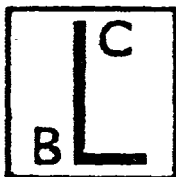


KAFFIRS ARE LIVELY

by

OLIVER WALKER



LEFT BOOK CLUB EDITION
NOT FOR SALE TO THE PUBLIC

KAFFIR AND THE LIVELY

Being some backstage impressions
of the South African Democracy

by

OLIVER WALKER

"Kaffirs developed a firm trend on small local and some South African support, particularly for better-class dividend-payers."

—Any LONDON STOCK EXCHANGE report.

"There are certain things about which all South Africans are agreed, all parties and all sections, except those who are quite mad. The first is that it is a fixed policy to maintain white supremacy in South Africa."—GENERAL J. C. SMUTS, Prime Minister, speaking in the Union House of Assembly, Cape Town, March 13, 1945.

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1948

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To
the Kafferboeties,* Liberals and
other Christian gentlemen of
Africa in whose applied humanity
lies the only hope for the peaceful
progress of a great Continent.

* "Kafferboetie": Afrikaans word
meaning literally "Kaffir-brother", a
term of contempt for any white South
African who acts as if Christianity meant
something else to him besides going to
church on Sundays.

PREFACE

IN 1944 I was offered the biggest assignment ever handed to a newspaperman in South Africa. It came from the headquarters of the Native Affairs Department in Pretoria, the administrative capital where at that time I was doing a war-time propaganda job for the State Bureau of Information. Briefly the Department wanted a journalist seconded to it to make a comprehensive survey of all its work, practical and administrative, in the Reserves, in the towns and on the farms for the purpose of compiling a series of booklets. These booklets were intended chiefly for America and England. Their aim was "to present Native policy in South Africa in a true perspective".

"We have been getting a bad Press over there," I was told by the Department. "They are printing all sorts of rubbish and downright lies about how we treat our Natives. They reckon we keep the Native down with a *sjambok*, and tie him to the wagon-wheel, and nonsense like that. In America they even think we're all black here! It's time we told them what we're doing, and just how and why we're doing it."

I said it was a tall order. They said it was, but everything would be organised, and it shouldn't take more than six months. They had just appointed as publicity officer an agriculturist from the Department, and his main job would be to chaperone me round the Reserves (where white men require official sanction to loiter) and the urban locations. The idea of getting in an outsider experienced in publicity was that he would be able to glamourise their good deeds. They could have tackled the job themselves, they said, but they were not too certain that their bluebook prose had the right iridescent lure.

I said: "When do we start?"

After a certain amount of dignified safari-like preparations I headed north for the "Bundu" of the Transvaal with my chaperone. Periodically during the next fifteen months we—that is, an official from the Department and myself—surfaced in Pretoria between spells spent submerged in the Reserves of the four Provinces or slumming in the larger cities of Johannesburg, Durban, Cape Town and Bloemfontein.

With six months' writing tagged on the end of the voyaging, the assignment took me twenty-one months. In that time I covered about 25,000 miles between the droughty, baobab-dotted veld beyond the Zoutpansberg in the north to the "sakkiedorps" or shanty-towns of the Cape Flats in the extreme south, from the waterless, empty, sandy wastes of the Mafeking-Kuruman zone fringing the Kalahari Desert in the west to the lush, green, cattle-studded glens of Zululand on the east.

I talked to magistrates, commissioners, agricultural officers and overseers, farmers, teachers, doctors, industrialists and churchmen. It was one of these last—a man I met in Umtata, the capital of the Transkeian Native Reserve—who gave me something to think about.

As we parted at his gate his last words were: "If you're going to write any books, please don't make them so much more window-dressing. I know you journalists. I'm tired—we're all tired—of such efforts, hiding the real tragedy below. Give the truth—just for once, please."

I gave some of the truth in the lengthy account I duly turned in to the Department of Native Affairs. And that was the last I heard of it. I do not think they published any of it. It is dangerous not only to see things, but to see through them.

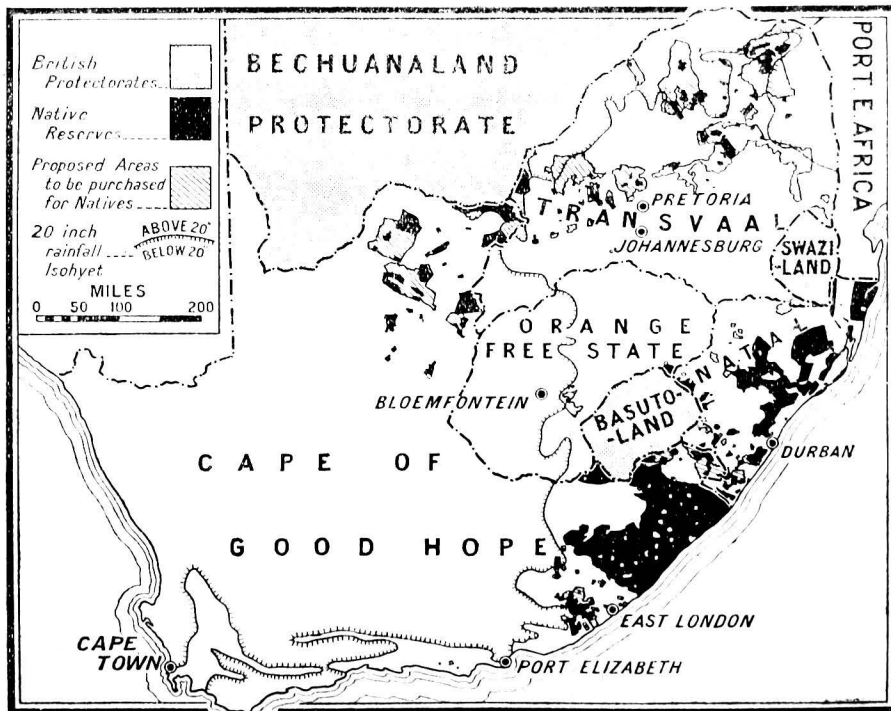
Officials of the Department assured me that as I travelled round I would get lots of stuff for books. I did. Here is one of them.

OLIVER WALKER

Johannesburg, 1947.

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UNION OF SOUTH AFRICA
Distribution of Native Areas

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