some years ago discussing, inter alia, primitive marriage in South Africa and I still remember it mentioned that in some parts in South Africa, Africans who elect to marry according to Christian rites, there is a law or rules of practice which require them to go and make oath before a Magistrate to the effect that they thoroughly understood the bonds and promises they are going to enter into and that such a marriage is going to change their traditional ways and manners of living and demising. And that they were no longer pagans, etc. etc.

I think I have somehow sufficiently expressed what I want. I shall be very grateful if you will kindly cause me helped in this manner and get me furnished with the fitting literatures for my study and comparison.

For your further information, in East Africa Christian or Mohammedan marriages and divorces are not in the jurisdiction of Native Courts. But native succession matters are not entertained in judicial courts in many territories. Probate Courts handle non-native successions only.

This state of laws creates a vital discrimination and disregard of legal marriage laws and candid laws of Christianity or Christian life.

I enclose hereto a Postal Order for 5/- Shs. to defray part of the cost of this work. I undertake to remit more payment on learning from your side that the cost was more than that.

I thank you so much.

Yours sincerely
J. KAMULEGEYA.

J. Kamulegeya

JUNE 7 1957

C/A/2/1

5 June 1957.

J. Kamulegeya, Esq.,
P.O. Box 189,
KAMPALA,
Uganda : East Africa.

Dear Sir,

Thank you for your letter of 29th May. Our library is sending you a booklet, on loan, dealing with African marriage. Will you please return this by registered post when you have read it? We should be glad to have it back as soon as possible.

I am afraid that we have no publications on this subject for sale, and am thus returning your 5/-.

Two books which you might find of use are: "Survey of African Marriage and Family Life", edited by Arthur Phillips, and "African Marriage" by T. Price (S.C.M., London).

We do not stock these, but a bookseller in Kampala would order them for you if you are prepared to pay for them - I am afraid that I do not know the prices.

Yours sincerely,



Muriel Horrell (Miss)
TECHNICAL OFFICER

D.H.F. 7
2/1/57
23) library?
C/A 2/1/57

I have written to him giving all the information I have. My letter apparently hadn't arrived when he wrote this. Have you the books he wants (last para)?

File

P.O. Box 189,
Kampala, Uganda, East Africa
17th June, 1957.

The Director,
South African Institute of Race Relations,
P.O. Box 97,
Johannesburg,
South Africa.

JUNE 24 1957

Dear Sir,

I am grateful to you for a prompt answer to my enquiry dated 29th May, 1957 for a booklet, or so, on African marriage and/or succession in South Africa.

I have received a booklet on Registration or Non-Registration of Bantu Marriages. It was written by the Government Social Research Institute. Unfortunately it does not meet with my requirements of the status of marriage, birth, death and succession plus the civil rights and/or law of Christianity.

I believe those problems are legally and politically encouraged and enforced in African Communities of South Africa.

I have not received any covering letter to the booklet I have received. I feel, you are still causing to procure for me something more. Particularly I would like to learn if or if not I can get that book entitled PRIMITIVE MARRIAGE IN SOUTH AFRICA (sic.)

Many thanks.

Yours sincerely,
J. KAMULEGEYA.

J. Kamulegeya

Found on A. K. ... desk
2/11/57



The Director,
S.A. Institute of Race Relations,
P.O. Box 97,
Johannesburg,
South Africa.

← First fold here →

← Second fold here →

Sender's name and address:

Mr. J. KAMULEGEYA,
P.O. Box 189,
Kampala, Uganda, East Africa.

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE;
IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL,

Form approved by the Postmaster General, No. 71995/2E

← To open cut here →

Handwritten red text:
Date received in office
1/2/50

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS : Natal Region.

(Telephone: 29210).

11/12 Colonization Chambers,
355 West Street,
DURBAN.

NATAL CONFERENCE (PIETERMARITZBURG) - SATURDAY, 24th OCTOBER, 1959.

THEME: - "THE CHALLENGE TO URBAN FAMILY LIFE TODAY".

NOTES FOR SPEAKERS.

I. (A) INTRODUCTION.

In all three communities (African, European and Indian), marriage involves the creation of three sets of relationships, the first of a more intimate, individual character, the second and third of a wider nature, i.e.:-

- 1) the relations between husband and wife in a marital union, and those of parents and children in a family unit;
- 2) the relations between the respective families-in-law, and between each of these and the new family unit;
- 3) the relations with the community at large.

The nature of these relationships, however, and the relative weight attached to them (i.e. individual as against wider aspects), differs in the three communities, especially in their traditional patterns.

Keep these distinctions and their relative importance in mind when discussing (or referring to) the following points insofar as they are meaningful for any or all of the communities:

(B) THE BACKGROUND PATTERN.

- a) choosing a mate (romantic, rational, material, religious and kinship considerations);
- b) what does a valid marriage normally require? (legally, ceremonially, religiously, economically);
- c) bridewealth and dowry;
- d) marriage a duty or an act of volition? (Implications of remaining single);
- e) the dependence or independence of the new domestic unit (the question of emancipation; alignment with wife's or husband's family; with neither or with both);
- f) forms of family: traditional patterns and modern trends: monogamy, polygyny, extended, joint, incomplete.

II. URBAN ENVIRONMENT.

Dr. Holleman.

(The urban environment as a social and economic setting for present-day marriage and family life).

III. FAMILY LIFE IN URBAN SOCIETY.

To be dealt with by Panel. (A) THE STABILITY OF MARRIAGE:

- g) influencing factors and their effect in traditional and modern environment;
- h) husband-wife relationship;

i)/....

- i) economics (including housing);
- j) general moral standards;
- k) legal and social sanctions (including 'illegitimacy');
- l) religious values;
- m) wider kinship relations.

Panel.

(B) BRINGING UP CHILDREN.

- n) What are the aims ? mental and physical health, civic responsibility; individual aspirations; differentiation between boys and girls;
- o) What are the requirements ?
home (spiritually and physically);
income;
care and guidance;
- p) Whose responsibility ?
within the family unit;
wider family relations;
extraneous agencies (schools, churches, recreational facilities);
- q) What are the results ?
positive;
negative;
- r) the major problems:
select the few most important and assign contributing factors to each.

Panel.

IV. SUMMING UP.

Dr. Hilda
Kuper.

How effectively can or does the present-day urban family meet the challenge of modern life ?

SPEAKERS.

CHAIRMAN:
and Introduction,
ent.:

-- Dr. J.F. Holleman.

PANEL

-- His Grace Archbishop Denis E. Hurley, O.M.I.,
D.D.

Dr. Eileen Krige.

Mrs. M. Malie.

Mr. M.B. Mbatha.

Mr. B.A. Naidoo.

Dr. Ansuyah Singh.

SUMMING UP

-- Dr. Hilda Kuper.

9/11/2/2

Prof. the Hon. E.H. Brookes

15th February, 1960

F.W. Buitendag Esq.,
Non-European Affairs Dept.,
P.O. Box 475,
GERMISTON

Dear Frikkie,

I believe that you once received a copy of Mia Brandel's "Needs of African Women" in manuscript form from Mrs. Brandel. She is anxious to have the copy back as we have only two, one of which is in the Institute library.

Box 97? If you have this, would you send it to P.O.

All good wishes,

Yours sincerely,

Quintin Whyte
DIRECTOR

Free

C/M/2/2

Prof. the Hon. E.H. Brookes.

19th February, 1960.

The Rev. Robert Orr,
P.O. Box 275,
Boksburg,
Transvaal.

Dear Mr. Orr,

I am replying on behalf of Mr. Whyte to your letter of 17 February in which you enquire about sources of information concerning artificial insemination and birth control amongst Africans.

I do not know of any suitable literature on these subjects, but I suggest that you consult Miss G.R. Feldman, of the Non-European Affairs Department of the Johannesburg Municipality, who recently told me of some interesting conclusions she had drawn on the subject of birth control on the basis of her research work among Africans.

Miss Feldman's address is c/o the Non-European Affairs Department, P.O. Box 5382, Johannesburg (Telephone: 23-2101).

Yours faithfully,

L. Reyburn,
Research Assistant.

QW
Resemb

THE PRESBYTERIAN CHURCH OF SOUTHERN AFRICA

GENERAL ASSEMBLY'S CHURCH AND NATION COMMITTEE

Convener for the Union of South Africa:
Rev. ROBERT ORR, B.Sc. (Hons.), B.D., S.T.M.



TELEPHONE: 52-1436

19 FEB 1960

P.O. BOX 275,
BOKSBURG,
TRANSVAAL.

17th February, 1960.

Dear Mr. Whyte,

I must thank you again for your courteous and warm welcome yesterday and for the time and thought you expended on our interview.

Unfortunately, under the stimulation of our conversation, I quite forgot the main purpose of my visit. My Committee is investigating this year the Ethics of Artificial Insemination by Donor and of Birth Control. With regard to the latter subject particularly, our interest has been aroused in the question of how birth control affects African family life.

I would be most grateful if you could refer me to any literature on the subject, or to some person or persons who have investigated this particular field.

With warm regards,

Yours very sincerely,

Mr. Quintin Whyte,
S.A. Institute of Race Relations,
68, de Korte Street,
Braamfontein,
JOHANNESBURG.

Prof. the Hon. E.H. Brookes.

C/M/2/2

28th April, 1960.


Mrs. N.M.M. Pijper,
276, Clark Street,
PRETORIA.

Dear Mrs. Pijper,

Thank you very much for your letter of 23 April, dealing with the legal rights of African women. I will pass your letter to the sub-committee which is dealing with the matter, and the members will, I am sure, be most grateful to you.

With kind regards,

Yours sincerely,


Muriel Horrell (Miss),
Research Officer.



P.O. BOX 475
TELEPHONE 51-3103

POSBUS 475
TELEFOON 51-3103

In reply please quote
In antwoord vermeld

No. 8/7

CITY OF GERMISTON
STAD GERMISTON

NON-EUROPEAN AFFAIRS DEPARTMENT,
AFDELING NIE-BLANKE AANGELEENTHEDE,

GERMISTON.

2nd May, 1960.

The Director,
S.A. Institute of Race Relations,
P.O. Box 97,
JOHANNESBURG.

Dear Quintin,

Your enquiry re Mia Brandel's "Needs of African Women", I understand that this was returned to you at her request some time ago. Could you please confirm this with her. Also please accept our thanks for the loan.

When do we get an opportunity of a discussion again.

Yours faithfully,

FWCB/EduP


F.W.C. BUITENDAG.
MANAGER: NON-EUROPEAN AFFAIRS.

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

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