

is bad, and it is all those things which drive them away. There are many cases where these young men work for their mothers who are widows. They want to stay with their mothers and they do not want to go to Johannesburg. They get permission from their mothers to go and work on a neighbouring farm. But that little boy cannot earn enough money to help his mother, and he sees the example of other boys who have gone to the towns to work. He sees that these other boys bring something back to help their mothers, and so he realises that he is wasting his time, and in the end he also goes away. The work that our people do helps the Dutch people to advance. Our people work very hard, and for a very low wage, and the profit goes into the pockets of the White people on the farms. I think the Government should help us here and should see to it that things are improved and that better wages are paid. I do not believe that all the people want to go to Johannesburg and Pretoria. There are very many of us who want to remain on the farms and do their work there. I have a son myself who does not want to go to the town. He would far prefer to work on a farm, and to do manual labour there. I tried to convince him and make him go to school, but he will not, and he says, "All I want to learn is how to plough." And now he has engaged himself on a farm just so as to learn how to cultivate the land, and he hopes in the long run to be able to work on the lands properly.

REUBEN MOKHATLE:

THE DETRIBALISATION OF NATIVES: I want to speak about the reasons why our chieftainship is now going down and deteriorating. The Government has told us that they have given the chiefs more power. Well, we were very pleased to hear it, but we have not yet seen it. A chief may try his followers in his stad. A chief and his counsellors will try

and sentence a man to a fine, or whatever it may be, but that man will leave his chief and go away without saying anything. People will think that he is going to get his fine, but instead of going to fetch his fine, he will go to the White people, to the Solicitors. He goes without a letter from the chief to say that he is appealing against the judgment. The chief in the stad thinks he is going to get the fine, but instead of the fact the chief gets a summons telling him that he must go to court. The chief will be tried and he will be questioned, but nothing will be asked about how he tried the case. Well, the chief will lose that case and he will have to pay that man. Well, that man will laugh and go away glad. And the other people will see that and they will say, "We are simply wasting our time and we shall know what to do in future." If a person acts like that he should be told to go back to his chief and get a letter from his chief giving him permission to appeal, and the result will be that many people will be afraid. That is why I say, "Which is the power which was given to the chief?" He has not got full jurisdiction to deal with his followers. I am not against a person having the right to appeal. My complaint is against the White people because they should know that he cannot appeal without having the authority to do so. I contend that when a man comes with an appeal from a chief he should be sent back to that chief first of all to get a letter giving him the authority to do so. In that way the power and the authority of the chief would be upheld. When I say all this I do not mean to convey that there is any injustice being done. Sometimes we find that a chief has given a wrong judgment, and in a case like that of course a man is entitled to appeal. But I say this, that when a man comes to appeal he should be sent back to get a statement

from the chief, and it is then that they should say, "You have not got a proper judgment." Let the chief have more jurisdiction. I do not mean that the chief should be able to do as he likes, but I mean that the Government should support him when he is right, and he should be upheld in the manner of a chief.

DAVID MORE:

PROTEST AGAINST NYASALAND NATIVES: I have a complaint to make, and I want to tell the Commission what it is. I am not complaining only on my own behalf, or on behalf only of my tribe - the Bakwene - but generally on behalf of all the Black people. My complaint is this, the Government has given us a whipping. If the Government did not know that they have given me a hiding, then why do they ask me what I am crying for? What do they ask me if I have any complaints? From the beginning we have always been the Children of the Government. All the people of the Transvaal are the children of the Government and they are always obedient to the Government, and have always been so up till now, Well, the Government is now comparing us with the people from Nyasaland. Our work has been taken away from us and people from far away, from Blantyre and such places, are now put into our work. In the past the Government did not make distinction in regard to labour. When we came to offer our services in the labour market we were treated all alike. The price of mealies on the market was the same whether it belonged to the White or to the Black, and the same applies to the cattle on the market. To-day things are not like that. When we go to the market, the Black people go on one side and the White people on the other. These things bring us down. What we object to is that the treatment meted out to the White man and the natives is not the

same. We want the Government to look into that and to change it.

NATIVE EDUCATION: I have another complaint. Our children who are residing in towns are given a very much better education than our children who are in the stads. If you go into the towns you will find that the schools there are better supported by the Government than those in the stads. Well, we do not say that the Government must not help them, but we want the Government also to look after us, because we are their children just as well as the others. The accommodation given to the children in the towns is good, and it is not so in the stads. The teachers in the stads have to teach our children but the treatment which the teachers in the stads get as compared with those in the towns is not the same. The teachers in the stads do not get enough money to support themselves, whereas those in the towns get very much better pay. If we could get a good price for our grain you, Mr. Chairman, would not tell us that we must sell our cattle. If we have good cattle and if we could sell them, we should be able to buy farms. We are unable to use manure because we have nothing on which to take the manure to our lands. The Government should also lend the natives money, and if they lend them money they will be able to hire people to carry the manure on to the lands. After the rinderpest had killed off the cattle the Government went and helped the White people, and they gave them cattle to put them on their feet again. But they did not help us. Yet we are their children and we want help.

EPHRAIM RAMOUPU: I want to talk about the education of the tribes. There is no education in our stads. We have only darkness in our stad, and we want a school. We want a school such as they have in the towns

of the White people, a school which has been built by the Government. The Government is providing the schooling for a certain section, but we who are the Government's children do not get the same opportunities. I want to say this about the papers which have been sent to us in regard to the inquiries of this Commission. These papers are in English and in Afrikaans, and they should have been in our own language as well, so that we should be able to understand them.

STEPHANUS MALOTO: I am asking for a Government school. I am one of the ministers who is assisting the White ministers at Saulspoort. I am not against the work which has been done by the missionaries, because I am one of the first people who came under their education. And so I am not saying that they are not doing good work, and that they do not teach us properly. I am an old man and the missionaries have for many years been trying to uplift us and to raise us. But this is what we want, we want that in one district there should be one Government school to assist the missionaries. There are many things which the missionaries are doing and some which they have already done. But the Government should help them and they should establish at least one school in each district. By having a school like that they will draw the smaller schools to come in. Many of our people are unable to have their children educated, although they wish very much to do so. But they have no means of having it done. I am one of those people and it is for that reason that we ask for a Government school, to help those people who have no means. In that way too they would help the children who have lost their parents. I think there is such a school in the Free State. They have a

school there where they are taught to use their hands, and where they are taught trades. Well, here, after we die, our children will not receive any education. That is a very sore point with us among our tribes and also among our missionaries, because we see that we are working for nothing. Our missionaries have always spoken to us about the benefits of education and about the necessity of our doing everything to advance ourselves. To-day we find that we cannot advance, and unless the Government steps in to help us we shall be going backward. I hope the Government will listen to us.

CLEOPAS RAMOKOKA: The other speakers have already said what there is to be said, but I want to make a complaint about the LACK OF WATER on the farm where my chief and myself are staying. There is no water there for people or for cattle. The cattle die during the year, and so do the people, on account of drought. I want the Commission to see if the Government can do something for us. In the olden days there were complaints because there were no fences, but now the lands have been fenced in by the White people, and the result is that the animals cannot go to the water to drink. There is no water on the farm where my chief and myself are living. There is no water on Skilpads Nest, which also belongs to the chief and his tribe. There is the farm Nooitgedacht, and there is no water there either. That farm also belongs to the chief. There is another farm also belonging to the chief, but there is no water there either, nor has Rooikraal got any water. We want boreholes, and if the Government could help us in boring we would be able to live altogether with our stock. The little places where our fathers used to live have been taken away from us and given to the White people, and the

places we have now have no water and are just stone, and that is why we ask the Government to come to our assistance and do something for us.

ABEDNEGO SEBOKAONA: Greetings to the Commission, and to all my chiefs here. The complaint which I wish to place before you gentlemen is also in connection with schooling. We have paid £1.10.0 to the Government, and the Government promised us that of that £1.10.0 they would take 10/- with which they would build schools. They have not kept their promise. We look upon the Government as our father and we are still expecting them to build schools in our stads. And while we are waiting we find there are all sorts of serious things happening. The Government have allowed us to teach our children as far as Standard VI in our native schools. But on the 26th August the Inspector of Education was in our stad and on his arrival there he told us that there must be no more Standard VI in the school. He said: "You have not got good accommodation, in the first place, and in the second place you should have only one school." He told us that there should not be two schools in this kraal. I think we have already made our complaints in connection with education generally. But this is another matter and we are now asking the Government where is that 10/- which you have promised us that you would use for the building of schools, so that our children will be able to advance? We hope that the Government will still see to it that the promise is carried out. We are now told that Standard VI is to be cut out. We ask the Government shall hear our prayer.

Now I shall deal with the question of water. We are complaining that we have not got any water at Mabi's kraal.

There is no drinking water there and we have already told the Government about this, but nothing has been done. We have also spoken about this 10/- of ours which the Government have got. With this 10/- they could supply us with boreholes in our stad, and it would certainly help us to get a better state of affairs and we should be able to water our cattle and also to have drinking water for ourselves. We ask the Government to accept our prayer and to help us in our difficulties. There is something else I want to mention about Mabi's kraal. There is a farm called Davidskuil. We pay yearly £2 for that farm for ploughing. After reaping, when our cattle go on to this farm, they are seized if they eat the mealie stumps or mealie stalks. They are taken to the pound and it costs us a lot of money to get them back. That is a serious complaint with us. We have spent a lot of money on this farm and yet our cattle are not allowed to go there for grazing.

SEBELE PILANE: I want to speak a little about the farms which are far out of the towns. The first thing I want to mention is that I support the last speakers in regard to this 10/- tax. The Government promised us that they would do these things for us, but they have not kept their promise. We are paying the Government £1 as tax and they say, "Your wives have to pay 10/-." I say this because only the married men have to pay £1.10.0, but one who is not married only pays £1. He is the only person who belongs to the Government, whereas the one who is married does not belong to the Government, but to his wife. The Government has promised us that when we pay this 10/- it will bore water first in the stad, and then it will no longer be necessary for our wives to carry water on their heads for long distances. To-day our wives have to go out long distances

to bring the water home, and we do not like this. The Government told us that this 10/- will also be used for the building of schools and for the payment of the teachers, and they also promised us that our roads would be made. And they told us that in order to get the use of this money in each stad we should have to have a council and the members of that council would talk to the Commissioner. Members will have the right to speak to the Commissioner and say, "We want to repair a road, or we want to do something else." Now my chief has made several applications that we should be helped to get this money, because it is urgently needed. But we are told that the money is not yet available. But the Government has told us that there are £2,000; but we are only asking for £1,000 to start the work with. We are still waiting, but we do not see anything.

Now, since you are the messengers of the Government we ask you to take these words to the Government. We ask you to tell the Government that we are asking for this money and that we need it to do our work with. It is not only the Bagathi tribe which says this. All the others say the same, and we all ask you to tell the Government of our difficulties. Now, I come to the farms outside the town. We live on Government farms, our people live on Government farms and also on farms which belong to Companies, the European investment company farms, and other farms belonging to rich men. Now, I shall first deal with the position of the people living on farms belonging to the Government. During 1925, on the 5th August, Dr. Roberts and Mr. van Niekerk were here. On that day we spoke about Government farms, and Dr. Roberts told us that the Government is prepared to give us about 200 farms on which we native people would have to live. There was a map of these farms and we were shown a

red line. We have seen nothing in connection with the 200 farms which we were promised. We have only got a few Government farms in our district of Rustenburg. On these farms some of us have gone to plough. We do not complain about being on these farms. We have to pay £1.10.0 per year for being on these farms for grazing our cattle and for ploughing. For that we are only allowed to graze ten head of cattle. If there are any extra cattle then we have to pay an extra 2/- per head per year. But the only difficulty we have is in connection with water. There is no water there. And on account of there being no water there, we are obliged to go a long distance, to the adjoining farms, to get our water. If you go and hire company farms, you have to pay 3/- per head for a year. On the other hand, if you go to a private farm belonging to a White man it means that you have to pay 6/- per head per year, and that is why we say that our expenditure is very great.

If we compare ourselves with White people on Government farms we find that we are in a much worse position. If there are only two men on that farm and those two men are White, the Government is always prepared and willing to bore water for them, and then they can put up pumps for themselves. But, so far as we are concerned, we may perhaps be twenty men, or more, but nothing is ever thought of us and nothing is ever done for us. And that is why I say that in comparison with the White people we are much worse off and our expenditure is very great. We are putting all this before you and we hope that you will place our position before the Government and tell them about our difficulties and about our grievances.

We still have another complaint to make in regard to the same Government farms. The Government do not allow us to hire these farms by contract, although it is our intention later on to buy these farms. But we are told that the law

does not allow us to hire these farms by contract. When we are on these farms we are always afraid of making anything for ~~the~~ ourselves: we are afraid of building houses, or of making dams, because we have not got any firm standing. We have no security of tenure and we do not know whether we can remain there. There is no contract.

And again, such a farm has no one to look after it. There should be some one there, there should be a foreman, but the only foreman really is the Native Commissioner. When a man goes to the Native Commissioner and says, "Tell me where I can go to live," the Native Commissioner will tell him about a farm which is already occupied by other people. The Native Commissioner will not say, "Go and see, and then afterwards you can pay." Well, the man will go and see and he will notice that a lot of people have gone on to that farm and the result will be that there will be no room for our cattle, which we need to plough with, and in the second place it will mean that it will not be all people belonging to one tribe living there. We shall see that if the Government desires to look after us something different will have to be done. We say that we have been promised by the Government that we should be given 200 farms, and our contention is that these farms should be divided according to the tribe, so that we shall be able to live in harmony with each other. Because we say this, if the tribes go and mix up on one farm a lot of trouble will follow. We ask you please, my fathers, to accept what we have told you and to report to the Government.

There is a farm at Northam where there are English people and at another place there are Dutch people. These people do not speak the same language. These people are advanced people, but because these people belong to that tribe and the others to a different tribe, therefore there is

agreement between them and they live at peace with each other. I have not mentioned these people because I hate them, but because I wish the Government not to be impatient if I give them a little advice; I am only a little servant. On the farm where I live there are many people belonging to a number of different tribes. Then there is another adjoining Government farm where there are two White people. Those two people are enough to live on that farm, but they are in the native reserve. And I think they will have to be told that there is another farm to which they should move. It is only because there are White people there that we are so over-crowded. It is for that reason that the White people who are in the native reserve should be moved. Those are the farms which the Government promised us and we now ask that those promises should be fulfilled, so that we native people may live in greater comfort, so that we may keep our cattle and have all the water that we need. Now we hear that the Government have decided that we must move our cattle from these farms which we are told are White people's farms. Why should that be so? - Some of our people on these farms use double-furrow ploughs, and they know that they will get 200 bags of mealies if they use up-to-date methods. The other people with single-furrow ploughs get 100 bags of mealies. We know that we shall be able to do something good if good prices can be obtained for our grain and our cattle. But we ask the Government to help us, and to get us a place where we can sell our products and our cattle.

MR. JULIUS MOGALE: We are all looking towards you. The Government has asked the reason why OUR PEOPLE REMAIN IN TOWNS. The chiefs must ask themselves what is the cause of it? If a chief's tribe scatters it is the

chief who should know the cause of it, because he is at the head of his people. There is one thing I want to say. The missionary gives judgment in cases of native people ~~whare~~ before the chief has done so. That is wrong. It should be the other way round.

We want schools to be built among the tribes. We say that the missionaries have taken the place of the witch doctors and the time has come now when the missionaries should help the tribes.

TOLA TSENGE: The complaint I have is this. We have been told that we have to pay for a YEARLY PASS, and while we are paying tax, before the year is over, the Government sends out police to arrest us. I am not against any Government sending out the police to arrest us, but we say let the Government send out the police at the end of the year and not before. Then we shall say that the Government has treated us well.

Another thing is this, also about the tax. We are paying 10/- to the Government per year. This is a general complaint among the tribe. The Government is keeping 10/- for the chiefs, and as the Government is keeping it for the chiefs, we say let this money which is paid as tax and also the 10/- be paid together. The Government must come to the chiefs and give them a receipt to show that they are keeping the 10/- for them. Then the chiefs will know where they are. Every chief should know how much the Government is keeping for them. At present he knows nothing. He does not know how much money there is for him. He must know whether the money which he wants to use for a school or for something else is sufficient. We hope that the Government will listen to our complaints and if they will do something to deal

with our complaints we shall have no more grievances. We pay 10/- for tax; during the same year as we pay the 10/- the Government sends the police to arrest the people. These police find that you have not paid for your dog yet. Then the Government will fine that man 10/-, and together with the receipt for the dog he will have to pay £1. Well, that is a serious complaint with us. We are children of this country and we feel the Government should not treat us like that. I understand that in the towns the people pay 2/6 in dog tax. Yet we cannot hunt with the dogs which we own. If we do hunt anything with them the Government have us arrested. We only use these dogs when we are at our cattle posts. These dogs know us and if any danger approaches, the boys at the posts will know of that danger by the dogs giving the alarm. Our request to the Government is that since the Government has reduced the general tax from £2, it should also reduce the dog tax.

PAGIEL KGASOE: I wish to say a few words about THE STORES IN OUR STADS. There are White people's stores in our stads, where we buy goods with our grain. Now we have a serious complaint and it is this. If I go with 1/- in cash and I bring a bag of grain, the storekeeper will tell me that the bag of grain is worth 1/-. Myself and my father will go into the store where we want to buy. After I have given my grain the storekeeper will go to the scale and give me 1/- worth of sugar. Well, the storekeeper has told me that the grain which I have sold him is worth 1/-. That being so I tell him that he must give me 1/- worth of sugar for it. But I do not get 1/- worth of sugar for it. The storekeeper tells me that he is going to give me less sugar because I have paid with grain. At the same time when he took the grain out he told me it was worth 1/-, yet when

I ask him for 1/- worth of goods he says, "No", he is going to give me less. If I ask him, "Why do you give me less?" he tells me, "You are bartering, you are not paying me in cash." I think it is wrong. When I look at the grain I see the grain comes from the ground and so does the sugar. Well, I do not know whether the sugar is also called "handel" by the White people. This has given a lot of trouble, and we always quarrel about it with the storekeeper. The storekeeper says that his sugar is not sold to me as barter, yet when I come with my grain I am obliged to barter it with him, and he will not give me cash. The storekeepers in our stads refuse to pay us in cash when we bring them our grain.

Cannot you insist upon cash? - They say they will not give us cash for our grain. They tell us they will sell us goods which they have in their store, in exchange for our grain, but at the same time they do not give us full value. It is for that reason that we find ourselves in difficulty. We do not understand this bartering with our grain and we want the Commission to see whether they can help us. When I go to the storekeeper my grain is weighed. If I have a bag of grain, a big bag, it is weighed and the storekeeper says it is worth 15/-. I do not fix the price myself. But when I want to buy grain, I always have to pay more. I do not understand this. I asked the storekeeper why I have to pay him more than what I get from him, and he tells me that I have to pay the transport from the town. It does not seem to be right, and I hope the Commission will see what they can do, because we do not understand this. We at Saulspoor and at Mabi's Kraal are like children in one family. But when we go from one place to another we have to carry a pass. Even if I have my tax receipt I have to waste my time in getting a pass before I can go. I want to go to

my mother's house: the first thing I have to do is get a pass, and if I have not got one I may be arrested.

THE CHAIRMAN: When a store is started in your reserve, does not the storekeeper before starting his store have to get permission from the chief? - Yes.

Well, the chief can make the condition that the storekeeper must give cash when it is wanted? - Yes, I suppose he can make that condition.

You get a much better price if you put your grain into bags and if you sell it in bags than if you take it in small baskets? - Yes, I suppose so.

SETH MADISA: My complaint is about our cattle being seized and being impounded. I have made an agreement with the owner of a farm for grazing, and the cattle of the farmer with whom I made the agreement are on the same farm. But when my cattle go through the fence on to a farm next to that one on which I have leased grazing they are seized and put into the pound. But the cattle belonging to the owner of the farm are not seized.

THE CHAIRMAN: Who seizes the cattle? - They are seized by the man who has the adjoining farm. If they go through the fence they are seized.

They are not seized by the man whom you have hired the ground from? - No, by the other man. When a native goes to a White man for a lease for grazing the White man gives you certain places where you are allowed to graze. But the cattle of the White man are on the same farm. There is no fence between the two places. They tell you when they lease you the land, "There is your line, and you must keep on one side of that line." If your cattle cross that line they seize them. We have a serious grievance there,

because our cattle are actually seized and put in the pound. On the other hand, the cattle of the owner can go freely all over the place.

I do not quite understand you. Do you mean that the cattle when straying on the farm where you have leased the grazing are impounded? - Not, it is not the same farm. The owner of the adjoining farm will seize your cattle if you are a native, but not if you are a White man. He knows the cattle by the brands. The cattle of the White man is not seized. There is a clear distinction made, and that is what we object to. It is very painful to us that the baas to whom you came to get grazing does not help you when your cattle are seized. When these cattle are driven to the pound you will find a very high fee fixed against you. The native will be charged from 2/6 to 8/- for one beast. Yet that beast has done no damage to the land at all. All it has done is to go over the boundary. We are bringing these points up because we want the Government to deal with them. What we want the Government to deal with here is that these high fees should not be fixed in the pound when the cattle have done no damage at all. If the papers from the pound-master had to come first before the Government the fees which the native would have to pay would not be so heavy, and we think that the Government should help us there by saying that before a pound fee is fixed the matter should be referred to the Native Commissioner. We ourselves have gone to the Native Commissioner on many occasions, but so far we have not got any satisfaction.

FRANS MOLOTSI: I want to speak on the question OF THE NATIVE PEOPLE WHO LIVE IN THE TOWNS. Our chiefs were not able to explain the reason why these people went to stay in towns. When our natives first left the stads

they took a pass to go and look for work. On their arrival in the towns they were taken on by the White people as residents of the place where they had gone. Our contention is that these natives should not have been engaged without trek passes.

Then I want to say something about the marriages which we see here. People come from very far. They come here and they take our sisters, and they call us "swager" (brother-in-law). We object to people like that calling us brother-in-law; they have no right to call us that. They have taken our sisters and they have left their own wives somewhere else, and we do not like this sort of thing. That is why I come to you here and I ask you to stop this.

The other marriage which I wanted to talk about is this one which the Government allows us. It is one on which our homes were built, it is the system under which a man can marry as many wives as he wishes. Some time ago a Commissioner came here and told us, "The Government will now allow you to marry many wives." We were glad, but he did not explain to us whether it was only the heathens who could enter into such marriages, and whether the Christians as well could enter into such marriages. So we are now putting this matter to the Commission. We want to know whether we can all marry more than one wife. Those who are married in a church, and those who are married in the office - can we all have more than one wife? If we can be allowed to marry many wives we shall be better satisfied. The Government must now tell ^{the} missionaries what the real position is, because there are many people here and among the other tribes who are prepared to enter into such marriages. Let the Government tell the missionaries, and the missionaries must tell us when we go to church on Sundays. That is a

serious matter with us. If the Government does not tell the missionaries I am afraid that the missionaries and ourselves will not agree on these matters.

REV. DANIEL WOSUMI: I am a parson of the Wesleyan Church, and I am going to speak on the question of DENOMINATIONAL COMPETITION IN EDUCATION. In the first place, I must say that on this matter I do not represent my church, nor do I represent any tribe, but I represent a bigger body, the Transvaal African Teachers' Association. I am a member of that body. We have been given instructions that when the Native Economic Commission comes to a district we must try and get members to present the views of the T.A.T.A. on education. At the present moment we have missionary education, that is to say, education superintended by the missionaries, and as a result of that we find that there is more denominationalism in education than there should be. So much so, that a teacher who was trained at a certain institution and passed his examination and has shown that he knows his work, when he happens to be employed by a different church he will not be able to get on as a teacher unless he gets instructions from the missionary. The Commission must understand that I do not mean that there should be no religious knowledge imparted into the children. That I quite agree with, and I stand for it. But this sort of denominationalism clouds the minds of the little ones, it strains their minds. I happened to send my child to a certain school, there to receive its education. Not for church membership. But when that child returns she will know more about the particular church than about education. There is this competition which goes on in primary education, and Mr. Chairman I fear it goes higher than that. At present the standard of education in the Transvaal is the third year. We welcome this step very

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