

CAPE LIBERAL CHAIRMAN IS BANNED UNDER COMMUNISM ACT

contact



ACT

Vol. 6 No. 4

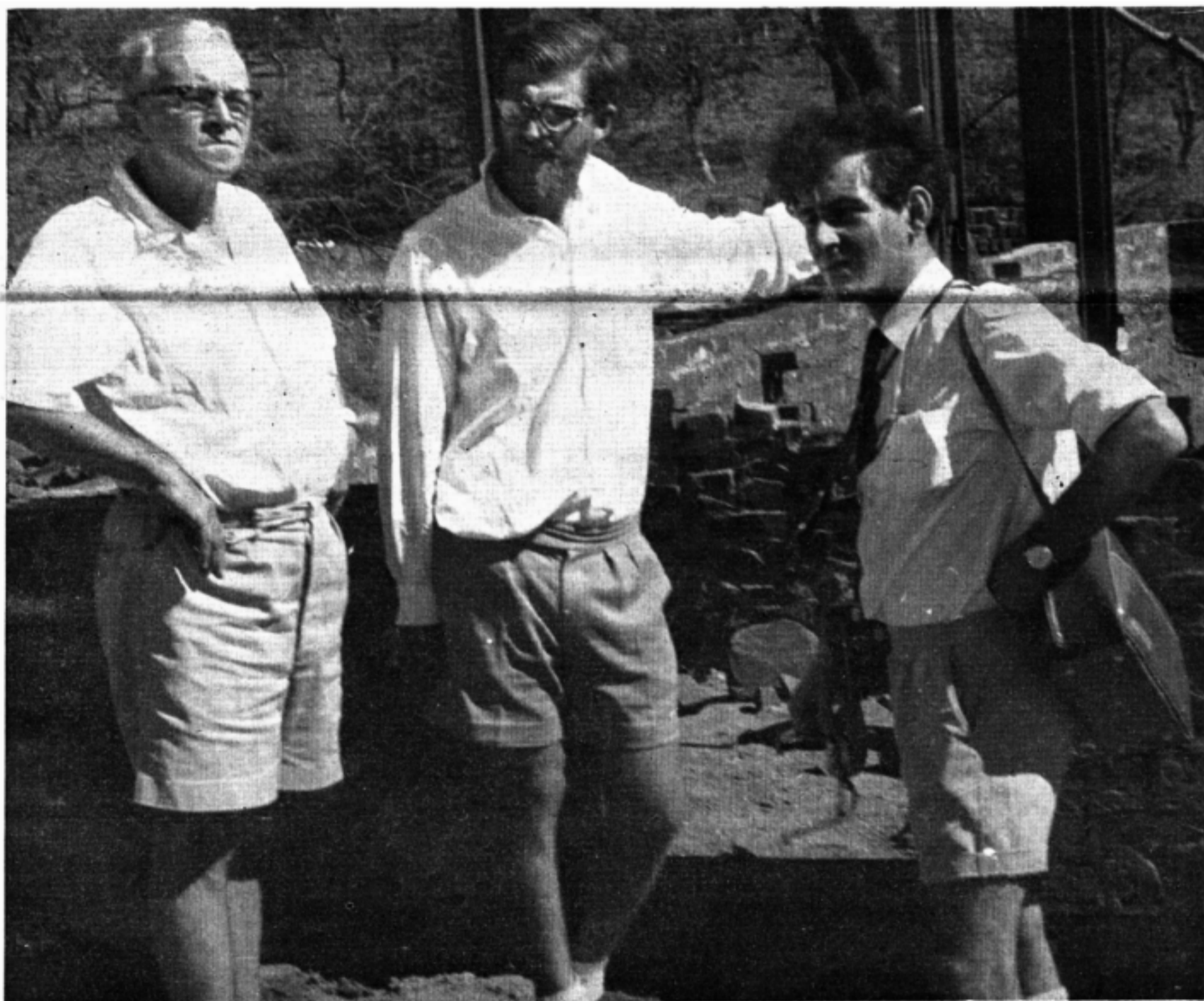
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21st FEBRUARY 1963

Registered at the G.P.O.
as a Newspaper

— Page 5

SOUTH AFRICA'S NON-RACIAL FORTNIGHTLY



BUILDING A NON-RACIAL SCHOOL: Southern Africa's second non-racial school is being built near Serowe, Bechuanaland, the inspired work of Mr. Patrick van Rensburg, former Organizer for the Liberal Party of South Africa, who led the boycott movement against South African goods in Europe in 1960. Seen inspecting the buildings, during a visit to Bechuanaland, are (left) Mr. ALAN PATON, National President of the Liberal Party; and (right) Mr. NEVILLE RUBIN, a member of the Party's national executive. With them is Mr. VAN RENSBURG.

(SEE PAGE 4)

contact

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Contact is independent. It works for non-racial democracy based on adult suffrage. It is against all forms of totalitarianism such as fascism, communism and apartheid.

COMMENT

BUILDING A MOUNTAIN OF HATRED

THE Bantu Laws Amendment Bill, which the government has published for the information of the public, can be described as little less than a declaration of war on the African people of South Africa: a war which will be conducted by the administration and officials with the object of destroying the few remaining rights enjoyed by Africans in the country.

For a start, it will with one amendment to an existing Act, remove the right of residence enjoyed by those who were born in an urban area and have resided there continuously, or who have either lived in an urban area for fifteen years, or who have worked for one employer for ten. Tens of thousands will lose, as at the clicking of government fingers, the only security in life they have ever had, and will be under the constant threat of removal to a rural area from which either they, or their fathers, or grandfathers or great-grandfathers came.

The effects of this change in the law will be to give the government tremendous weapons of intimidation, and, by stipulating that a person's right to residence outside a reserve depends upon whether his labour is required there, reduces the whole African population to the level of bondsmen.

Every African at work in South Africa, will become bonded to his employer in the sense that if he loses his job, for one reason or another, he is liable to lose his right to remain in the town or city where he works. He is liable to be placed in a "depot" or transit camp until it is decided what is to happen to him—whether he will be permanently "endorsed out" or be allowed to seek work again.

Moreover, a work contract upon which a person's continued employment

depends, will be able to be cancelled by the labour officer, for any of a number of reasons such as the following:

- If a person is suffering from a dangerous disease
- If he refuses to submit to a medical examination
- If it is not in the interest of the employer or the employee, or both, or if it is not in the public interest that the contract continues

These people will be "endorsed out".

Labour Quotas

The Bill envisages the strictest control of African labour throughout the country, and provides for the zoning of certain areas: some will be completely closed to Africans; in others certain occupations will be closed to Africans; and in some places, quotas will be fixed, specifying the total number of Africans who may be employed there. These provisions will make legal the wholesale removal of Africans from specified areas, such as the western Cape.

There will be a permanent state of emergency as far as people are concerned who have been convicted of political offences under the following Acts:

- The Riotous Assemblies Act (Sections 10-13)
- The Criminal Laws Amendment Act (Section 2—incitement)
- The Unlawful Organizations Act (banning of the African National Congress and the Pan Africanist Congress)
- The sabotage clause of the General Law Amendment Act.

Such people can be declared "undesirable" by the Bantu Commissioner if they are not able to give a "satisfactory account of themselves".

An "undesirable" can be endorsed

out and forbidden ever to re-enter any area outside his reserve, he can be sent to "any place" or to a work camp, and can be kept there indefinitely.

The provisions apply equally to people who have been declared, under the same procedure, to be "idle". One definition of idle is "discharged from employment for any reason personal to himself on more than three occasions over any period of a year".

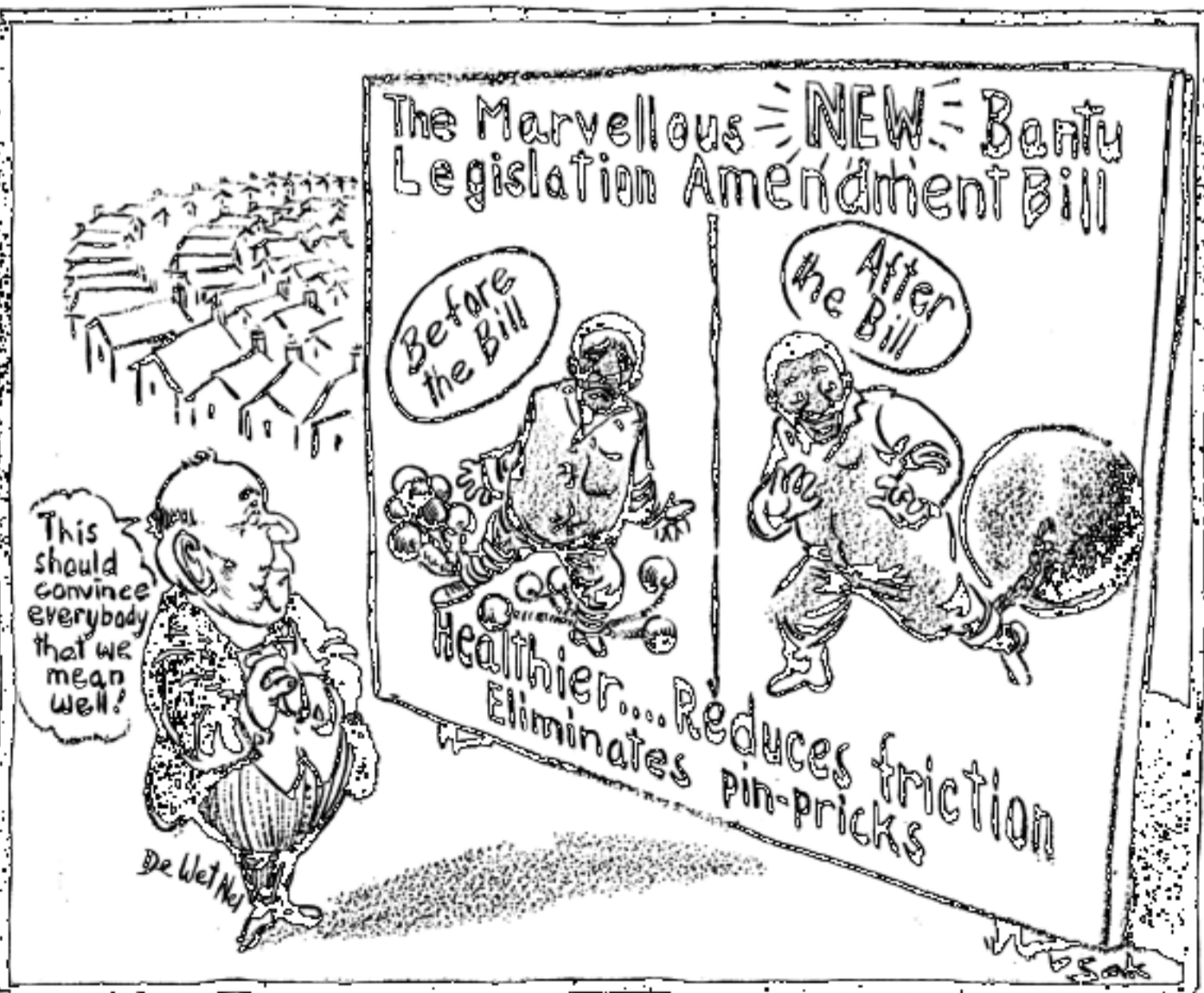
These are some of the major provisions of the Bantu Laws Amendment Bill, and it is clear that the burden of suffering and hardship borne by the African people of South Africa will be increased enormously: they will become total foreigners in the land of their birth, enjoying less rights than a real alien does when he is visiting South Africa. The African people are being told that they must expect to be treated in the same way as prisoners of war are treated when they are hired out to farmers and factory owners to work. They either accept the terms of their bondage or they return to the "depots" and to the reserves. If they protest, and become "undesirable", the punishment, apart from that inflicted by the courts of law, is indefinite bondage in a government institution.

Desperate Law

These are the severe provisions of a desperate law: desperate because by introducing it, the government is making it clear that its apartheid policies, pursued with the utmost vigour since 1948, have failed in one major aspect—they (influx control, removal schemes, Bantustans and so on) have failed to prevent the continuing economic integration of people of all races in South Africa (and the government, like the historians, knows that economic integration is a prelude to inevitable social and political integration). By not being able to stop that economic integration, the government has shown that the forces that govern the growth of an economy and the development of a country, are more powerful than the most strongly-held ideology.

The Bantu Laws Amendment Bill is a confession of defeat: past policies have failed, something tougher is needed, more force must be applied. But will the new regulations achieve their purpose? Will they prevent and cure the economic integration of the country? We do not think so, not without wrecking the economy, and the government does not want to do that.

Economic integration will continue and the eventual state of South Africa will be a non-racial society, whether it comes about by evolutionary or revolutionary means; the only result of the heart-breaking burden that the oppression of apartheid has produced will be a mountain of hatred and bitterness that will take generations to remove.



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SWAPO MEMBERS SUFFER ARREST, DEPORTATION

● Members of the South West Africa People's Organization have been deported to Angola from Ovamboland, while others have been arrested while attempting to reach Tanganyika through Southern Rhodesia.

From "Contact" Correspondent

FRANCISTOWN: Mr. Maxton Joseph, representative of the South West Africa People's Organization in Bechuanaland, and three other refugees from South West Africa, were arrested by the Federal authorities on 17th January and placed in custody in Bulawayo, Southern Rhodesia. They were on their way to Dar es Salaam to take up scholarships.

The men with Mr. Joseph were Messrs. J. Israel, E. Tjiriange and P. Shiimbi.

On 28th January a further group of refugees, also on their way to Tanganyika, were arrested in Bulawayo. They are Messrs. M. Elliah, L. Shikomba, N. Nujoma and A. Sheepo.

The refugees had left their homes in South West Africa to take up scholarships granted under United Nations resolution 1705 (XVI) which provides for scholarships to be given to people from the mandated territory to further their education.

The SWAPO representative to Dar es Salaam has approached the United States embassy there to discuss the

arrests, and officials have promised to do what they can to persuade the Rhodesian Federal authorities to release the South West Africans. Some of their scholarships were to be taken out in the United States.

DEPORTED TO ANGOLA

From "Contact" Correspondent

ONDANGUA: A committee meeting of the South West Africa People's Organization attended by all its members was held recently at Ohalushu. Every part of Ovamboland was represented.

Members of the committee were disturbed at the deportation of fellow members to Angola. The meeting decided to ask the authorities to allow these people to return.

The men concerned are Mr. Mathews Hukupulua and Mr. Godfrey Nangonja. They were deported on the grounds that they are not citizens of South West Africa and were being sent back to their home country. Although Mr. Hukupulua was born in Angola he has lived in South West Africa since his childhood. Mr. Nangonja was born at Ondobejeno, a Finnish Mission in Ovamboland but had worked in Cape Town for several years. His parents are both alive and are anxious that their son should return to them.

Mr. Nangonja left Cape Town in 1952 for Angola where the Portuguese, seeing he was educated, forced him to become assimilated. In 1954 he was arrested and sent to jail for 18 months. On his release he tried to return to his home



MAXTON JOSEPH

country, Ovamboland, but was not permitted to do so. Eventually, in fear of his life, he managed to escape to Ovamboland only to be deported once again back to Angola. Nothing has been heard of him since.

A deputation of thirty people, headed by the branch Chairman and Secretary went to see the Native Commissioner at Oshikango on 28th January. In the absence of the Commissioner the deputation put their case to some officials who informed them that Mr. Nangonja could not return. The deputation informed the officials that SWAPO wanted the two men returned by 12th February. They asked that this message be passed on to the Commissioner and the authorities.

South West African coast. (It contains the highest sand-dunes in the world.) Does it mean "place of the Nama"? The Nama are the 40,000 Khoisan-descended people who first came to the territory from outside, finding only scattered Bushmen there. They are believed to have come from the north, and are therefore not the same as the Namaqua of South Africa (*qua* means tribe). Namib may be a "folk-etymology" form of the word the 19th century travellers recorded for the desert, which was "Nariep". In any event, Namib is brief, universally pronounceable, has character and history about it, and could become accepted as the freedom-name of South West Africa for which

WHAT DR. ALBERT HERTZOG called "the little bioscope in the home" — television — may be on its way — bringing some questionable concomitants with it. The morale effect of Radio Bantu's early broadcast session, from 6 a.m. when most of the African town dwellers are up and about, preparing to go to work, has not been gauged. It must have a very large audience, and is an out-and-out propaganda medium. television could do even better, in public places — and there are many — where Africans stand and wait. This apart from its effect on Whites, whose abuse of the new S.A.B.C. slant is already dying down. These media need to be carefully watched when controlled by a government who are the yes-men of a former Professor of Applied Psychology, who also happens to be constantly in touch with the Almighty. In addition to the propaganda for which television would be used in South Africa, it may bring with it no less than two government-supporting English dailies, rumoured (in *Landstem Digest*, which quotes *Landstem's* sub-editor, Ton Vosloo) to be the condition imposed by the South African government upon a British concern for its right to intro-

duce television into South Africa. "Ton's informants in London," writes *Landstem Digest*, "who were close to the centre of things, said that this would happen within three years." The new dailies could jointly lose R500,000 a year with ease, and money would be the least of their worries: they would get only the leavings of the present English dailies as staff, and would be made very unwelcome by the English press world.

HELEN JOSEPH'S *If This Be Treason* is illegal here, and the left-wing *Tribune* (London) where Myrna Blumberg reviewed it, is hard to come by. She seems to have drawn blood, judging by angry letters from Solly Sachs and one Louise Parkinson. It is the old trouble: if one's friends are communists is it dishonest to conceal this piece of information when writing about them? Miss Blumberg accused Helen Joseph of being "evasive about everyone's politics", and Solly Sachs finds this "about the limit", as he does her reference to the fact that Miss Joseph cut out that part of the late Lionel Forman's moving death-bed letter, in which he asked that it be "shouted from the rooftops that Lionel Forman was a communist". Mr. Sachs' explanation of the latter was that the publisher cut the book down by more than half, and this part of the letter was dropped in the process. His case for concealing inconvenient facts is put in rather a surprising way: "Those of the Left who are bitten by bugs should scratch themselves in private". Miss Parkinson attempts no denial of the view that Helen Joseph described those on her side in "idealized, sentimentalized terms", but writing herself from London, takes a crack at Miss Blumberg as a political exile: "When others are running away, Mrs. Joseph has decided to stay to carry on with the fight."

By Jacob Bam

What One Tourist Saw

A TOURIST IN SOUTH AFRICA during January this year was immediately struck by the thousands of apartheid notices which disfigure public places such as parks, bus-stops, and public conveniences. He took photographs of as many as he could, and here are some of them. By way of contrast, he also photographed political slogans, and one of them is seen at the bottom of this column.



Personal Files

THERE have been rifts and changes in the leadership of South West Africa's political movements, and *Contact* has reported them. No doubt more realignments will take place as independence draws nearer for the territory, and as the necessity of forming a representative government becomes paramount. What role will be played by Dr. Mburumba Kerina must be left open to speculation. It seems that he will himself be making a bid for position, through being the first of the political exiles and U.N. petitioners, to return to South West Africa. Kerina, who went to study at Lincoln University, Pennsylvania in 1954 and was given an honorary doctorate of philosophy by the University of Indonesia in Surabaya last year, married an American and is taking his family back to South West Africa with him. He was the first indigenous South West African to achieve higher education abroad and Lincoln, *alma mater* of Nkrumah and Azikiwe, was pleased to serve South West Africa in this way.

Kerina was originally known as Eric Getzen, but took the Herero name Kerina from his mother's family, who were descended from a mighty White hunter of the mid-19th century called Greene (Kerina is the Herero pronunciation of that name). He is, moreover, the first I have heard to Africanize the name of South West Africa for, which he uses the Namib — Free Namib or the Namib Republic — when referring to its future independent state. The Namib is, of course, the 80-mile wide, thousand mile long desert strip running up the

BUILDING A NON-RACIAL SCHOOL

From "Contact" Correspondent

JOHANNESBURG: A school which is rising out of the bush near Serowe will be a big contribution to secondary education in Bechuanaland.

The Swaneng Hills School, as it is called, is the brainchild of Mr. Patrick van Rensburg, one-time Organizer for the Liberal Party of South Africa.

After leaving South Africa in 1960 without a passport he lived in London, where he helped to organize the economic boycott. Longing to return to Africa, he chose Bechuanaland because it is woefully lacking in schools.

6 Matric Passes a Year

Less than half the children of school-going age are at primary school and there are only five over-crowded secondary schools with 600 pupils in the whole territory. The average number of matriculation passes is six a year.

Without any definite promise of financial backing from the Bechuanaland Administration, whose funds are limited, Van Rensburg decided to "go it alone" and start building his school.

Like Michael Stern's new school in Mbabane, Swaziland (see *Contact*, 27th December, 1962) Swaneng will be non-racial, but White pupils will be few because there are so few Whites in the territory.

Primarily it is to be a school for children from Serowe and surrounding areas, but a few places will be reserved

for Africans and Whites from South Africa who wish to escape from the limiting effects of a South African education. Boarders will be accepted. Both boys and girls will be accepted and when fully developed the school will cater for between 200 and 250 pupils.

Voluntary Labour

With the help of a considerable amount of voluntary labour, the first buildings are almost completed. The first classroom and the headmaster's office were opened this month with 35 pupils.

Young African boys who are among the school's first pupils helped to clear the site and the South African Work Camps Association held a large camp there to supply voluntary labour for digging the foundations and fetching and carrying bricks, mixing mortar, sifting sand and so on.

These men and women came from various parts of the Transvaal and Natal and it was a marvellous and encouraging sight to see them working happily together on a project like Swaneng School.

Most of the workers were university students, led by Dave Ernst of Natal University and Mr. Theo Kloppenburg, the popular silver-haired treasurer of the Association. At one time during the university vacation there were 40 workers at the camp.

Pat van Rensburg says they were a great help. He and his charming young



Members of the South African Work Camps Association who helped build the school.

wife, who comes from Wales, have taken up temporary accommodation near the school.

The school site is in attractive surroundings near the gentle green hills of the Swaneng range. About 100 acres of land has been allocated to the school by the Bamangwato tribe and one of the school subjects will be agricultural methods and animal husbandry. Crops will be grown and animals cared for.

Among the first visitors to the school were Alan Paton, President of the

Liberal Party, and other prominent Party members.

Pat van Rensburg's chief worry is money. He has no definite promise of financial backing from the Bechuanaland Administration, whose funds are limited, and such monies as he has been able to get so far, come from overseas sympathizers. He hopes that South Africans, too, would like to feel they are helping to create this non-racial school by sending donations. His address is Box 101, Serowe.

SASA ASKS U.S. AMBASSADOR: 'STOP RACIAL BOXING'

By a Reporter

THE United States Ambassador in South Africa has been asked by the South African Sports Association — the co-ordinating sports organization pledged to uphold the principles of true sportsmanship and fairplay, and the founder body of the South African Non-Racial Olympic Committee — to request, through his government, that the invitation be withdrawn to "racial boxing bodies in South Africa" to take part in the American amateur boxing championships next month.

It was recently announced that two groups of boxers from South Africa, a White group and a non-White group, would go to New York to take part in the championships. Only one boxer would be selected for each division and boxers from the two groups would not meet each other in the ring.

The letter, signed by the Rev. B. L. E. Sigmanoney, Vice-President of SASA says that the "final decision whether such racial discrimination in sport should be imported into the United States will rest squarely with the government of your country."

The Association has also brought South Africa's "separate but equal bodies" basis of selection to the notice of the United States boxing body. And, it is hoped that appropriate action will

be taken to prevent "this unfortunate piece of racial discrimination".

White South African sports administrators have been kept fuming over the past four months trying to conceal their insidious racial practices in sport. The argument has always been that government policy compels South African sports bodies to practice racialism in sport. This is untrue. There is as yet no law compelling racial discrimination in sport, and bodies can still arrange mixed sport without breaking the law.

If it were true that legislation compelled discrimination in sport, this would be sufficient grounds for banning this country from all outside competitions in democratic countries.

But the fact is that the present all-

White South African bodies have consistently and openly practised racial discrimination OF THEIR OWN FREE CHOICE and without government pressure.

No non-White player, with the exception of Sewsunker "Papwa" Sewgolum recently, has ever been allowed to take part in their championships: no non-White has been considered for "representative" South African teams: not a single non-White tennis club has been allowed to join the exclusively White provincial unions. All these facts can be substantiated: they should be sufficient to ensure that the present all-White bodies be excluded from international sports until they observe the ordinary rules of fairplay as required by the international bodies.

SECURITY POLICE RAID QUAKER

From "Contact" Correspondent

JOHANNESBURG: A woman of over 70 years of age and who is a popular and active member of the Liberal Party in the Transvaal was raided recently by the Security Police.

She is Mrs. Susan Stevens. Mrs. Stevens is a Quaker and the Quakers do a great deal of religious and educational work among prisoners. She visited treason trialists in prison, and for the last few years has been

conducting correspondence courses in educational subjects for ordinary Africans "doing time" in prison for various crimes — mostly long-term prisoners.

When the Security Police called they wanted to know why she was so interested in prisoners. Mrs. Stevens, who speaks fluent Afrikaans, went to her Afrikaans Bible and quoted the passage: "I was in prison, and ye visited me not."

The police went through her correspondence.

COMPOSER BANNED

From "Contact" Correspondent

PORT ELIZABETH: A popular Port Elizabeth composer of African songs, praise-singer and precentor is on the new list of people in South Africa who have received banning orders. He is Mr. Mvuyo Mcondobi, who has been prohibited from attending political and social gatherings for the next five years.

Mr. Mcondobi, who lives in New Brighton with his wife and three children aged seven, four and two, is a former executive member of the now banned African National Congress. He was also volunteer-in-chief of the A.N.C. in the East Cape region.

Mr. Mcondobi served a two-month prison sentence in Port Elizabeth's "Rooihell" in 1952, for taking part in the Defiance Campaign. He was among the first batch rounded up during the 1960 emergency and was detained for two months. He was also detained for three days during the potato boycott launched in contempt of the Bethal murders and atrocities of 1959.

Mr. Mcondobi conducted a singing crowd of nearly 2,000 at the New Show hall here last year when Chief Albert Lutuli received the Nobel Peace Prize in Oslo. It was a glorious occasion as the crowd chanted in Xhosa.

An ardent African nationalist, Mr. Mcondobi has a great following among the youth and is equally respected in general.

FOOTNOTE: Being banned, his songs may no longer be circulated or sung.

LIBERAL LEADER BANNED FOR FIVE YEARS

By a Reporter

MR. PETER DONALD HJUL, Chairman of the Cape provincial division of the Liberal Party, was served with two banning orders on Saturday, 16th February. The bans are signed by the Minister of Justice, Mr. B. J. Vorster, and are issued in terms of the Suppression of Communism Act and the Riotous Assemblies Act.

Mr. Hjul may not:

- Attend any meetings
- Attend any social gatherings
- Communicate with any other banned or named person
- Leave the magisterial district of the Cape
- Enter any area "zoned" for non-Whites (i.e. he may not leave the White group areas)
- Enter any factory premises.

An automatic condition of the banning order is that no statement made by Mr. Hjul at any time may be published without the permission of the Minister of Justice.

The bans are in force for five years.

Liberal Only

Mr. Hjul, who became Chairman of the Cape division of the Liberal Party in 1959, joined the Party in 1953, the year of its foundation. He has never been a member of any other political organization. He has been well known

in the Cape for his strong anti-communist views.

His first real test as Chairman of the division was during the 1960 State of Emergency when by inspired leadership he led the Liberal Party into the van of opposition: it was under his direction that the Party was able to play the important part it did then.

He helped establish the State of Emergency Relief Fund, founded for the specific purpose of caring for the dependants of those who had been arbitrarily arrested and held in detention. The Fund did much to relieve the distress caused by the arrests, and was a firm buttress of the people's morale. At the end of the Emergency, the S.E.R.F. became part of the Defence and Aid Fund which provides assistance to victims of apartheid laws. Mr. Hjul was Chairman first of the S.E.R.F. and later of the Cape branch of the Defence and Aid Fund.

Mr. Hjul has been closely associated with *Contact* since its foundation in 1958, and served as the Editor in the absence of Mr. Patrick Duncan.

Anti-Communist Farce

Mr. Hjul is the third prominent Cape Liberal to be banned: the others are Mr. Joseph Nkatlo, who was at the time Deputy Chairman, and Mr. Patrick Duncan, a member of the National Executive. Mr. Duncan and Mr. Nkatlo are now living in Basutoland.

The banning of these three leaders of the Liberal Party has been one of

the clearest demonstrations that the government is using its repressive "anti-communist" legislation to try to end all radical opposition to its policies. Mr. Hjul has never been a communist, nor has there ever been any serious disturbance at meetings addressed by him. The ban can therefore be interpreted only as government recognition of the grave danger Mr. Hjul is to the implementation of government policy.

In spite of the banning order Mr. Hjul will not give up his offices in the Liberal Party and the Defence and Aid Fund, but the restriction on the issuing of statements prevents him from continuing as Editor of *Contact*.

"Pretext"

Mr. B. Zackon, Deputy Chairman of the Liberal Party in the Cape, said in a statement: "To allege that Mr. Hjul is engaged in activities 'which are furthering or are calculated to further the objects of communism', is the type of arrogant nonsense we have come to expect from Mr. Vorster."

"He knows, as we know, that this is not true and that he is using the pretext of 'communism' to justify the suppression of all people and organizations working for decent government in our country."

Mr. J. W. Blundell, Vice-Chairman of the Cape Western branch of the Defence and Aid Fund, said yesterday that the organization deplored the banning of its Chairman.



HJUL

Nana Sita Released

From "Contact" Correspondent

PRETORIA: The family of Mr. Nana Sita (see *Contact*, 7th February) who has refused to move from his house and so has been serving a jail sentence in the Pretoria local jail were told during the week that he would be released in the afternoon of 15th February. Later they received a message to say that he would be released at 9 a.m., and later still that he would be released at 7.30 a.m.

Members of the Sita family, including two grandchildren, waited outside the jail door from soon after 7 a.m. Friends who came later were asked to disperse and they did so, sitting in cars across the road. As time went on and Nana Sita did not appear the family asked what had happened. They were told, "We will not release him until the people have dispersed; we are entitled to keep him until to-night". Friends, including personal family friends, members of the Indian Congress and members of the Liberal Party, then drove down a side street some distance from the jail.

At 9.15 a.m. an official told the family that Nana Sita was already at home. He had been taken out by a "back door".

Later the party drove to Nana Sita's house where he received everyone cheerfully. He said, firmly, that he would not move from his home. "This is my home," he said, "and I will stay here until I die."

Bashee Murders

SABATA CONCERNED AT POLICE BEATINGS

From "Contact" Correspondent

UMTATA: Reports of police beating of people arrested after the Bashee Bridge murders of 5th February are circulating in the Umtata and Engcobo districts of the Transkei.

On Thursday of last week (15th February) Paramount Chief Sabata Dalindyebo was asked by Chief Magistrate Leibbrandt to assist in investigating the crime. In a statement to *Contact*, Mr. T. N. J. Mbuzo, acting Secretary to

Chief Sabata, said that the Paramount Chief had expressed deep regret at the killings, and sympathy for the relatives of the murdered Grobbelaar family and of 19-year-old Derek Thompson.

Chief Sabata felt also compelled to express his concern at the police beating of people arrested and at the fleeing of many people into the mountains, for fear

of beating and arrest. Chief Sabata stated that he would be prepared to institute investigations provided the government would inform him who was making the arrests, who was committing the assaults complained of, and why. Once the Paramount Chief was satisfied on this score, a committee of four men would make investigations.

SIX CHARGED WITH LEAVING S.W.A. ILLEGALLY

From "Contact" Correspondent

WINDHOEK: On 11th February, six South West Africans appeared in the Windhoek Magistrate's Court charged with leaving South West Africa without the required travel documents.

The six are Messrs. David Kasume (Acting Treasurer of the South West African National Union), Siegfried Tjiorokisa (member of the SWANU's executive), Jason Mutumbula (executive member of the South West Africa People's Organization), Oresmus Alcuene, Tibis Mbako and Eric Ngozu.

They were arrested on the 14th December last year on the Bechuanaland-South West Africa border and detained for four weeks, without being allowed to see anybody or receive food, in Gobabis Prison. Five of them were later released on bail of R100 each on condition that they report to the police twice daily.

However, bail was refused for Mr.

Mutumbula. The Prosecutor alleged that a letter mentioning escape plans had been written by him. The letter was read out in court and all efforts by the defence failed to gain him bail.

The case is proceeding.

SCHOOL BATTLE WON

From "Contact" Correspondent

WINDHOEK: Parents living in the Old Location have at last won their struggle to send their children to the school they prefer. The government had ordered that no children should be registered to attend the St. Barnabas School situated in the Old Location. They were to go to the schools in the New Location.

Parents convened a meeting and unanimously decided to send their children to register at the old school.

Following registration the Department of Education has allowed the children to remain at the school.

TEMBU MEETING STOPPED BY MAGISTRATE

From "Contact" Correspondent

UMTATA: The meeting of the Tembu people to have taken place on Saturday, 16th February, was postponed "indefinitely" by the Chief Magistrate, Mr. V. M. P. Leibbrandt. At the meeting between Paramount Chief Sabata Dalindyebo and Minister of Bantu Administration and Development, De Wet Nel, on 2nd February, the Chief and his councillors confined their case to a strong appeal to the Minister to attend a Tembu meeting at Bumbane.

The postponement of the meeting could mean that the government is not willing to hear the Tembus' views, which undoubtedly amount to a rejection of the constitution.

NON-RACIAL 'NEW THEATRE'

IN choosing for their second play Friedrich Dürrenmatt's *The Visit*, the still very young New Theatre group undertook what was probably too ambitious a task, but their production nevertheless made a worthwhile evening at the theatre.

It seems clear that New Theatre has the potential to become a force to be reckoned with in the theatre world. It deserves the support both of those who like good theatre and those who would like particularly to see non-racial theatre flourish in Cape Town. Audiences have been pitifully small, and it would be most unfortunate from every point of view should New Theatre collapse from lack of support and insufficient funds.

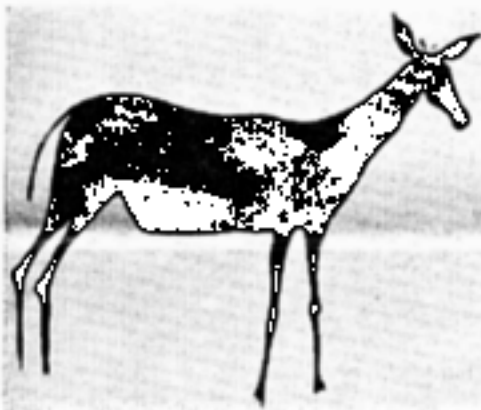
—A. T.

Heritage from a Destroyed People

By a Reporter

THE Khoi-khoi people, or Bushmen as they are more commonly called, were once the sole inhabitants of the land which is now South Africa, South West Africa and the three High Commission territories. But as immigrants of other races moved into the sub-continent, from the north about 600 years ago, from the sea just over 300 years ago, the land of the Bushmen was taken from them, and in fighting for their land and their right to live as they had lived in the past, all but a few of them were exterminated. At the time of the colonization of Natal and the interior of the Cape Province, for example, Bushmen were classed as vermin by the settlers, who hunted and shot them as mercilessly as sheep-farmers hunt jackals.

The last strongholds of the Bushmen in South Africa were in the mountains that lie between Natal, the Eastern Cape and Basutoland, and their former presence there is today reflected in the bearing and features of many a Mosutho and Xhosa. Their blood runs too in the veins of tens of thousands of inhabitants of other parts of the Cape Province.



Painting of a buck. (From a site at Marandellas, Southern Rhodesia.)



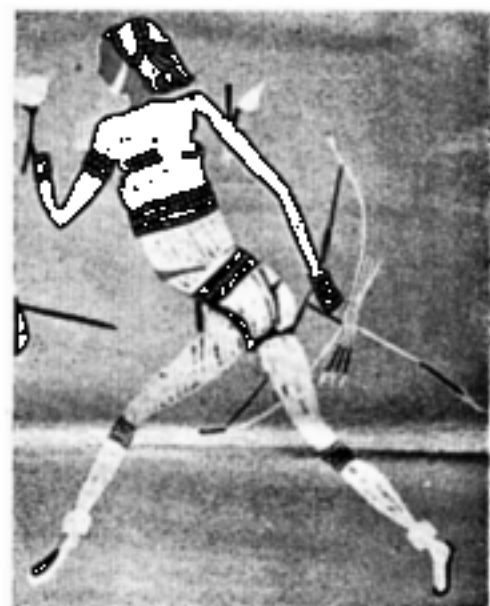
HUNTING: Ostriches look curiously at a Bushman hunter disguised as one of them. On evidence from many paintings it is clear that this method of hunting was commonly used by the Bushmen.

The "clicks" in many Bantu languages of South Africa are a reminder of the intermarriage between Khoi-khoi and Black Africans; Khoi-khoi words are today embedded in the Xhosa, Sotho and Zulu languages, and are perpetuated in names such as Qacha's Nek, Tzitzikamma, Keiskamma, and Qakancu.

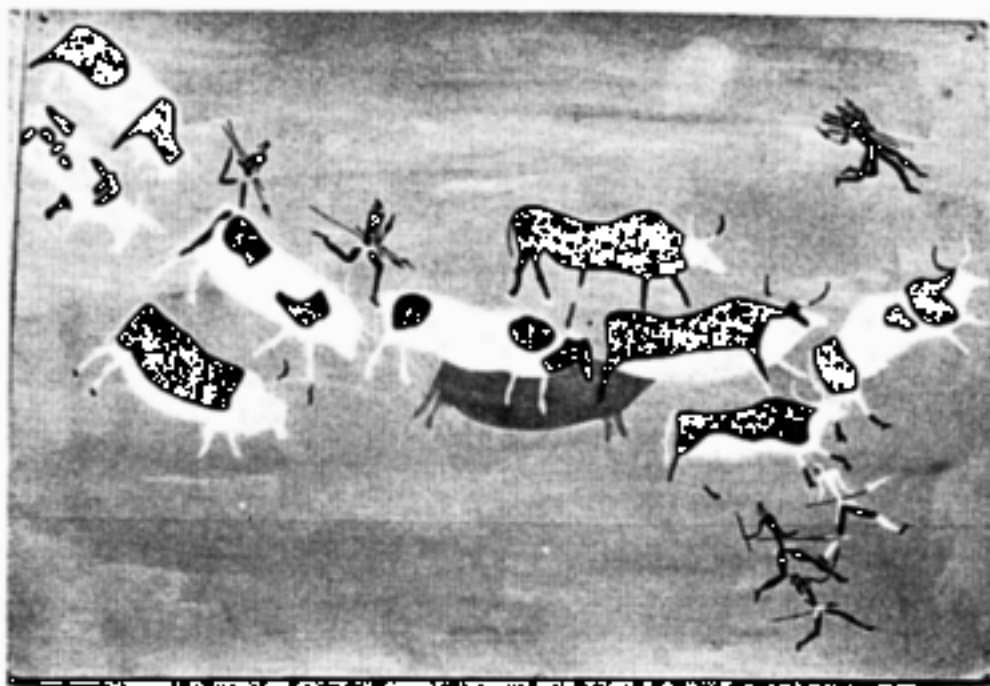
By the end of the nineteenth century, the Bushmen had almost completely vanished from South Africa, either through slaughter or intermarriage, but they have left to those who now occupy the land a priceless heritage of art, painted on rocks in the caves and shelters which they used as dwellings. No one has yet established exactly what they painted with, nor knows with scientific certainty why they did so, but the paintings have endured the passing of centuries, and those who painted them have left for us a record of their world:

of animals and hunting, of magical beliefs, of the comings of strangers and the customs they brought with them. Their paintings are scattered in rocky places in the high Drakensberg, the fold mountains of the western Cape, in South West Africa, Basutoland, Swaziland, the Orange Free State, Transvaal, and the countries of Central and East Africa. The only ways to bring them from their fastnesses are either to cut out the living rock, or to take photographs, or to make copies.

The largest selection ever of photographs and copies of this rock art is now assembled in an exhibition in the National Gallery in Cape Town. Those who wish to know more of the earliest South Africans should visit the exhibition: those who wish to but cannot, could perhaps write for the excellently designed and printed catalogue.



A Black African initiate, showing characteristic daubing of the skin with chalk or ochre. (From Brandberg, South West Africa; the figure is often wrongly described as a "white lady".)



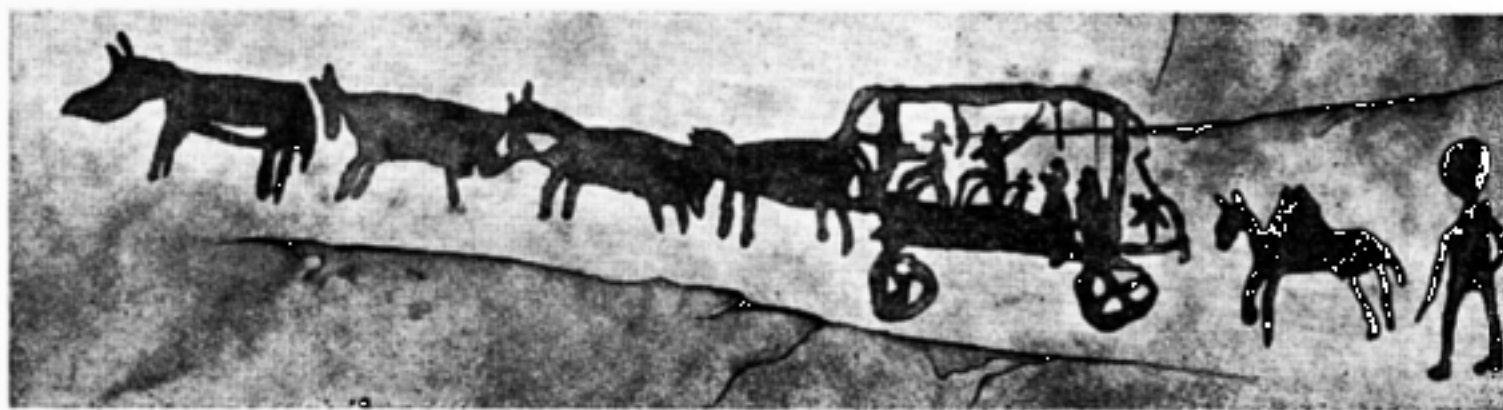
Glimpses of History

By a Reporter

THE KHOI-khoi artists were not only close observers of the animals which their people hunted: nor did they confine their observation to the affairs of their own tribes.

Their interest extended to all major

TWO SCENES OF ACTION: A cattle raid (left) carried out by Black Africans (From the Cradock district) and a crude sketch of settlers and their wagon on trek (From the Koue Bokkeveld Mountains, Ceres.)



events in the world as they knew it, which was necessarily confined by the horizon and by the slowness of travel on foot. Nevertheless, the paintings reveal an abundance of evidence about the times in which they were made. Some depict not only fairly ordinary events such as a cattle raid (in the Transkei regions, Black Africans and Bushmen participated together in hunts and raids, the first choice of spoils going to the Bushmen in recognition that they were the first occupants of the land), but also religious occasions such as initiation ceremonies and magic making. Battles between Blacks; Voortrekkers in their ox-wagons; and Redcoats are a record of events in the history of South Africa in the nineteenth century. Among scores of painting from Basutoland are several portraying details in the daily life of the country's people and even ritual murders.

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Confusion

SIR.—History hangs in the balance in South Africa. Africans are ill-treated by Whites and are misled by "stooge" chiefs in Bechuanaland and other areas.

The opportunism in the ranks of the African National Congress and the Pan Africanist Congress, having exhausted the patience of the masses through constant failures and having exposed the valuable weapons of struggle by carelessness, have reduced these so-called national movements to chaos.

In spite of the howling claims and discordant scribbles of these organizations they have remained part and parcel of official rule through the big-lie deception. They have served only to tighten the link of the slave-chain that binds the present to the past in the vast uninterrupted slum that has been Africa up to the present day.

Messrs. Opportunists have set about to cheat history and they still remain pickpockets of the freedom struggle. They have not an ounce of revolutionary theory, they are wanting in clarity and sparkle with abject spinelessness, fathering a tremendous gap between promised word and actual deed. They have served only to increase the confusion of 12 million people who are crying out for a place in the sun.

ANDREW G. M. KEEAKITSE,
P.O. Box 118, Lobatsi, B.P.



"Shoot Kaffirs"

SIR.—Talking with a friend we suddenly diverged into politics when he said, "Don't you think that we should shoot a few thousand kaffirs?"

"No," was my reply.

"What right do you have to say that?" he asked.

"What right do you have to say the original?" I responded.

"Because they are kaffirs—that's all."

Now, what is the cause of Paarl, Qamata and Engcobo?

I. B. C. STREET,
Ezst London.

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SIR.—Recently, while on my way to Tanganyika from Ovamboland, I spent a little time in Windhoek where I was very pleased to see my people. I had talks about many things with the leaders of the Hereros. They told me that they work hard all the year and get paid only £30! We have pledged to work together until we break the policy of the South African government.

The people of South West Africa are very unhappy, they want peace and security and will never support the policy of apartheid. We are all working hard for freedom which will come soon now. When South West Africa has freedom they will continue to work very hard to show the world that their people deserved their independence.

When they say goodbye to the South African government, all the people who have left, will return and help to build a new country.

JOSHUA JOHANNES,
Tangaayika.

TO ALL READERS OF "CONTACT"

- This is your page, for your letters, for your opinions
- ⊙ We like short letters on any topic
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"Go into the Compounds"

SIR.—I must tell you that although the government has said that we will not suffer from hunger, many of my people are still near to starving.

When there is food here, so many of the people just have not enough money to buy it. The old men and women in Ovamboland are starving, yet the government says that we are well treated.

If another committee comes here from the UNO, it must not follow the same procedure as the Carpio Committee. They must go into the compounds and see the conditions and slave-labour that exist there. The committee should have a SWAPO member to act as a guide, so that they will see the true position.

A. M. H. SHATUKA,
Windhoek.

Travelling Towards Freedom

SIR.—African minds are not to be compared to water. These people who come from Europe and assume that our minds are completely blank and ready to accept their "baasskap", are making a grave mistake.

We have not been idle in the past. We have seen that the imperialism, colonialism and apartheid of these Whites mean always the same thing—Oppression!

Africa is travelling at an uncontrollable speed towards Freedom and nobody has enough power to alter this course.

I ask all those who love this continent to sing with me, "God bless Africa—Speed us to Freedom and rid us of the yoke of colonialism."

Kwacha Africa."

KAKOMAS CHITANGA,
Chitokoloki, N.R.



Colonial Oppression

SIR.—In all these years the South African oppressed people have believed that the west was beside them in the struggle to end White domination: they believed this myth.

The struggle of the South African oppressed people against racial discrimination and the evil of apartheid is growing day by day. Africans we must unite and forget about the different organizations we belong to: do not say that one is no good because it aims to spread communism.

Do not dance with your enemies, because we are not oppressed by the eastern powers, we are oppressed by the west. Colonialism and imperialism are the evils of exploitation.

PRIMAS QONUSILE,
Cape Town.

Replies to "Common Sense"

SIR.—"Common Sense", (*Contact*, 24th January) writes: "We have to find a solution by means of evolution, not revolution."

Well, whatever this quibble boils down to, in view of the 20th century changes sweeping across the world, not to mention the Mother Continent, it is now too late to reply on evolution for the solution of our problems. An attempt to give Africans a share in the government of their country should have been made in 1910!

As for revolution, that cannot be the first precedent in the history of the world since France, America, Russia, Algeria and the Congo have gone through it and have got away with it too. However, we do not want to go to such lengths. The policy of the Liberal Party is the only answer to our problems.

May "Common Sense" thrive in his snug slumber, until he is caught unawares in the current of African Nationalism which knows no bounds, along with his blind exclusively White electorate of whom he boasts.

H. MJALISWA,
Port Elizabeth.

SIR.—May I be permitted through your columns to put some questions to "Common Sense", of Cape Town, (*Contact*, 24th January) who quite baffles me:—

⊙ He says that "Liberal Party government means Black rule", to which, presumably, he is opposed. At the same time, however, he calls for a return to power of the United Party, which will give us a "multi-racial democracy". Now

kaTshunungwa Answered

SIR.—May I, through the columns of your widely read paper, reply to a statement made by T. E. kaTshunungwa and published in the issue of *Umthunywa* 26th January. T. E. kaTshunungwa was replying to a statement made by H. S. Majija to the *Imvo*.

kaTshunungwa states that H. S. Majija has no knowledge of Tembu affairs, because he refers to K. D. Matanzima as a minor chief. kaTshunungwa calls K. D. Matanzima a Paramount Chief of Emigrant Tembuland. Since when? To my knowledge and to the knowledge of many, there is only one Paramount Chief in Tembuland and Emigrant Tembuland viz. Paramount Chief Sabata Dalindyebo. Matanzima is only a chief-minor to Sabata. I don't know whether kaTshunungwa is implying that there are secret negotiations going on to make Matanzima a Paramount Chief.

How funny it is when he challenges H. S. Majija to address a meeting of the Emigrant Tembus in the presence of Matanzima! Why didn't kaTshunungwa reply to H. S. Majija when he addressed a meeting of the Tembus convened by kaTshunungwa in Cape Town? Why did the Tembus who are so loyal to Matanzima break up after Majija's speech? Doesn't this show that Majija is speaking for the people? kaTshunungwa says that Majija is talking nonsense. To him I say that this kind of talk is only a barbaric and most primitive way of arguing one's case. He should be ashamed to use such words.

kaTshunungwa states that Matanzima (as leader) has always put forward the policy of African Nationalism, which in its pure sense is "Africa for Africans". Wasn't this the policy of the banned Pan Africanist Congress? Sabata, Majija and the Liberals are clamouring for a

PRIZE LETTER

COURAGE AND POWER

SIR.—I write to tell my fellow Africans that the thing we need is courage and strong power. Even if our path is dark we should trust in God and stand for right.

We do not need more intellectual power, we need more spiritual power. We must remember that no power is strong enough to be lasting if it labours under the weight of fear. Brothers, be strong and of good courage. Let us fight for our land—Africa. We must either gain Africa, or die.

PHILA MBATHEA,
Vryheid.

I've always been under the impression that democracy meant "government of the People, by the People, for the People". Would "Common Sense" oblige by giving me his, and the United Party's, definition of the word "democracy"?

⊙ He informs us further that "the Whites will never put the Liberal Party into power". He is quite right. But then has he ever heard of a case where a democratic government was elected by oppressors who meant to go on dominating a voiceless majority of oppressed fellow-citizens?

⊙ Could he explain the significance of his distinction between "non-racial democracy" and "multi-racial democracy"? Democracy, as I understand it, is an absolute term, not a relative one, and therefore can admit of no qualifying adjectives, least of all "racial" ones!

It means, quite simply, the inalienable right of every sane, adult citizen to elect and be elected to parliament.

ALLAN WILSON,
Durban.

non-racial state. They believe that there is only one race—the human race. They totally oppose any kind of sectioning the state saying that this is practically impossible.

kaTshunungwa says the Liberals will only confuse the nation—and further states that the term liberal means that "they are willing to offer crumbs to a race they regard as inferior to themselves", and goes on to say that "Majija is a good servant to his masters". I don't know where he gets this idea; the dictionary describes a liberal as—"friendly to greater freedom in the forms of government—one that advocates greater political freedom". To liberalize is to free from narrow views and prejudices. I maintain that the Liberals, together with Majija—who is not employed in accomplishing any purpose—but is a man carrying around to the nation his political credo, do fit the above description.

T. E. kaTshunungwa agrees with H. S. Majija that "the engineering by the government officials for the expulsion of Mr. Vigne from the T.T.A. chambers is a clear sign that there is no freedom in the Transkei". What kaTshunungwa does not entertain is that an African should speak in favour of Mr. Vigne. But if he reads this letter with understanding, he will see why Majija did it.

All clear thinking people see the Transkei self-government scheme as a fake, and will continue to fight against it. Why are the Tembus, whom kaTshunungwa claims to be "loyal to their Paramount Chief No. 2" rejecting it? kaTshunungwa needs someone to clear his thinking.

"UHURU",
Pondoland.

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BASUTOLAND CONSTITUTIONAL COMMISSION

MOKHEHLE'S MOTION LEADS TO DEADLOCK

From "Contact" Correspondent

MASERU: At a meeting held on the 10th February, 1963, a motion was put to the Basutoland Constitutional Commission by Mr. Ntsu Mokhehle, leader of the Basutoland Congress Party. The motion led to a deadlock which resulted in a walk-out by the B.C.P. representatives.

Mr. Mokhehle's motion was put as a result of the merger between the Marema Tlou and Freedom Parties to form one Party—the Marema Tlou-Freedom Party. The text of the motion reads:

"The Basutoland Constitutional Commission, knowing that the Marema Tlou Party has discontinued to exist as a political party; and, knowing further that the Freedom Party has also discontinued to exist as a political party; considers that the former representatives of these Parties which no longer exist, have lost their rightful status as members of this Commission; and, brings to the notice of the Paramount Chief and the High Commissioner that the continued presence of Mr. Bennett M. Khaketla, Mr. Charles Chakela, Chief S. S. Matete and Mr. E. Leasnya, undermines and nullifies the work of this Constitutional Commission, as they have now been authorized by no political party in Basutoland to sit in this Commission as its proper appointed representatives.

"They are duly elected and appointed representatives of no political party in Basutoland and they have no authority to sit in the Basutoland Constitutional Commission as consti-

tuted by the Paramount Chief, through the order of the High Commissioner, in accordance with the Basutoland Council's decision on motion 62 of 19th September, 1961."

Motion Noted

Motion 62, referred to above, had given the Paramount Chief the power to appoint two representatives from each political party in the country to constitute the membership for a Constitutional Commission.

Mr. Mokhehle's motion was noted by the Constitutional Commission, and, when no agreement could be reached, the matter was referred to the Paramount Chief for his decision.

In an effort to solve the deadlock the Paramount Chief in a letter dated 1st February, 1963, wrote the following letter to Mr. Walter Stanford, Chairman of the Commission:

"Dear Mr. Stanford,

We discussed the question of the Constitutional Commission. I should be very grateful if you would continue with meetings of the Commission as at present constituted until you receive further instructions from me.

Yours sincerely,

Motlotlehi Moshoeshoe II."

After receiving the reply from the Paramount Chief the B.C.P. representatives refused to return to the Commission.

The two B.C.P. men, Messrs. Ntsu Mokhehle and C. P. Ramoreboli, have written the following letter to the Chairman of the Constitutional Commission stating their objection and the reason for refusing to recognize the Commis-

sion as presently constituted and completely dissociating themselves from decisions it may take:

"Dear Sir,

Having heard the reply from the Paramount Chief, we would like to remind you, sir, that our objection is mainly the presence of those four gentlemen who represent no political parties and therefore invalidate the work of the Committee.

We maintain that their continued presence in the deliberations of the Commission destroy its entire meaning.

The Paramount Chief's reply as it stands does not, and cannot change the truth of their improper membership of the Commission.

We are unable to accept any decision the Commission may make as long as they participate in the Commission.

As stated this morning, we shall refer the matter to our Party leaders and wait for the 'further notice' referred to in the Paramount Chief's reply.

We are Sir,

Basutoland Party Representatives,
G. P. Ramoreboli.
Ntsu Mokhehle."

This bold, uncompromising stand adopted by the B.C.P. is seen in political circles as a pointer to their determination to attain independence for Basutoland this year at all costs.

On the evening following the B.C.P. walk-out, Mr. Ntsu Mokhehle addressed a public meeting of 5,000 Basuto and told them what had happened. He declared: "We are now on the offensive, there shall be no turning back. Independence we want now."

BECHUANALAND

Mpho Group Fails to Gain Public Support

● Correspondents report from Bechuanaland that the divisions which split the Bechuanaland People's Party last year have not been bridged. The Mpho group, which broke from the leadership of the President, Mr. K. T. Motsete, is not gaining much support from the public.

From "Contact" Correspondent

LOBATSI: The splinter group, led by Mr. Motsami Mpho, which broke away from the Bechuanaland People's Party last year, and which still calls itself the Bechuanaland People's Party, seems to be having difficulty in getting support.

As an example, a meeting called in Lobatsi a fortnight ago turned out to be an utter failure. A small group of men and women supporters of Mr. Mpho hoisted their flag at the Jabula Hall, calling upon the people to attend the meeting; but no one came except the organizers themselves and some opponents who told them to quit.

Mrs. Tony Lekiso and two other women supporters of the B.P.P., led by Messrs. Motsete and Matante, went to the Jabula Hall and told the dissident group to remove their flag. They told Mr. Phineas Seboloa, who led the group, to remove the flag because he was trying to confuse the people of Lobatsi. He was asked where he had received permission to use the hall for a meeting.

He then removed the flag and went to Freedom Square where it was again hoisted, but with the same lack of success. He went home when he realized that he could not get an audience.

From "Contact" Correspondent

FRANCISTOWN: Mr. Mpho held a public meeting here on 27th January for the first time since he broke with the B.P.P. He had applied for police protection at the meeting, and they were much in evidence. A lorry load of supporters from Palapye and Mahalapye formed the bulk of the audience at the meeting. About a hundred other people, supporters of the Bechuanaland People's Party and of the Bechuanaland Democratic Party, attended. The rest of politically-conscious Francistown

stayed away, probably as a result of an earlier warning from Mr. P. G. Matante, Vice-President of the B.P.P., to stay away and avoid trouble.

The warning was issued at a public meeting earlier in the week attended by about a thousand people.

Speakers at the Mpho meeting said that they had come to give "the other side of the story" in the dispute that has split the Party, and said that the Mpho group represent the true B.P.P. The speeches were applauded by their small group of supporters, who also responded to the oft-repeated cries of "Afrika!"

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HAROLD WILSON

TOUGH FOR VERWOERD

● The man who may well be Britain's next Labour Prime Minister can be expected to take a hard line against Verwoerd.



WILSON

MR. HAROLD WILSON is the new leader of the British Labour Party. By winning this ballot, Mr. Wilson was elected Chairman of the Labour Shadow Cabinet, but the post carries with its automatic leadership of the Party.

The third youngest ever leader of the Party, Mr. Wilson who is 46, has had a brilliant career and has reached the top place after 18 years. He first became a member of the House of Commons in 1945, has held ministerial positions in two Labour governments and was Chairman of the Executive Committee for the year 1961-1962.

In 1939 Mr. Wilson volunteered for military service, but was considered a "key man" by the government and spent the war years in the Civil Service.

Mr. Wilson has found common cause with the late Aneurin Bevan on many issues. In 1951 he resigned his post of President of the Board of Trade when Bevan protested by his own resignation from the Ministry of Labour, on the grounds that the government rearmament programme would cripple the country's economy.

The prospects are good of the Labour Party being returned to power in the next British general election. With its old leadership and formation this would not have been a happy event for the South African Nationalists. However with Mr. Wilson as the next Prime Minister the South African government can expect no compromise whatsoever with their policies. Any pronouncement that the present Conservative government has made about South Africa in the past will appear tame by comparison to the attitude of a future Labour government. What is more, statements will be backed up by deeds.

A government led by Wilson will see an end to the Commonwealth preferences which South Africa still enjoys. There will be no more hedging at the United Nations on the part of the British representative. The Nationalists can no longer look forward to being propped up in any way at all by expedient politicians who say one thing and mean another.



Published by the Proprietor, Selemela Publications (Pty.) Ltd., 47 Parliament Street, Cape Town. Printed by Lincey & Watson (Pty.) Ltd., 364 Voortrekker Road, Maitland, Cape Town.