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EDITORIAL

ADVICE TO WHITE SOUTH AFRICANS—

The Progs are to be congratulated on their jump from one to six.* Helen Suzman is to be congratulated on getting six supporters in what was for her a very lonely House. White South Africa is to be congratulated on opening one small fraction of one eye.

There are new names in the news, Eglin, Slabbert, Lorimer, Waddell, de Villiers.* But we had hardly got used to them

before there were names even newer. Spinola, Soares, Machel Mocambique.

Everyone with sense knows that the events in Portugal change our whole situation. The downfall of the Portuguese colonial empire was inevitable. It has been prophesied — not least by Liberals — for many years. Before the event one cannot really believe it will happen. Then it happens and

* Now one to seven.

* There is now one further name, that of Dr Alex Boraine.

the world cannot be the same again.

We have known for years that the great change would come when the black people of South Africa — not just their leaders — decided they wouldn't take it any more. That day is very close. It has already come in Angola and Mocambique. One must admit it came more swiftly because the Portuguese generals themselves took a stand for freedom.

We have known for years that rulers and ruling classes don't share power and possessions until they have to. They may be aided by the goodness of their hearts, but they have to be pushed first. Some would say they have to be frightened first.

It seems very clear that Mr. Smith is frightened. Up till now his political skill and wisdom must be rated low. His statesmanship must be rated zero. There seems no doubt that his rule is drawing to an end. It is not altogether his fault. Cecil Rhodes started it all nearly a century ago. By force of arms he took a country and established his own kind of law and order in it. But force of arms can no longer maintain it.

However there is little point in crowing over Rhodesia. Soon we shall be the only country in the world which is ruled by white power. The time of change has come. Can we, the people of South Africa, guide and control this change? One thing is certain; the white people of South Africa cannot do it by themselves.

We write assuming that the people of South Africa can guide and control this imminent change. It is a tremendous assumption. But we could not write at all if we made the opposite assumption. The whole purpose of REALITY has been to prepare for such a day. The implication of the words "guide and control" is that there will be some kind of order in the evolution, even though it is also characterised by turbulence.

A second assumption based on the first is that the white people of South Africa will share in this guidance and control. We therefore take this opportunity of addressing urgent words to the whole electorate. We exclude however the Herstigste Nasionale Party and the right wing of the United Party, because we believe that they are fundamentally anti-change. About the conservatives in the Nationalist Party one must not dogmatise. In the last 26 years they have set up quite a remarkable record of obeying their Prime Ministers.

First the Progs, whom we have congratulated. They did **not** win six* seats on the qualified franchise. They won them be-

cause they were ready for change. They won them because of the personality of their candidates. They won them because many habitual U.P. voters had the choice in their constituencies of voting Prog or U.P. establishment, and very sensibly they chose the first.

What weight does the Prog franchise carry in this new era we have just entered? It carries much less weight than it did last April. Soon it will carry very little weight at all. The Progs ought to throw it out of the window. Then they must sit down and think and talk with those others whose policies also require drastic reconsideration.

What about the U.P. policy of federation? Presumably "white" South Africa, with 4 million whites, 2 million Coloured people, $\frac{3}{4}$ million Indians, and at least 6 million blacks, will be a partner in this federation. But what will its constitution be? Will it provide for universal suffrage?

What about the Democrat policy of bringing white, Coloured and Indian into the same kraal? What can the reason for that be? There's only one reason we can think of, and the least said about it the better.

The truth is that there will never be a Prog Government. Or a U.P. Government. Or a Democrat Government. It is most unlikely that there will ever be a Prog-U.P.-Democrat Government. There may be another general election and another Nat Government, which could have only one of two purposes — either to die fighting, or to radicalise white politics.

The radicalisation of white politics could mean only one thing, and that would be the creation of a negotiating Government, an all-white non-party Government, whose only purpose could be to march boldly into the future. Whether the future would be non-racial, multi-racial, unitary, federal, confederal, is not the point at issue. What is important is that the political future must be such that it commends itself to a majority of our people.

Each of the white parties has therefore a tremendous responsibility. The opposition parties must give up altogether the idea that any of them could become the main opposition, and eventually the government. The Nationalist Party must give up their so far unshakable idea that they alone will decide the future.

Mr Basson, Mr. Eglin, Mr. Gerdener, you all have awesome responsibilities. But don't you, Mr Vorster, imagine that yours is any less awesome.]]

* seven

MAKONDE ART

AFRICAN GENESIS IN EBONY

Reprinted from the UNESCO Courier, November 1973.

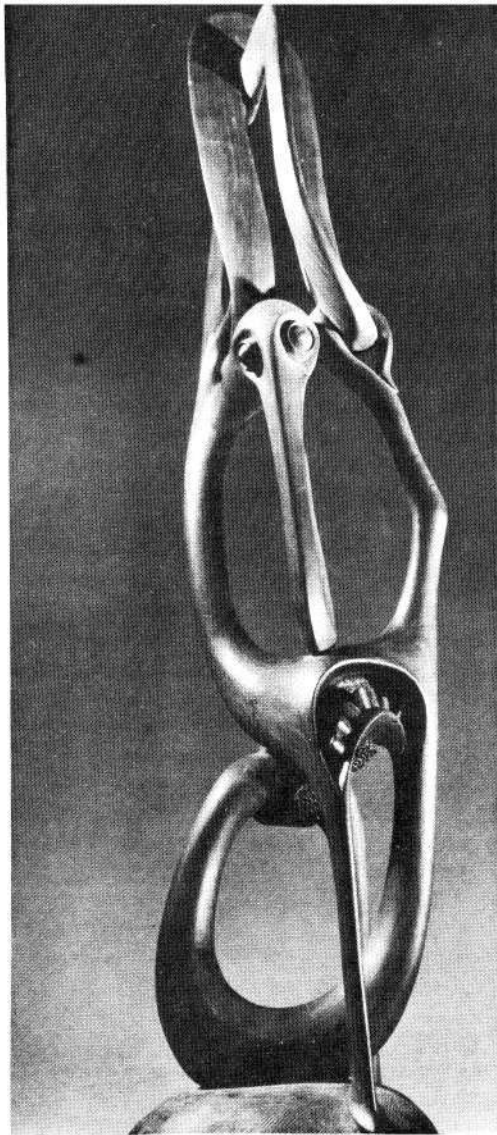
All photographs are the work of Gerard Dufresne and appeared in the UNESCO Courier.

The Makonde, a Bantu people of East Africa, live on a 5 000 sq. km plateau astride the frontier between Tanzania to the north and Mozambique to the south and bisected by the wide valley of the Ruvuma River. Colonial partition in Africa brought the Makonde under the rule of different European powers. In 1964, with the creation of the Republic of Tanzania, the Makonde to the north of the Ruvuma became free citizens of the new state. Those still living in Mozambique remained subject to Portuguese control. Makonde resistance to colonial rule began in 1960 but was brutally suppressed. In the armed conflict that followed, the Makonde gave many freedom fighters to the war waged against the Portuguese by the Mozambique Liberation Front (FRELIMO). At the same time thousands were forced into exile in Tanzania where two-thirds of the 500 000 Makonde people now live. On its isolated plateau, the ancient Makonde culture has brought

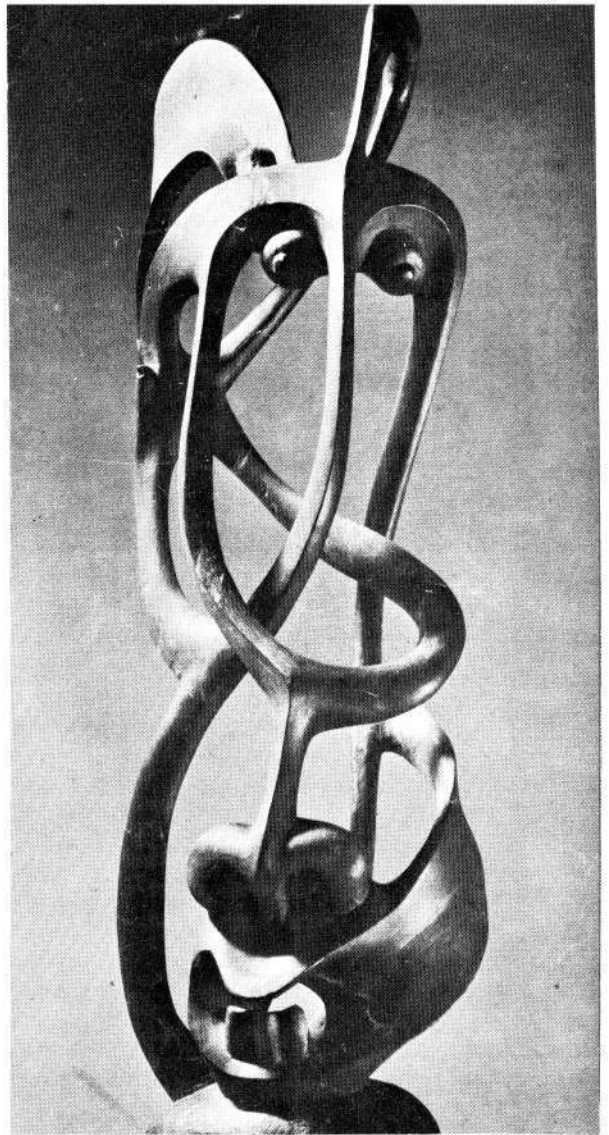
forth a remarkable flowering of sculptured art. A closely knit, traditional farming people, the Makonde have developed their woodcarving skills over many centuries. For them wood is a material imbued with force and sacred meaning, and one of their legends tells how their first father carved with his hands the wood out of which the first mother came to life. Today most of their sculpture is in the ebony that abounds in East Africa, a noble wood but difficult to carve because of its extreme hardness. Using the natural form of branch or root, the Makonde sculptor can conjure forth realistic everyday images or symbols of rare abstraction. Modern Makonde art is a unique achievement as much for its rich variety of styles as for the abundance of works. During the past 15 years it has known an even richer flowering—that of a traditional art delving into its past while realistically adapting itself to modern conditions. We present a few examples of today's Makonde sculpture in wood. □



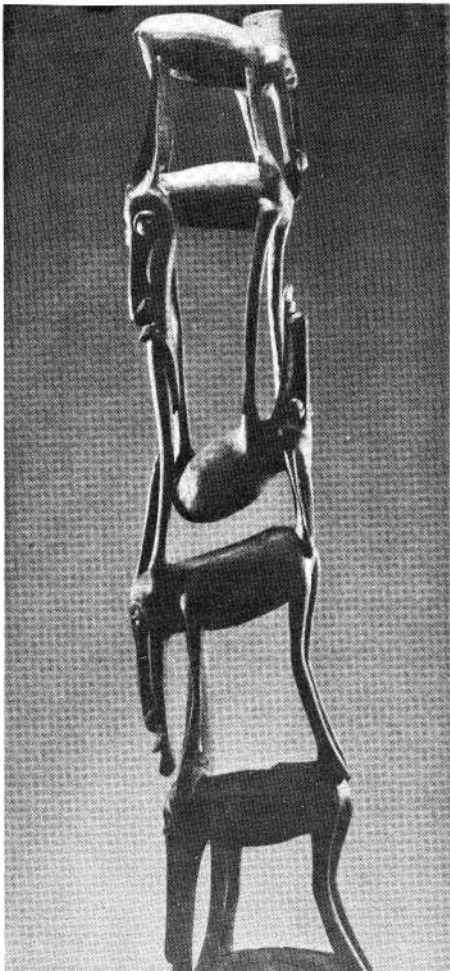
From the root of an ebony tree, the artist has depicted an antelope and a snake (the snake in Makonde mythology symbolically links the worlds of the living and the dead).



1.



2.



3.



4.

1. *Woman, symbol of fertility.*
2. *Stylized ebony head.*
3. *A herd of antelopes (elongated shapes of many Makonde carvings are determined by the sculptor's choice of wood).*
4. *The Cry, a recent carving by a Makonde sculptor from Mozambique.*

SERVICE STATIONS FOR THE STATUS QUO: THE PATHOLOGY OF EDUCATIONAL INSTITUTIONS

by JOHN M RAFTERY

Huge Government investment in education, and the almost universal acceptance of the educational ethic, means that we should be constantly asking what is to many, a sensitive question: How educational are educational institutions?

Many would say that throughout most of his historic course, homo sapiens has wanted from his children acquiescence, not originality. As Jules Henry (1) (1963) observed on the basis of his anthropological studies:

"The function of education has never been to free the mind and the spirit of man, but to bind them; and to the end that the mind and spirit of his children should never escape, homo sapiens has employed praise, ridicule, admonition, accusation, mutilation and even torture to chain them to the cultural pattern".

From this perspective, our often expressed confidence in universal education for the whole man OR even some part of him, may be sadly misplaced. It may lead, in the words of C. Wright Mills, "to technological idiocy and national provinciality - rather than to informed and independent intelligence".

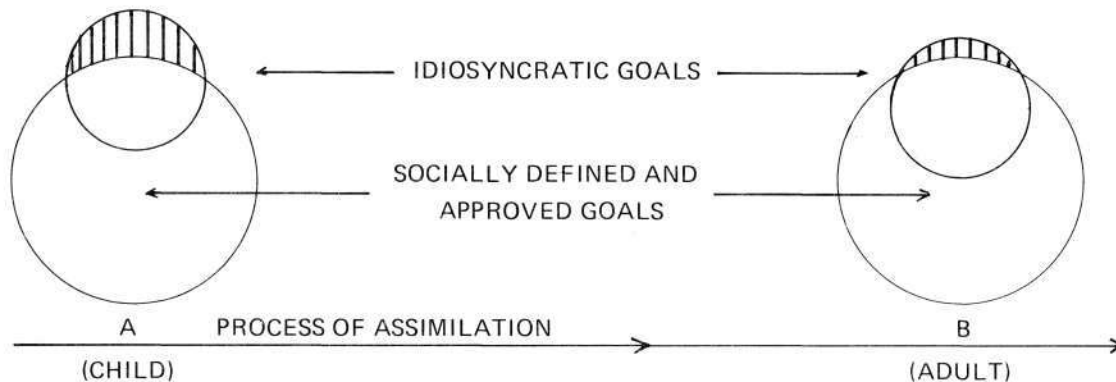
In recent years, several controversial works have radically re-examined our 'secular gospel' of education. Ivan Illich(2),

Paul Goodman(3), Paulo Freire(4) and Everett Reimer(5) have realized that instead of lifting the level of culture, much schooling merely banalizes what culture we have. A central theme of these writers is that education by the politically timid of those who are likely to remain politically timid, is equivalent to a political and a power failure, at the level of the masses. Illich (1969) for example, observes the essentially educative functions of charismatic South American dissidents like Dom Herder Camara, Camilo Torres and Che Guevara. He goes on to say that "the schooled mind perceives these processes exclusively as political indoctrination and their educational purpose eludes its grasp..... And yet it is surprising with what difficulty the school-bred mind perceives the rigour with which schools inculcate their own presumed necessity, and with it the supposed inevitability of the system they sponsor. Schools indoctrinate the child into the acceptance of the political system his teachers represent, despite the claim that teaching is non-political". In our expanding educational edifices, which emphasize obedience, exams, and accreditation, it is becoming ever more impossible to fulfil the classic objectives of liberal education: i.e. "To help produce the disciplined and informed mind which cannot be overwhelmed", and to help man "understand his own experience and gauge his own fate, by locating himself in his period" (C. W. Mills).

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1. JULES HENRY: "Culture against Man" 1963 - Random House
 2. IVAN ILLICH: "Deschooling Society" 1970 - Penguin (1973)
"Celebration of Awareness" 1969 - Penguin (1973)
"Tools for Conviviality" 1973 - Calder and Boyars

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3. PAUL GOODMAN: "Compulsory Miseducation" 1962 - Penguin (1971)
 4. PAULO FREIRE: "Pedagogy of the Oppressed" 1970 - Penguin (1972)
"Cultural Action for Freedom" 1970 - Penguin (1972)
 5. EVERETT REIMER: "School is Dead" 1971 - Penguin

The process of socialisation or de-education which occurs in schools (at all levels) can be seen as the retreat of an individual from idiosyncratic individualistic goals, to socially defined (and approved) goals, as follows:



The socially-approved goals in Western societies typically revolve around money and success as measured by prestige, power, and material possessions. The MEANS by which one attains these goals are commonly de-emphasized and include commercial predation, bitter competition, instrumental interpersonal relations, colonial exploitation, and the treatment of humans as means rather than as ends. Society tolerates the whims, spontaneity and iconoclasm of childhood, but extends no such tolerance to the adult. In the process of moving towards socially-defined goals, a person may experience what Victor Frankl(6) termed "existential vacuum": unlike the animal man is no longer told by his instincts what he must do. And in contrast to former times he is no longer told by traditions or self-transcendent values what he should do. Now, knowing neither what he must do nor what he should do, he sometimes does not even know what it is that he basically wishes to do. Instead he gets to wish to do what other people do (conformity) or he does what others wish him to do (totalitarianism). In either case, idiosyncratic goals are subverted. The possibility of developing and expressing one's unique potential also becomes smaller, from childhood on. As Abraham Maslow notes: "The theoretical statement that all human beings in principle seek self-actualization and are capable of it, applies ultimately to newborn babies. This is the same as saying that neurosis, psychopathology, stunting, diminishing, and atrophy of potentials, are not primarily inborn but are made."

The process of assimilation is often accompanied by an obsessive compulsion to analyse and to reflect upon oneself, and this is a symptom, according to Frankl, of the existential vacuum:-

"Just as the boomerang returns to the hunter who has thrown it, only if it missed its target, man returns to himself, and becomes over-concerned with self-interpretation only when he has missed his mission, and has been frustra-

ted in his search for meaning". Socially-defined goals, when they are based on dehumanized relations, cannot supply this sense of mission or meaning, and this might be the reason for the mental health crisis of our time. Education could be an antidote to these neuroses if it attempted to maximize the areas of tolerated nonconformity, instead of eliciting submissive obedience. If schooling could foster self-confidence and give some understanding of the social forces to which the person is exposed, a unique set of goals or meanings, could more effectively be sought by each individual. I would agree with Frankl when he says that there is no general meaning disembodied from the personal concrete situation of the individual. That is, there is a unique meaning for each person which changes from day to day and from person to person. The standardizing that educational institutions encourage is inimical to the discovery of such unique meanings.

Each staff member and student is typically concerned solely with his own career prospects, and security. The college gives a consideration (certificate/degree) in return for student attendance. This attendance justifies and consolidates the position of the staff, who participate with the students, in the deception, and have the audacity to call the result "education". It might be argued that if both sides derive satisfaction from their cynical relationship, why criticise the arrangement: an effective career and prestige-system exists for administrative and academic staff, and students get passports which enable them to enter similar systems, in other organizations, later on. But the sad fact is that the deception is so widely practiced that the parties come to believe in it, to take themselves seriously, and to think that their joint products are more than the waste and pretence, they often actually are. Actors replace men, and no-one speaks out against the farce as any revolt appears neurotic and impotent, since it hinders career and status interests. Too much thought about this situation, tends to be depressing, so we make the great adjustment, and our

6. VICTOR E. FRANKL: "Man's Search for Meaning" 1959—Washington Square Press

raincoat minds shed all critical and unprofitable thoughts
The danger of this adaptation, has been well summed up
by Ernest Becker(7):

“When man forfeits his critical powers, and his striving towards larger meanings he is reduced to a true primate, fondling consumer things and sexual things, each in turn; trying to get the maximum stimulus of meaning out of the narrowest possible area”. Many humanistic psychologists have noted that it is quite possible to be gratified in the basic needs, in this narrow area, but if we are not also committed to the **metaneeds** (needs for authenticity, meaning, values of being) we seem to fall prey to meaninglessness, existential vacuum, anomie, valuelessness, no-ogenic neurosis, etc. Deprivation of truth, beauty, justice, meaning, lead to what Maslow has termed “metapathologies”. Undoubtedly many of our hierophantic ‘educators’ suffer from such metapathologies.

At present, creativity in educational thinking does not have to generate alternatives to our current arrangements, as these have been provided by Illich, Freire and Goodman. What creativity requires is the courage to espouse these alternatives, the ability for one to stick one’s neck out, to be able to ignore criticism and ridicule: and the ability to resist the influence of one’s culture. In the words of Maslow(8): “Every one of our great creators has testified to the element of courage that is needed in the lonely moment of creation, affirming something new (contradictory to the old). This is a kind of daring, a going out in front all alone, a defiance, a challenge. The moment of fright is quite understandable, but must nevertheless be overcome if creation is to be possible”. A system which is not a parody of education must resuscitate and carefully nurture critical faculties. Basic and hitherto unquestioned assumptions on which our industrial societies are founded should be constantly re-examined—the philosophy of more and more economic growth and infinite technological progress. But overloaded timetables composed of prefabricated blocks of knowledge, and ledger-account ‘instruction’ which smother imagination imply a mechanistic approach that makes the institution a service-station for the status quo. The

service-station philosophy measures success in quantified numbers of all kinds of things: more buildings and grounds equals better operation; more students equals “more” education; better processing of examinations and grades equals “more efficient” pedagogy; and thirty-hour weekly lecture-sessions equals thirty hours of bank-clerk administered “knowledge”, on short-term loan until the examinations; whereupon it is returned, checked and consigned to the waste-bin — This examination enantiomorph is indeed produced at a usurious rate of interest!

We have all been processed on Procrustean educational beds. Fear of being unable to meet the system’s requirements forces people, over and over again, even at the pinnacle of success, to dream not of success, but of failure. As Jules Henry notes: “to be successful in our culture one must learn to dream of failure”. In other words, socially-approved goals can best be attained by the negative motivation of failure, rather than by a positive urge towards success.

We must conclude that although educational institutions extol individualism and creativity in the abstract, they create in practice circumstances which put a premium on conformity and uniformity. Statements about creativity are largely rhetorical, and it is encouraged only within the limits set by such values as—an appreciation of money, a devotion to work, a respect for people in authority and the desire to emulate them—we want people to be slightly different, but not too different. “If all through school the young were provoked to question the Ten Commandments, the sanctity of revealed religion, the foundations of patriotism, the profit motive, the two party system, monogamy, the laws of incest and so on” (1) there would be such creativity that society would not know where to turn. Instead of this fundamental questioning, the student is exhorted to adopt his role in a wholehearted and conformist way. Society rewards the individual with “success” if his behaviour conforms to the role, and punishes him with “failure” if he deviates. Thus the pathology of educational institutions derives in large part, from the pathology of socially determined “success”.□

7. ERNEST BECKER: “Beyond Alienation: A Philosophy of Education for the Crisis in Democracy” 1968 — N. Y. Braziller

8. ABRAHAM MASLOW: “The Need to Know and the Fear of Knowing” Journal Of General Psychology, 1965.

THE 1974 ELECTION —

Some Personal Reflections

by DAVID WELSH

To many people, who dismiss the relevance of 'White' politics, it was either a non-event or irrelevant. For those of us who participated in it the results were beyond all expectations. No-one expected the Progressives to get more than two new seats at the most. Six was quite overwhelming. And with the by-election in Pinelands coming up (as a result of Mr. Ossie Newton-Thompson's tragic death) there is every chance of making the tally seven, with the distinguished addition of Dr. Alex Boraine.

The election has spelled the doom of the United Party. Wracked by savage internal fighting and hamstrung by incomprehensible and unworkable policies, it took hard blows in the election. Frankly, I'm not sorry. The election propaganda of most of their candidates was a disgraceful exercise in swart gevaar, rooi gevaar and other non-issues, which made it impossible to conduct a reasonable campaign in which the merits of rival policies were thrashed out.

The United Party, as presently constituted, has little to offer South Africa. It has traded on the traditional loyalties of thousands of its supporters and has done precious little to educate them in the realities of the South Africa of 1974. The most damning indictment of the United Party's role in this period is the way in which it has shamefully tried to outbid the Nationalists in the market for the most reactionary votes, by appealing to the worst instincts of voters.

The Progressives are entitled to some controlled euphoria, but at the same time they are well aware that the election brought fresh gains to the Nationalists. It is perhaps true that electorally speaking the Nationalists are impregnable; but it is equally true that they are not impervious to change.

The Progressives' hope is that a hard-hitting opposition group can force the Government to face issues and have them thrashed out in Parliament in a way that has not been seen for a long time. At least this will have some educative effect on White opinion and may have some effect on the Nationalists themselves.

I don't think anyone considers that Helen Suzman's incredibly brave stand has been completely without effect on the Nationalists. Surely it is not too much to hope that the addition of five colleagues will increase this effect.

I have never believed that politics is a 'zero-sum' game, i.e. one in which the winner takes all. Beneath the vigour of interparty strife the parties influence one another as well. A strong verligte opposition in Parliament, with equally strong backing outside Parliament could have the effect of pulling the centre of gravity of the Nationalists perceptibly leftwards until a point is reached when a genuine accommodation between Black and White can be reached.

Few people of any political persuasion think that the South African government can proceed indefinitely in its unbending way. Change must come. It has marginally come already. The role of the opposition is to prepare Whites to share power and to accustom them to the idea that racial discrimination is doomed.

It is one encouraging fact that virtually all of the H.N.P. candidates lost their deposits; not one of the Progressive candidates did. The success of the Progressive Party will breed further success and a lot of alienated, disenchanted or depressed people are going to be given new hope that there are positive ways of working for change.

Working for change involves at least three inter-related tasks: first, presenting a critique of the existing social order; secondly, presenting an alternative view of an open society in which adequate protection for minority groups is provided; and thirdly, ensuring as far as we humanly can that the polarities between Black and White are contained within manageable bounds. Of course, the latter task is a virtual impossibility if the thrust of official policies is continually towards polarization. But there are private associations that can help to mitigate this effect.

The biggest and potentially most effective of these private associations is, of course, the Church. Nearly all the churches are multi-racial associations: they have the heavy responsibility of keeping alive the social tissue on which a new society might be built. Put in another way, the point is that if the racial cleavage goes right through the society and eliminates any cross-cutting ties, as in a multi-racial association, the chances of any future reconciliation are seriously lessened.

The message of the election is that at least a beachhead has been established in Parliament. A significant minority of the electorate has voted for the ending of racial discrimination. These gains must be consolidated and expanded. A revitalized Progressive Party can do a lot to bring about change.□

NOTES JOTTED DOWN DURING THE WHITES-ONLY ELECTION

(These notes, written before April 24th, reveal a mood of almost complete disenchantment. The reason for this may be that Vortex lives in Natal.)

by VORTEX

1. It must surely be an indication of the peculiar superiority of many white people that they are able both to speak and to accept such unwise things in their defence of what they regard as wisdom, such barbaric things in their support of what they call civilization, such unChristian things in their determination to enforce their own notion of Christianity.

2. The main business of the election is fear. Indeed different fears are the main candidates for election. Fears argue with one another, jockey for position, claim to be more impressive than their fellows. And the most eloquent fear, the most eligible, is elected.

3. And yet most white people have not learned to fear intelligently. They are conservative and timid in their fearing as in all other matters. They feel happy with the fears handed down to them by their parents. The new fears, the real fears, they cannot comprehend; so they disregard them.

4. Proper and healthy conflict has a bracing effect. In real elections, where the whole population is involved, the open clash of forces and interests and interpretations keeps people on their toes and makes it necessary for most politicians to be intelligent. In a bogus restricted "election", the real issues are either seen distortedly or not seen at all, and there is no genuine debate. This is why idiocy is idolized.

5. When the average white politician addresses his white audience he is deceiving them - and they are deceiving themselves - into believing that they are deceived by their own self-deceit. But deep down they aren't.

6. In most countries, ignorance, mindlessness, prejudice, greed and a tendency to brutality are at least frowned upon. In South Africa these qualities are indications that one is a true-blue member of the élite.

7. It would be untrue to say that most white South Africans are incapable of shame. Some of them repent quite openly of their occasional moments of inadvertent generosity to black people.

8. An H.N.P. candidate accused his Nationalist opponent of loving his black neighbours. Nearly all the local whites, particularly no doubt the Christians, were scandalised. But of course it was just another piece of election-time libel.

9. After one of the candidates had compared his opponent to a sheep there was an action for defamation. The sheep won the case.

10. In its tussles with the United Party, the Progressive Party has had the advantage of a fairly coherent policy. But the United Party has had the greater advantage of an incoherent policy.

11. One of the fascinating things about the "election" is the way the whites conduct it all in public. All the slogans of the N.P., the H.N.P. and the U.P., all the little arousings of fear and the paltry appeals to the baser instincts, are displayed shamelessly for people of every race to view. Still, presumably it **does** all serve to encourage the blacks.

12. "Whatever the outside world may say,
Though arms alarm and threats dismay,
You may wipe your fears and tears away:
In the end we're bound to win the day,
For we've found an ally - Paraguay."

13. "The boat is safe,
It cannot sink:
No need to fear,
No need to think.
Just jump aboard,
Obey our call,
As we drift towards
The waterfall."□

BOOK REVIEW

“Dusklands”

by J. M. Coetzee: Ravan Press Johannesburg 1974.

Reviewed by PAULINE FLETCHER

Don't be misled by the bland exterior of this slim volume, with its dust jacket reproduction of a painting by Thomas Baines. Title and painting might seem to suggest that here we have yet another inoffensive piece destined for the Africana shelves: something interesting to send to Aunt Mary overseas. Aunt Mary would be horrified by its contents, and many South Africans, whatever their political affiliations, are going to be equally horrified. **Dusklands** is an extremely powerful and disturbing book; but what makes it particularly interesting is that its power to disturb springs not merely from 'strong' writing and the exploitation of highly emotive issues, but from the penetrating intelligence of its author.

The work falls into two quite independent parts, one of which is set in modern America and the other in eighteenth century South Africa. And yet one feels that the real subject is modern South Africa. This is, of course, never stated, but if the reader feels that the confrontation between a 'superior' and an 'inferior' culture, with the issues of power, dominance, brutality and violence that such a confrontation raises, has any relevance to our own situation, then he will have no difficulty in making the connections himself. Meanwhile it is an enormous advantage not to have our own cliché and guilt-ridden problems dealt with directly.

The central section of **The Vietnam Project** consists of a completely cold-blooded recommendation for a 'final solution' to the Vietnam problem: the demoralization of the people is to be achieved by ruthless psychological warfare, by the use of indiscriminate terror-killings (in bureaucratic language, a 'de-politicizing process') and finally, by total air-war in which the earth itself would be destroyed by soil-poison.

What renders all this even more horrifying is that the plan is worked out by a character who describes himself as being 'in an honourable line of bookish men who have sat in libraries and had visions of great clarity'. His task, which he sees in idealistic terms is the 'patient struggle of the intellect against blood and anarchy'. He tells us:

I am a story not of emotion and violence - the illusory war-story of television - but of life itself, life in obedience to which even the simplest organism represses its entropic yearning for the mud and follows the road of evolutionary duty toward the glory of consciousness.

But the triumph of the intellect, the cool, efficient detachment that allows him to make 'fine distinctions' is accompanied by sordid failure at the human and physical levels. Marital failure and sexual inadequacy, described with great vividness and a certain wry humour, are both cause and effect of his work on Vietnam. The sexual thrill that his wife fails to give him comes instead from the contemplation of his Vietnam atrocity pictures, but he is no simple sadist. He has always refused any real contact with the war:

Watching this film I applaud myself for having kept away from the physical Vietnam: the insolence of the people, the filth and flies and no doubt stench, the eyes of prisoners, whom I would no doubt have had to face, watching the camera with naive curiosity, too unconscious to see it as ruler of their destiny - these things belong to an irredeemable Vietnam in the world which only embarrasses and alienates me. But when in this film the camera passes through the gate of the walled prison courtyard and I see the rows of concrete pits with their mesh grates, it bursts upon me anew that the world still takes the trouble to expose itself to me in images, and I shake with fresh excitement.

In the presence of actual human flesh and stench the thrill would fail, and be replaced by disgust, like the disgust that is his only reaction to sexual contact:

my seed drips like urine into the futile sewers of Marilyn's reproductive ducts.

From such repulsive encounters with reality he retreats into that stronghold of the intellect, the library, and spends his time passing his fingertips 'over the cool odorless surface' of a photograph of a prisoner in a tiger cage, while he dreams up schemes of mass annihilation. The library itself is like a cage or fortress in which he seems to be secure, 'walled round with earth, steel, concrete, and mile after mile of compressed paper'. but the enemy is really within. He is betrayed by his own 'revolting body', which constantly limits his aspirations by its sordid cramps and pains, imprisoning him in 'ropes of muscle', It is the one physical reality from which he cannot escape.

Later, he wonders whether he would not have been saved by contact with the realities of war:

Is it the blocked imperative of action that has caused the war, and my discourse of the war, to back up and poison me? Would I have freed myself if I had been a soldier boy and trod upon the Vietnam of my scholar fantasy?

Disturbing questions, these, for the anti-war campaigner. One cannot dismiss the protagonist as the brutal jack-booted villain of the anti-fascist posters. He is so intelligent, self-aware, deprecatingly self-ironic that he is within a hair's breadth of being one-of-us instead of one-of-them. Indeed, the liberal intelligentsia are invited to look within and see whether the enemy does not lurk there, nurtured by the destructive habits of dispassionate, intellectual analysis.

Although the narrator-hero of the second story, **The Narrative of Jacobus Coetzee**, is a very different product of a very different age, he has the same cool, analytic approach to violence. He hands out shrewd advice on the only sure way to kill or tame a Bushman and tells us that if you want profit out of Bushmen women 'you must make them breed you herders off the Hottentots'. At the same time both Bushmen and Hottentots are seen entirely without sentimentality, not glamourised into noble savages. In fact when the narrator does think of them as savages it is because it flatters his own ego to imagine them as worthy opponents. His fantasies about dangerous encounters with them end with the triumph of his 'magic' over theirs and his reign as 'tribal demigod', after which he returns to civilization enriched with numerous cattle.

The reality is very different and Jacobus Coetzee is an honest enough narrator to convey that difference to us in extremely vivid terms. His first meeting with the wild Hottentots starts on a heroic note: two potentially hostile bands of men facing each other in the desert. But soon the scene dissolves into comic confusion, with the Hottentots fighting for pieces of tobacco and Coetzee reduced to the role of schoolmaster restoring order amongst naughty children. As he retreats to safety the Hottentots once again become a horde of 'oncoming savages' but when they have closed in on him he sees them 'chattering softly among themselves, looking at me with curiosity, squinting into the sun like little slave-boys'.

Amongst these gentle, dishonest and feckless people it is extremely difficult for Coetzee to maintain his dignity and

accompanying sense of his own identity. He is not helped by a particularly humiliating illness which reduces him to complete, almost infantile, dependence on them and allows them the opportunity of robbing him of all his possessions. Illness, humiliation and delirium bring with them new powers of introspection and he comes to realise how much his own reality is inherent in the things he normally owns and controls, especially his gun. He needs his gun not merely for self-protection (in fact his life is never really threatened) but because the gun, by giving him the power to kill other life, guarantees his own separate identity. It 'stands for the hope that there exists that which is other than oneself'.

As he recovers strength, humility departs, but the final degradation is still to come. In a climax of painful comedy he has an unseemly brawl with a gang of children who have stolen his trousers:

Naked and filthy I knelt in the middle of the ring with my face in my hands, stifling my sobs in the memory of who I was. Two children raced past me. The rope which they held between them caught me under the elbows, under the armpits, and hurled me on my back. I huddled in a ball protecting my face. Long stillness, whispers, laughter. Bodies fell upon me, I was suffocated and pinned to the ground. Ants, ants raped from their nest, enraged and bewildered, their little pincers scything and their bodies bulging with acid, descended between my spread buttocks, on to my tender anus, on to my weeping rose, my nobly laden testicles. I screamed with pain and shame. 'Let me go home!' I screamed. 'Let me go home, I want to go home, I want to go home!'

Reduced to the status of the little boy who no longer wants to play rough games, he is turned out by the tribe and, abandoned by his servants, makes his way back to civilization.

Having been rejected by the Hottentots as father or tribal god, he returns with reinforcements and many guns as a wrathful god to exact his revenge. In his own eyes he comes as an evangelist, bringing to ignorant savages the 'great system of dividends and penalties', and the assurance that God has not forgotten them. Once more he has cast himself in a heroic role; he is the bringer of retribution and justice. But once more his own conception of himself is undermined by the lack of heroism in his opponents. The 'execution' of the defectors turns into a bloody shambles, humiliating for all concerned and with shameful overtones of macabre comedy.

My brief résumé does not do justice to the quality of the writing, which is very powerful and which hovers often in that weirdly disturbing duskland between tragedy and farce.

Nor can any review do justice to the quality of the ideas behind the writing; Mr Coetzee is plainly a writer with far ranging philosophic interests. Some critics may, indeed, feel that he uses too much licence in some of the more

metaphysical speculations that he attributes to his narrator, the trekboer and hunter, Jacobus Coetzee. Certainly he goes beyond what would traditionally be regarded as the limitations of the character he has created, but then Mr Coetzee is not a traditional novelist. He is a highly conscious artist, interested in the relation between the author and the creatures of his own creation. Many novelists have tried to eliminate the presence of the omniscient author in their works. Mr Coetzee openly acknowledges and deliberately exploits that presence. In *The Vietnam Project* he presents himself as one of the characters, the shadowy director of operations. In *The Narrative of Jacobus Coetzee* he is not ostensibly present, but I cannot help feeling that there is a degree of identification between Coetzee the explorer and Coetzee the writer. This could be a way of saying that the writer has failed to create an autonomous character, but I think the 'failure' is deliberate and that it forms part of the overall concern in the novel

with the nature of reality and consciousness. Jacobus Coetzee himself suggests something of this in his final words:

you will find that whether I am alive or dead, whether I ever lived or never was born, has never been of real concern to me. I have other things to think about.

Although Mr Coetzee has shown that he has the power to describe events with minute realism, the narrow limits of 'realistic' characterization are not his concern. He endows Jacobus Coetzee with a richer and more modern consciousness than historical realism would allow. But by doing so he gives more universality to his story, makes him our contemporary and makes it more difficult for us to escape the similarities between his situation and ours.□

SOUTH AFRICA IN CANADIAN EYES

by ARTHUR KEPPEL—JONES

In trying to describe Canadian attitudes to South Africa I am compelled to make observations at three levels. There are the attitudes of the government, of what may be called "interest groups", and of the general public.

The government's attitudes — those of previous governments as well as of the present one — are explicit and easy to describe. They do not occupy a large part of the Ministers' attention. The 1970 white paper on foreign policy devoted a little more than two pages, out of a total of 185, to this subject. The statement amounted to this: on one hand the government deplored the South African system of racial supremacy and oppression; on the other, Canadian business has many dealings with the country, and it was not Canada's policy to stop trading with countries of whose regimes she disapproved. The list of such countries was too long.

This fence-setting did not appeal to the other Commonwealth governments which met in Ottawa in August, 1973. They proclaimed the legitimacy of the liberation movements in white-ruled Africa, and Canada joined them in re-

cognizing that legitimacy. The recognition was followed, early in 1974, by an undertaking to give financial support to the liberation movements. The support was to be for humanitarian activities only — educational, medical and the like—and to be channeled through international agencies such as Oxfam and the World Council of Churches. Thus Canada would have no direct dealings with the "freedom fighters".

To some people the policy appears unheroic and even shameful, but it is easily explained. Canada has acquired, both in the Commonwealth and in the United Nations, the reputation of a white nation that can be trusted by the black nations. The role cast for her is that of "a bridge across the chasm of colour" (Julius Nyerere's words). To play this part she has to be trusted by white nations also. Hence the fence-sitting. There is also something more positive: aid to underdeveloped countries. In the ratio of this aid to gross national product Canada stands seventh among the donor countries — a typical Canadian position, neither high nor low.

The white paper of 1970 produced a sharp reaction from certain citizens who wanted a strong line against "white racism"; they advocated this in a "Black Paper" of their own. They represent a body of opinion (I have called it an "interest group" but do not mean "interest" in a material sense) which is dedicated and vocal and therefore may have some influence. The group includes people who have lived and worked in black Africa, political exiles from South Africa, and perhaps some idealists with no African connections. Their number is infinitesimal, but they are articulate, express themselves in articles, pamphlets, speeches and letters to the press, and they lobby in Ottawa.

On the opposite side another group can be seen, still smaller less organized and rather less articulate. These are the defenders of South Africa and Rhodesia in the press. Some have lived in those countries or visited them. Others are in the same camp for more general reasons that might be called "right-wing principles": their primary concern is likely to be the defence of capitalism and free enterprise, but they go on to support anything that is attacked by the enemy on the left. This is more or less the position of the journal **Canada Month**.

Neither of these little committed groups is peculiarly Canadian. Similar groups can probably be found in any country where there are a few people with African backgrounds and experience. What matters is their influence on the government and on public opinion. Whatever this influence may be, they share it with, and to some extent exert it through, the press.

To get a cross-section of public opinion, I asked my students to do some sample questioning in their home towns during the Christmas holidays. From their reports, eked out by my own observations, I conclude that 99 percent of Canadians know nothing about South Africa and have no opinion on its policies. (How would South African knowledge of Canada compare with this?) Most of the remaining one percent have a vague knowledge and express uncertain opinions: the blacks are oppressed down there, **apartheid** is a bad system, it is good that some black athletes are now allowed to compete with whites — or, from a different angle, that the blacks are now becoming quite hostile towards the whites, and that this is a real problem. Those with accurate and specific information, and opinions based upon it, were very few indeed.

I have never heard of a professional poll to measure this elusive slice of Canadian public opinion. If governments want to assess it, they have only the press to go by. There is usually very little South African news in Canadian papers. Occasionally some prominence is given to an item that gives South Africa a good image — Dr. Barnard, for instance. Almost always, however, the South African news that gets the headlines is bad news. Sharpeville and its aftermath covered the front pages of most Canadian papers for several weeks. In February 1974 a front page head-

line covered a report that "South African bill seeks to suppress lawful opposition". The suppression of civil and political liberties comes next after killing as diet for the newspaper readers, and South Africa can usually supply the sub-editors with this kind of material. In the wake of the news comes editorial comment, generally hostile, and sometimes some controversy in the correspondence columns.

The same paper that reported the bill to suppress lawful opposition carried a news item from Ottawa. The government had previously announced its intention to support the liberation movements through the international agencies. Now, however, 'External Affairs Minister Mitchell Sharp, reacting to some criticism in newspaper editorials and letters to the editor, has ordered that the grants be delayed until the policy has been publicly debated'.

Not all the editorial opinion had been critical. At least one paper treated the proposed policy as "shameful and degrading", mainly because the real culprit was South Africa, which was hardly affected by "liberation movements". Mr. Sharp, however, as a member of a minority government with a precarious hold on office, could not afford to make a mistake about public opinion. Why should a government be stopped in its tracks by sporadic expressions of opinion on a subject which most Canadians know nothing about?

I believe that the answer lies in events — or one specific event - beyond South Africa's borders. It was the shooting of two Canadian girls at the Victoria Falls by Zambian soldiers on May 15, 1973. Though the various Zambian explanations were not accepted by the Canadian government, though a special envoy was sent to Lusaka to impress on the Zambian government the serious view taken of the matter in Canada, Mr Sharp was made to understand that his reaction had not been strong enough for the Canadian public. Some months afterwards I questioned an External Affairs official about it. His testy, even bristling, response showed that the government was sensitive to the public reaction. It refused to stop aid to Zambia on the very just ground that the innocent must not be made to suffer for the guilty. But those shots across the Zambezi have continued to reverberate. Black Africa's image, which had been enough to attract financial and military aid over the years, plummeted in the eyes of many ordinary Canadians. The way had been prepared, too, by General Amin. His government has been as newsworthy as the South African, and his reputation was not improved by the arrival of thousands of Ugandan Asians in Canada, each with his or her tale of harm and loss.

It was, however, the killing of the two girls that had the biggest impact on the Canadian man-in-the-street; more importantly, on the editors of newspapers. It is not that they look any more favourably on South Africa, but that they look somewhat less favourably on people who might conceivably have something in common with those power-station guards on the Zambezi.□

THE UNIVERSITY, THE CHURCH AND THE POLITICAL CONSCIENCE

Graduation Speech University of Natal, Durban 3 May 1974

by ARCHBISHOP D.E. HURLEY

It is pretty widely accepted, I think, that we are in the throes of a cultural mutation from which the human race will emerge with characteristics vastly different from those it has known in the past. Possibly, with due regard for the difference of circumstances, the people of the fifteenth century went through an experience similar to what we are going through now. The world that we now call the medieval world was dissolving before their eyes. New attitudes were emerging, attitudes that could not be easily identified or described, because they had not yet begun to fall into patterns. Probably they were beginning to show as unaccountable departures from the norm. No one could foresee what they were leading to, and this must have been most disturbing. Who could have foreseen that before the end of that century, Italy was to become the epicentre of a cultural explosion such as had not been known since the flowering of the Greek mind eighteen centuries before; the Polish priest, Copernicus, was to be involved in astronomical observations that would open up a new world of science; and Western man, with Portugal and Spain leading the way, was to set out on an adventure of discovery that would make him master of the world for five hundred years and place in his hands incredible political and economic power. Western man emerged from the crucible of the fifteenth and sixteenth centuries adventurous, exploratory, artistic, scientific, technical, conquering, colonising, aggressive, acquisitive, self-assertive and individualistic - and as Christian as all these interests and characteristics permitted him to be. For five hundred years it looked as if the world was his to dominate for all time.

A little reading of history should have warned us that there could be no guarantee to this effect, that empires had come and gone and cultures had risen and fallen. In due course the West tore itself to pieces in two ferocious wars, and in Marxism found itself with a fierce re-

action on its hands against the individualistic and acquisitive spirit that had become so characteristic of it.

It is not difficult to recognise that this era of Western dominance has come to an end and that the culture of the so-called modern period is going through a mutation of great magnitude. Another culture, or another pattern of cultures, is being born, and we of the 1970's find ourselves very much in the position of the Europeans of the 1470's who felt that the old medieval sanctities, securities and assumptions were rapidly dissolving, and had no idea what was in store for them.

We of the 1970's have no idea of what is in store for us. Each quarter of the present century has witnessed enormous changes. If the last one runs true to form, the world of A.D. 2000 will be vastly different from the world we know today; and if, after that, the pace of change continues to intensify, as seems likely, what lies in store for the human race is beyond imagination. Of course we may blow the whole thing up, and enter on a period of stagnation and even regression. It would not be the first time that humanity, or at least a section of it, has run out of steam. The situation we are in at present may be one of decay and dissolution. We may be due for another 500 years of Dark Ages.

But presuming and hoping, we are not, while it would be temerarious to sketch the blueprint of a culture now in the throes of birth, it is not, I think, entirely idle to speculate on the opportunities that lie ahead, especially for two great institutions that, for better or for worse, have contributed much to the moulding of the Western culture now in the process of mutation - the Church and the University.

Both, I think, have a wonderful opportunity of contributing to the future by adding a new dimension to what their con-

cern has been hitherto, the dimension of the political conscience of man.

When I speak of the political conscience, I am using the term in its broad classical connotation, with reference to all the great community concerns of man. In this sense all that concerns the community is political: not merely matters of government, but matters of culture and economics as well. And when I speak of conscience I mean not only awareness of right and wrong, but also the motivation associated with doing the right thing, the motivation to achieve the right, the motivation to share this achievement with others and so make a contribution to the betterment of society.

The contention that the University as such should concern itself with social betterment may cause some uneasiness among listeners, to whom there is no dogma more precious than the dogma of academic freedom and neutrality. Committing the University to concern for social betterment sounds like committing it to a system, to an ideology, the very thing the universities of the Western world feel they must avoid at all costs if they are to maintain their academic ideal.

With all respect for this ideal I cannot help feeling that it should be questioned. One of the criticisms levelled against representatives of the Church is that they do not question their dogmas enough. There are occasions when representatives of the Church enjoy returning the compliment. As a representative of a Church that has indulged in an absolute orgy of dogma-questioning in the last ten years, I feel a positive delight in inviting other institutions to share the experience.

As I see it, the dogma of academic freedom and neutrality, unqualified by concern for political conscience, means that the vast majority of students acquire from the University a refinement of human capacities without a corresponding refinement of social or political responsibility. We may say what we like about the ideal of academic freedom and neutrality in the University, but in actual fact the great majority of people who make use of what the University has to offer do not take up an academic career. They enter the professional, industrial and commercial world; and in the West this means a world of competitive capitalism where the rule is often the rule of the jungle: "eat or be eaten". A society may evolve a thousand legal safeguards to check the jungle mentality; but in the long run there is only one effective control, the human conscience, the community conscience. The University of the future must give some thought to this.

How it is to be done, I would not dare to suggest in this brief talk; but basically what is required is an endeavour to pass on to students a realisation of the human consequences of political and economic behaviour. At home and at school and in our everyday contacts we learn something of the impact on others of our personal and domestic behaviour, and we are led to adjust accordingly. But on the scale of the large grouping, the economic group, the social group, the race group, we learn very little. The result is that what would pass for callous and cruel behaviour on the personal level is condoned on the scale of the larger group as perfectly acceptable. Conscience operates at

the personal level. It is almost non-existent on the political level. People who profess a christian faith and give some evidence of christian practice on the personal level are, as we all know, capable of justifying the most horrifying oppression on the political level and seeing no anomaly in it. Why? It is a different dimension of life. It requires a new perspective. Should it not be the concern of the University?

In a sense it is. It is certainly the concern of a significant number of University students and faculty members. In our own country quite a few have suffered for this concern. I take this opportunity of expressing my admiration for them and thanking them for the contribution they have made to the political conscience of our country.

But the concern they have expressed should, I feel, be a concern systematically fostered by the University as a whole. This may sound a strange doctrine and may be fraught with pitfalls, but a University cannot be really said to serve a political community well unless the skills and insights it imparts are balanced by the responsibility it inculcates. The modern Western university is dedicated to the principle of freedom; but freedom is not enough. It must be freedom with service. Without service freedom can very easily be selfishness, like the freedom of free enterprise that grinds the face of the worker in the dust. True freedom is freedom to serve. It should not be beyond the ingenuity of the University to inculcate the ideal of service along with the ideal of freedom. That would be a very important contribution to the development of political conscience.

The other institution I mentioned is one with which I am slightly better acquainted, the Church. To say that the Church should be concerned with the political conscience is to say nothing new in christian circles in our day. This position in principle is fully accepted by the theologians and authorities of the major church denominations. It was not always so, of course, and, in fact, up to quite recently has not been so, and is still far from being a conviction that has seeped through into the consciousness of the great majority of ministers and members of the Church. It will take some time before this occurs. It will also take some time before a certain balance is achieved. In the meantime there will be fierce controversies over liberation theology and Black theology, bishops who get thrown out of their dioceses, priests who get shot down fighting in liberation movements, Christian lay leaders banned, imprisoned, tortured and executed, and financial grants voted by the World Council of Churches to guerrilla movements.

It is this concern for the political conscience which may give the Church an important say in the culture that is emerging from our present turmoil. In the Middle Ages the Church tried to exercise an institutional control over politics. In an unsophisticated society this seemed to be the only way. But the very pope, Boniface VIII, who made the loudest and clearest claim to discipline princes, found himself badly buffeted by a prince who fought back, Philip the Fair of France, representative of an age of princes that was determined not to be pushed around by priests. Two hundred years later, with the explosion of the Reformation. The Church lost not only the semblance of power it may have had over princes but even the

ability to influence the conscience of the new age. It was far too pre-occupied with its own internal divisions to pay much attention to capitalism and communism and left to other movements and messiahs, like the French Revolution and Karl Marx, the criticisms of social injustice. Politically it became more and more irrelevant.

But in our own time, the tide has turned. A powerful awareness is sweeping through the Church that if it cannot influence the political conscience of a people, it has no right to be around at all. That is the significance of men like Beyers Naude. As I have said, it will take some time for this concern with the political conscience to become the common currency of Christian communities and, in the meantime, many old stalwarts of the faith will wonder what has induced their spiritual leaders to get involved in politics. They have every reason for shaking their heads. They weren't brought up that way, and many of them will never see that, if the Church continues accor-

ding to the image in which they were brought up, it has a very short future ahead of it. The biggest sins of mankind are political sins, so if the Church is against sin, as it is supposed to be, the political sphere is the most important for the preaching of repentance—by word and by example.

That, then, is my message on this graduation day. You who graduate today have a pretty wild time ahead of you as you live out the convulsions of a culture in transformation. Such a convulsion creates many uncertainties and misgivings, but also many opportunities. I have stressed two of these: the opportunity before the University and the Church to concern themselves with the development of political conscience. In the ultimate analysis the force for confidence and steadfastness in any time of devastating change is the conscience of the community; the awareness of right and the motivation to do it. Our contribution to that is the finest service we can offer mankind.□

RECENT CONTRIBUTIONS OF ARCHAEOLOGY TO BLACK STUDIES

by ELWYN JENKINS

Archaeological research in Southern Africa over the last decade has made a dramatic contribution to knowledge of Bantu civilization in this region before the advent of the white man. Whereas archaeologists have long studied the stone age cultures of Southern Africa, and have been able to give a reasonably definite account of the nature and sequence of these cultures, it was only with the publication of Prof. R. J. Mason's **Prehistory of the Transvaal** in 1962 that concerted efforts began for a scientific study to be made of what used to be called the Iron Age, but is now more accurately known as the 'Metal Age', of Africa south of the Zambesi. Once the findings of research workers reach the history books and percolate through to public awareness, they can be expected to add greatly to the popularity of black studies, and give impetus to pride in black identity, in the countries of Southern Africa.

The true scope of what has been discovered was revealed when most of the workers in this field were brought together in Johannesburg last October for a Symposium on Ancient Mining and Metallurgy which was jointly sponsored by the South African Institute of Mining and Metallurgy and the Witwatersrand Centre of the South African Archaeological Society. (1)

Archaeologists themselves are surprised and excited at the early dates that are now being ascertained for the first traces of metal age cultures south of the Zambesi. The Carbon Fourteen dating method has been used to obtain

- (1) The papers delivered at this Symposium have been published in the journal of the South African Institute of Mining and Metallurgy, Vol. 74, No. 6, January 1974, available at R2,00 a copy plus postage from the Institute, P.O. Box 1628, Johannesburg 2000.

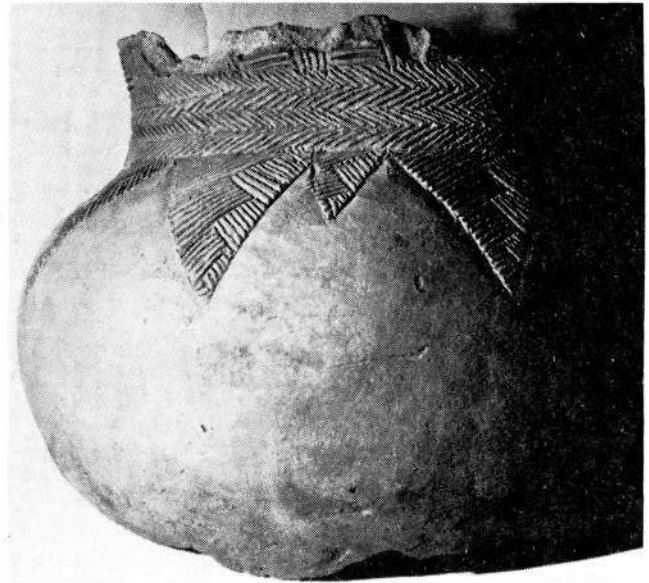
some 83 dates for metal-working sites. (2) These range from historic times, coinciding with the arrival of early white travellers in the Transvaal, Mocambique and Rhodesia, right-back to the astonishingly early date of A.D. 270 in the Northern Transvaal and even earlier dates in Rhodesia. By A.D. 490 there were communities established within thirty kilometres of present day Pretoria, who farmed live-stock, smelted iron and engaged in widespread trade, (3)

While in the Transvaal there is still a gap in our knowledge of sites dated between these early times and the better-documented settlements dated from about A.D.1000 on, in Rhodesia a continuous time sequence has been obtained from A.D.180 ± 120 throughout the first millennium, climaxing with the florescence of Zimbabwe between the 11th and 16th centuries. (4)

The chronology of the metal age, and our understanding of the stages of its development, do not depend only upon radiocarbon dates, for which there is always a margin of error; ample corroborative evidence is provided by the comparative study of cultural remains recovered from the stratified deposits of living sites and ancient mines.

The technology of the early metal-working peoples was so elaborate and of such a large scale that it is difficult for us to grasp its implications. Evidence of their technology is provided by the hundreds of mines opened up by the ancients; by the traces of their furnaces and smelting works and the remaining slag; by the ingots produced; and by cultural objects manufactured from the metal they produced. They prospected for, and mined, iron, gold, copper and tin, and manufactured in addition bronze and brass. From one tin mine alone, that at Rooiberg, it is estimated that 2000 tons of tin were produced; and the ancient copper mines at Messina must have produced at least 5000 tons of pure copper. (5) There are more than a thousand known gold sites in Rhodesia; of these, the ancients apparently missed only one. (6) Archaeologists and mining engineers who have investigated the ancient mines are unanimous in praising the advanced mining techniques employed. The highly refined quality of the metals produced has similarly been remarked by metallurgists.

Supporting these metal-producing activities was an advanced infrastructure throughout the land. Not only were trade routes to the coast well-established (which, it is now known, provided the Voortrekkers with their routes through the interior), but traces of well-made ancient roads may still be found in the vicinity of some of the Transvaal mines.



Early iron age pot found in Natal.

Natal Museum—J. Alferts.

The height to which the civilisation of the metal-age peoples rose has long been known through sites such as Mapungubwe, on the southern bank of the Limpopo near Messina, where elaborate gold artefacts dating from the 14th and 15th centuries were found in the 1930s. But now we know that even the earliest traces of metal-age settlement in the Transvaal were the product of a fairly sophisticated culture. Prof. Mason's excavations at Broederstroom in the Magaliesberg last year reveal that before A.D. 500 the metal working peoples produced iron for trade, kept sheep and cattle, lived in villages, made pottery, and practised ritual burial. By A.D. 1000 the people of the Magaliesberg had added agriculture to their economy. (7)

In the University of Cape Town there is a collection of beautifully sculptured terracotta heads found near Lydenburg in 1962. These sculptures, strongly resembling work from Central and West Africa, are thought to date from A.D. 490. (8) Ethnologists working in the Tzaneen area are accumulating evidence that there has been for many centuries a continuous tradition of magnificent wood carving among the Bantu-speaking peoples of the Northern Transvaal—sophisticated cultural trait that has been hitherto ignored or positively denied in studies of these peoples.

The question of the identity of the metal-age peoples, and the nature of the spread of cultural attributes such as the herding

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- (2) Huffman, T. N., Review of 'The Origin of the Zimbabwean Civilisation' By R. Gayre, **Rhodesian Prehistory** No. 11, December 1973.
- (3) Mason, R. J., Background to the Transvaal Iron Age—New Discoveries at Olifantspoort and Broederstroom, in (1).
- (4) Huffman, T. N., Radiocarbon Dates and the Bibliography of the Rhodesian Iron Age, **Rhodesian Prehistory** No. 11, December 1973.

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- (5) Kusel, U. S., Extractive Metallurgy in Iron Age South Africa, in (1).
- (6) Evers, T. M. and van den Berg, R. P., Ancient mining in South Africa, with reference to a copper mine in the Harmony Bloc, N.E. Transvaal, in (1).
- (7) Mason, R. J., op. cit.
- (8) Inskeep, R. R., Terracotta Heads, **S.Afr.J.Sci.** Vol. 67 No. 10, 1971.

of sheep and cattle, the making of different kinds of pottery, and semi-sedentary village pattern, styles of building, varieties of food production, and the various activities connected with metal exploitation, is a complex one. As well as archaeological and metallurgical research, evidence for the identification of these peoples can be obtained from the analysis of skeletal remains, from ethno-historical research, and from linguistics and glottochronology. Without going into detail, it can be said that even the most careful researchers conclude that the metal workers of Southern Africa were negroid, and in fact Bantu speakers. Dr Tom Huffman, Keeper/Inspector of Antiquities, National Museums and Monuments of Rhodesia, draws this conclusion with typical care: 'The correlation of Bantu speakers with the early Iron Age is a plausible assumption.' (9)

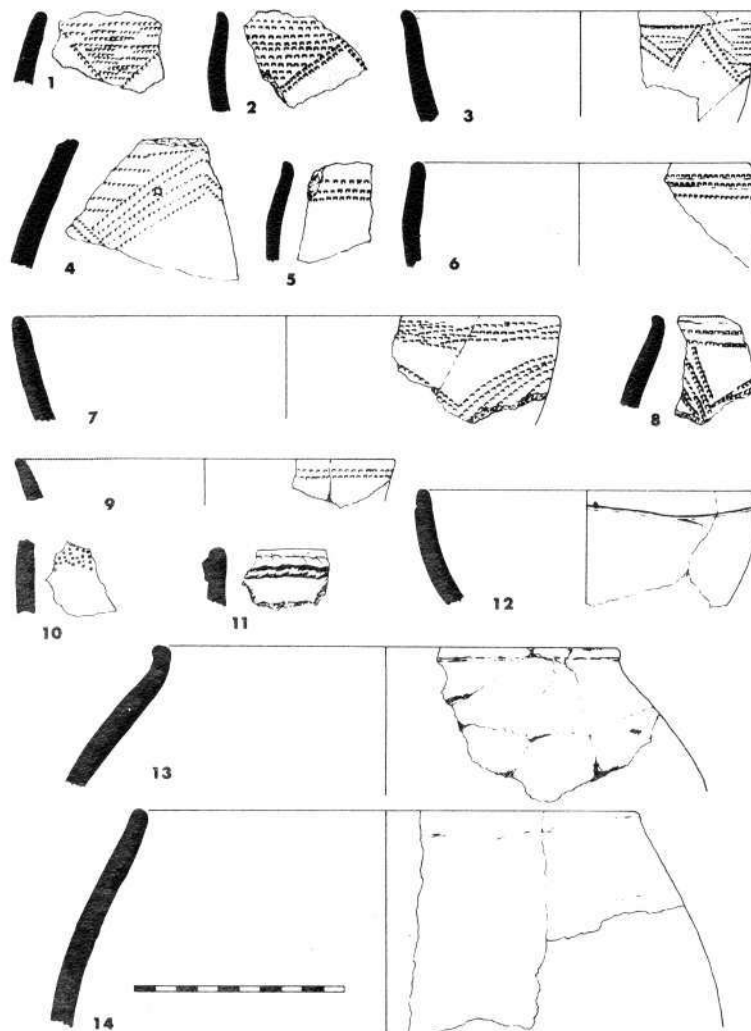
The implications of this are momentous for our understanding of the place of the Bantu-speaking people in South Africa. Not only (surely a truism by now?) did the Bantu settle in South Africa before the whites, but, in the

words of Prof. Mason, 'The Iron Age prepared South African society for rapid adjustment and interlocking with complex Western technology, leading to the present explosively productive South African economy. South Africa today could not have been built without the foundation of human aptitudes for complex industrial labour created by the Iron Age.' (10)

A second point arising from last year's symposium is that there is scope for far more archaeological research into this period of prehistory. It is clear that studies of this nature, far from being regarded as a luxury, ought to hold an important place in our black universities. Trained archaeologists and the funds to provide them with posts and facilities for fieldwork, are very short. It should be a matter of pride for black universities to promote this work and thereby effect a counterbalance to the traditional, ethnocentric history syllabuses of South Africa which have hitherto concentrated on the European presence in Southern Africa. □

(9) Huffman, T. N., The Early Iron Age and the Spread of the Bantu, *S.A. Archaeological Bulletin* Vol. XXV No. 97, June 1970

(10) Mason, R. J., op. cit.



15th Century pot found in the Free State—T. Maggs.

PUBLISHED WITHOUT COMMENT

The Bantu Affairs Administration Act of 1971 provides for combining several prescribed areas under the administration of one Bantu Affairs Administration Board (a prescribed area is one which has been declared prescribed in the Government Gazette: in practice it is any area which is considered to be a "white" area but where a large number of Africans live and work). As the Boards are established they take over all responsibility for African affairs, including labour and township administration from local authorities.

Each Board (more than 22 have so far been established) is a self-supporting body and is not financially assisted by the State or any other institution. The Board's finances accrue from levies and fees (registration, transport etc.) paid by employers for their African workers: from rentals, levies, licences etc. paid by Africans living in the prescribed areas; and from "Bantu" beer profits.

The rate of development of facilities for Africans will depend on the amount of revenue collected by the Boards. The following advertisement appeared in a Natal newspaper in April 1974.

DRAKENSBERG BANTU AFFAIRS ADMINISTRATION BOARD WHITE STAFF VACANCIES

1. Plant Technician

(Estcourt)
R5 700 x 300—R6 300
Qualified Electro/mechanical Millwright. Previous experience in maintenance of brewery-type plant and equipment will be a recommendation.

2. Technical Assistant

(Wembezi, Estcourt)
R4 800 x R300—R5 700

Experience in general municipal engineering work, road survey; water supply and buildings. Preference will be given to applicants holding the National Technical Diploma and having a working knowledge of Zulu.

3. Brewer Grade 1

(Estcourt)
R4 200 x R150—R4 800
Matriculation, bilingual, working knowledge of Zulu, and previous brewing experience. Preference will be given to applicants holding the Brewer's Certificate.

4. Beer Overseer

Grade 11
(1 in Howick)
(1 in Pietermaritzburg)
R3 450 x R150—R4 050
Std. VII, bilingual and a working knowledge of Zulu. To supervise liquor and Bantu Beer Sales.

GENERAL

- (a) Commencing salary will be according to qualifications and experience.
- (b) Generous annual and sick leave privileges.
- (c) Annual leave bonus R260 per annum for married and R130 per annum for single employees.
- (d) Medical Aid and Pension Funds, 50 per cent of contributions paid by the Board.
- (e) 100 per cent Housing and housing subsidy.
- (f) Removal costs paid by the Board.
- (g) Five Day Week.

Footnote.

A clerk in the breweries of the Drakensberg Bantu Affairs Board starts on the same salary as a qualified doctor or dentist in the Natal Provincial service. A brewery manager employed by the board earns R6 000 a year; a physicist with a four year university degree starts at R4 200 in the provincial service. Women typists working for the Board are on a scale of R1 680 a year to R3 450. A provincial traffic officers' scale is R1 320 to R2 400.

The salaries in "Footnote" are quoted from The Natal Daily News.□

EDITORIAL BOARD:

Chairman: Mr A. Paton
Board: Mr H. J. Bhengu, Prof. E. H. Brookes,
Mrs M. Corrigan, Mrs M. Dyer, Prof. C. O. Gardner,
Mrs F. Laband, Miss S. J. Lundie, Mr S. Msimang,
Mr S. Nqayi, Mr P. Stopforth, Mr J. Unterhalter.

SUBSCRIPTIONS: R1,50 (£1,\$3) for 6 issues.

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