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SOUTH AFRICA AS SEEN BY RUSSIAN AND SOVIET PEOPLE,

AND THEIR RESPONSES TO THE "SOUTH AFRICAN" PROBLEM

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The views expressed

are those of the author

SOUTH AFRICA AS RUSSIAN AND SOVIET PEOPLE SAW AND

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SEE IT AND THEIR RESPONSES TO THE "SOUTH AFRICAN
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PROBLEM"

The shaping of the image of South Africans and the transformations of views on South Africa's problems is a lengthy, complex and multifarious process. For centuries it has been influenced by character of our sources of information about this region so remote from us, by the specific features of our country's history and political culture and by the changing political situation in the world. In the final analysis, the main factor in each period has been the character of the epoch, of the global historic processes. They provided a context without which the shaping of any images is inconceivable.

Today's images and concepts have accumulated those of the past periods. Most evident is the difference of the pre-revolutionary legacy and that of the Soviet period. However, each of the periods is far from being homogenous either. Besides, in the prerevolutionary Russia common people and the educated public held different views on South Africa. These days, the general opinion of South Africa is not fully identical with scholars' views. Naturally, the public opinion has an effect on the state policy but the latter can in its turn shape the public opinion to a considerable extent.

The foregoing shows the impossibility of covering every aspect of the subject within the scope of one paper. I believe that the historical approach is the most logical one and shall

I, try to pin the most important points.

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I. The first views (before the Anglo-Boer war).

The 17th-century translated cosmographies provided the Russian reading public with the first information about Africa's southernmost part. The first geographies were translated from German and Dutch under Peter I. Russia's interest to South Africa at that time was connected with its developing trade and becoming a sea power.

Peter I and later on Catherine II were going to send ships to South Africa so as to get to know the route to the Southern hemisphere and to start commerce with India. But the first Russians to round the Cape of Good Hope were exiles from Kamchatka, not Peter's or Catherine's envoys. In 1771 they rebelled and left Kamchatka for Europe via South Africa on board the ship "Saint Peter". ,

Some Russians got to the Cape Colony via England, Holland and other countries after they had lived and worked there for a long time. Two of the first to visit the Cape were Russian lieutenant Yuri Lisiansky who was on probation in the British Navy and musician Gerasim Lebedev who offered recitals in Kaapstad in 1798 with the permission of Governor Macartney. The first Russian visitors to South Africa left behind

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notes and diaries but these were not widely known in Russia.

As for the voyage of the Kamchatka rebels, it was even hushed up.—The readers got the main information from translated literature: geographies, notes and diaries of West European travelers. The volume of this literature grew every year; one just could not list every translated item. I shall name one, probably the best-known (in South Africa as well) and the most popular: the "Travels" of F. le Vaillant. The five volumes of this work were translated into Russian in 1793 and 1824-25. The translations were intended for the general reader. In the 18th and 19th centuries the high society had a good knowledge of foreign languages, first and foremost French, and its scope of reading was identical with that of the nobility of West 'European countries.

In the 19th century Russian ships rounded the Cape of Good Hope on a more or less regular basis. Before the Suez Canal began operation, the way round the African continent provided the most reliable and the easiest connection between the capital and Russia's outlying regions in the Far East. South Africa became a sea tavern on this way. Overland roads were bad, and the delivery of heavy cargoes from St. Petersburg to the Far East by horse-drawn transport was extremely difficult and costly. So cannons, heavy ropes and other weighty cargoes went round the Cape of Good Hope. No wonder that many Russians lived in South Africa and visited it in the 19th century. They left behind very interesting memoirs, which outline the everyday life and customs in the Cape colony. Three works are most remarkable. '

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One is Vasili Golovin's memoirs.³ The British authorities kept the boat "Diana" under the command of lieutenant Golotkn in Simonstown for 13 months. The event took place in 1908-09

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when Britain and France were at war, and Russia was a French ally.

Golovin gave one of the most interesting descriptions of the 19th-century South Africa. In 1964 his memoirs were published in South Africa in English' - a fact proving their value.⁴ Golovin described everything: the climate, geography, economy up to and including market prices of all products. But the main subject in his book is certainly the people, their customs, traditions and mores. He described Afrikaners both, rural and urban Malays, Koi-Koins. He also described the position of the slaves. In Russia Golovin's memoirs went through many editions. ⁹

A second interesting description of the 19th-century Cape colony belongs to Ivan Alexandrovich Gontcharov, a classic of Russian literature.⁵ He went to South Africa in 1853 and lived for over a month on the Cape of Good Hope. He travelled inland, got to know every aspect of the Afrikaners' life and described them. A Kaffir war was on at the time, and Gontcharov visited prisons to meet the jailed leaders of Xhosa. Gontcharov's book "Fregat Pallada" has been published in Russia and the Soviet Union a countless number of times. It has been translated into other European languages, and in 1961 its sections dealing with South Africa were published in Capetown.

Finally, a third book was written, and its illustrations provided, by artist Vysheslavitsev who visited South Africa five years after Gontcharov.⁷ Vysheslavitsev described and represented all Cape colony's residents: Whites, Coloureds, Indians and Blacks, mainly Koi-hoins. He was the first Russian traveller to give quite a detailed description of the Xhosa.

The volume of information on South Africa in Russia from Russian sources grew, but this information could not help being rather one-sided. The Russian reading public continued to learn about the Black peoples only from translated literature. This literature was in demand. Evidence to this is the extraordinary rapid translation of books by West European travellers, first and foremost, David Livingstone, into the Russian.

And yet, the information about South Africa got through to the not too broad segments of educated public, and only a small fraction of them was interested. On the grass-roots level, there was no image of this region in Russia up to the very end of the 19th century.

II. Anglo-Boer War. The Formation of Grass-Roots Concepts.

Such an image emerged during the Anglo-Boer war. The words "South Africa" were then associated with the struggle of Afrikaners against the British. Black Africans were scarcely known then. Even travellers wrote next to nothing about the struggle of the blacks, focussing on the description of their customs that seemed so exotic to a Eurocentric witness. As

for the Anglo-Boer war, it was an event that was believed to be of a huge importance throughout the world. _7 w

The Russian public sided wholeheartedly with the Afrikaners. They were perceived as being somewhat like Russian 'peasants', and the Russian intelligentsia of the period took a great interest in the peasantry and largely idealized them. It was fashionable to change to simpler ways, to live among "the Common people", to search for genuine national values in the peasantry.

This sympathy was fuelled by anti-British sentiments. At the period the British Empire covered 1/4 of the land, and the struggle of the Afrikaners against this giant was perceived by the Russian public as "the combat of David and Goliath", and it was described so. Anti-British sentiments were running deep throughout the world. In Russia, however, they were fuelled by the growth of the rivalry of the two nations in the East throughout the entire latter half of the 19th century. The Crimean War, the aid the British rendered to the Ottoman Empire, conflicts in the Central Asia and of the Indian borders - all this combined the sentiments of the high society, the intelligentsia and the people into a single anti-British surge of sentiment.

The democratically-minded part of the Russian society, in its turn, saw in the Afrikaners love for freedom and a desire to defend the values of the Republican system. Afrikaners, fighting the British on their own, were seen as defenders of the democracy against the empire builders.

The whole press was then full of both good and poor, translated and primary, official and unofficial information about South Africa.

Russia was visited by a delegation led by the Prime-Minister of the Orange Free State Abraham Fischer. A Committee of aid to the Boers was set up. All these events found wide coverage in the press.

Volunteers were leaving for South Africa. If all who had wanted to leave had enough money to pay for the journey, tens of thousands must have left. But the journey being costly, roughly 200-250 military men and two units of nurses got to their destination. The memoirs and diaries of these volunteers constitute a solid block of materials, which made a great contribution to the creation of the image of South Africa in Russia. Particularly well-known was a book by the nursing sister Izyedina. In the late 1970s it was translated into Eng-

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lish and published in Johannesburg.

During the wartime years a folk song was composed that was very popular at that time and much later: "Transvaal, Transvaal, my dear land, you are all afire". The anthems of Transvaal and the Orange Republic were translated. The journal "Niva" carried the first stories and poems by Afrikaner writers: P. Kruger's and General Ch. De Wet's memoirs were translated. Books by Olive Schreiner were extensively translated from 1893 on.

How were the Afrikaners perceived in all this literature? They were believed to have simple ways, courage, love for

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freedom, patriotism. May be - a lack of knowledge of the European civilization and culture but an invariable purity of heart. These were the notions of the Russian people en masse,

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not a narrow circle of geography lovers.

On the other hand, it was during the years of the Anglo-Boer War, that Russian literature on South Africa, first of all notes, diaries and memoirs of eye-witnesses to the events, developed another subject: the resentment over the brutal mistreatment of the Blacks, both free men and slaves. These works did not show them as the subject of history but they appeared in them as victims. The Russian volunteers who had seen the Afrikaners in real life did not always describe them in admiring tones. Their disappointment was mostly provoked by Afrikaners' cruelty to the Blacks. Such was the arsenal of its perceptions of South Africa Russia carried to the threshold of the revolution.

III. The 1920s-1940s. The changing image of the proletarian.

The October revolution put on the agenda the task of the investigation of the revolutionary potential of all countries and nations. It was believed at that time that the world revolution was to take place in the immediate future and it was necessary to study its potential participants - the future potential allies of revolutionary Russia. Many prominent figures in Comintern and Profintern and later on scholars (for instance those at the Communist University of the Working

People of the East) turned to the investigation of the exploited social strata of Africa and the Orient, first and foremost, of the working class as all the labour was called, and their

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political organizations; mainly socialist and communist. The Union of South Africa had the largest proletariat and the most developed workers' movement in Africa. That is why it attracted much more attention than any other of the African countries.

Up to the mid-1920s the typical South'African proletarian was seen as a white worker. The South-African realities of the time gave ground for such a view (the white leadership of the Communist Party of South Africa and a 1922 rebellion of The Rand's white workers). But at the same time this view was partly due to the ignorance or poor knowledge of the social situation in the country.

However, soon the Comintern leadership realized that South Africa's workers were mainly black and that it was black Africans, who formed the majority of the exploited in South Africa. In 1927 ANC's general president J.Gumede visited Moscow. Soon after him J. La Gums came, one of the leaders of the Coloureds' movement, and of the Industrial and Commercial Workers' Union; in the early 1930s - A.Nzula, M.Kotane, J.Marks. Ten or twelve South Africans came to study.

Numerous books and pamphlets about the African labour began to come out. The most famous one was co-authored by T.Jackson (the penname of A.Nzula), and the two Soviet scholars, who later on became prominent: A.Z.Zusmanovich and I.I. Potekhin (Potekhin would become the first director of the Africa Institute). In 1979 their book was translated into

Each of these authors wrote several more brochures about the workers' movement and the working people the exploitation and race discrimination in the Union of South Africa. Probably the most authoritative and complete work by a Soviet africanist of the time was the book "Union of South Africa" by 13 N

Yu. Gerngross. Zula's works in Russian occupied a special place among the publications since he was the only author who knew the situation in South Africa at first hand.¹⁴ Works by foreign scholars covering related subjects, for instance D. Clark's book, were also translated into Russian.¹⁵ .

The 1930s saw the beginning of the study of South Africa's African languages. The pioneer of the Zulu studies became one more of the Zula's co-authors: Leningrad africanist I. L. Snegirev.

The new range of subjects and the change of the assessment of South African situation in our country certainly excited a new interest in this region. But the country was living a difficult life. The news that their class brothers lived and fought on the other end of the world was received with enthusiasm; yet was not in the focus of attention of Soviet people. There - were no grassroots views of South Africa at that time, and whatever views existed were distorted to an extent by the lack of information.

During World War II the Soviet Union and the Union of South Africa were allies. In 1942 consular ties were established between our countries; a general-consulate was opened in Pretoria, and a vice-consulate in Capetown. The Union of South Africa did not open its consulate in our country.

Soviet newspaper readers knew that South Africa's troops fought at Tobrux against Rommel and that its pilots took part in the bombing of German army objects in Poland. However, it was the fight against Nazism that sharpened in our country the feeling of racism in general and the system of racial segregation in South Africa in particular. Right after the establishment of the UN, at the very first session of this organization the Soviet Union vehemently denounced racism and race discrimination. Many political leaders and governments of many states supported such did the same after WW II but our country's position drew an especially bitter response from the leadership of the Union of South Africa. On February 1, 1956, the acting Consul-General of the Soviet Union in Pretoria, L.V. Ivanov, received a note ordering the closure of the Consulate within a month. The note said that the reason that caused its establishment stopped to exist after the war. The Consulate-General was charged with cultivating and maintaining contacts with "subversive elements in South Africa, particularly among the Bantu and Indian population" and with using this channel for the "diffusion of Communist propaganda directed particularly at the Bantu population". Confirmation was provided by a recent broadcast by Radio Moscow. The note alleged further that the provisions of the Liquor Act had "not been observed on the premises of the Consulate-General", and that "a serious infringement of the Act was committed on those premises notwithstanding a previous warning". In this connection the note mentioned a party at the Consulate-General on November 7, 1955, the October Revolution Day.

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when "vodka and other alcoholic drinks were served to non-European guests."16_

At the same time the note stressed that the closure of the Consulate did not mean the break of the economic, commercial and other ties between our countries. But soon the world community came to the necessity of boycotting the South African regime, and in conformity with the UNO resolutions the Soviet Union broke all ties and connections with South Africa.

For our country this total break of ties was an expression of political protest against racial discrimination. But when speaking about our understanding and perceptions of South Africa, we have to take into account the fact that it had a serious effect on them. Everything that was written about South Africa in our country further on was and mostly is written not on the basis of personal impressions. For many years until very lately none of the Soviet journalists, writers and scholars who study South Africa or write about it has seen it himself. The Soviet libraries do not get most of the books published in South Africa. All this could not fail to tell on the Soviet writing about South Africa. And I believe that this is also true about the South African writing on the Soviet Union.

IV. The last decades. The second birth of mass perceptions. The development of Soviet school of South African studies.

During the last 30 years the formation of Soviet perceptions of South Africa was also influenced by the victorious anticolonial revolutions in other African countries. On the one

hand, rightly or not, the events in these countries to some extent shaped the Soviet concepts of the South African situation. On the other South Africa was somewhat relegated to the background as the bulk of attention was given to/the continent's young independent states. It is only lately that the academic interest in South Africa started to grow again. The sixties and seventies saw the establishment of Soviet African studies structure and the formation of its chief trends and schools of thought. African departments were established at Moscow and Leningrad Universities. Moscow University became the pioneer in teaching South African languages, history and culture. South Africa began to be studied at the Institute of World History and some other research institutes under the USSR Academy of Sciences. The Africa Institute was set up with its department of Southern Africa. I would make an attempt to describe the main themes and trends of the studies though, with only a couple of works covering each of them, this is quite a challenge.

An analysis of the system of race discrimination, its legal aspects and political institutions featured prominently, especially in the 1950s and early 1960s. The first works in the vein belong to I. P. Yastrebova.¹⁷ The investigation of South Africa's economic structure and the role of foreign capital is to an extent a related field. In the Soviet studies it emerged in the 1960s and continues to develop.¹⁸

One of (or probably the) most intensively explored direction is the study of South Africa's social structure; As was already mentioned, it was born in the 1920s/1930s and begun

by the study of the working class; It has been developing ever since to become a comprehensive analysis of present social relations. In the 1960s-1980s the subject was explored in works by V.P.Gorodnov, L.A.Demkina¹⁹, etc. One of Gorodnov's books, "Sowetoerife and Strhggles of a South African Township" has just been translated into English. _

In the 1950s-1960s Soviet Africanists paid much attention to the ethnographic study of Black South Africans. Yet, there is only one work to date that analyzes the dynamics of South Africa's ethnic processes: the "Formation of a National Community of South Africa's Bantu" by I.I.Potekhin,²⁰ mentioned above. Published in 1955, this work was probably based on insufficient data. However, it has remained unique since no other work on this subject has appeared ever since.

Strange as it may seem few academic studies of political struggle in South Africa have seen the light. In 1972 A.B. Davidson published his voluminous work on the emergence of various forms of political protest in South Africa. A work by A.A.Makarov who described the main directions of the Africans' liberation movement in the 1970s should also be mentioned. Recently the first work on South Africa's ruling party was published.²¹

One of the most interesting directions in the Soviet African studies, at least for us, became the exploration of historical links between Russia and South Africa. This subject is taken up in two works by A.B.Davidson and his co-author V.A. Makrushin: "The Face of a Far-Away Country" and "The Call of Far-Away Seas"²². The books are based on the unique archive

sources. The section of this paper dealing with history is based on the material of these books. A.B.Davidson's article dealing with the problem was published in South Africa.²³ The academic works mentioned here to some extent contributed to the formation of South Africa's image in our country and to an understanding of South Africa's problems, but of course to a lesser degree than the mass literature, if only because of its volume.

During the last thirty years popular Soviet publications about South Africa have assumed a truly mass character. Each new upsurge of the struggle against the racist regime caused a new growth of interest in it. The events of the mid-1970s and mid-1980s hit the front pages. Official documents are published, first of all those of the UN and other international organizations. Political pamphlets and books are numerous and widely spread. Lectures are read in different organizations and at industrial enterprises. Radiobroadcasts and television programmes are organized. In a word, Soviet people receive far more information about South Africa now than earlier. But it should be noted that they still get much less of this information than the US, British or French citizens.

Part of this information is to some extent painted black-and-white. Some reporters and authors of popular pamphlets describe the events in South Africa in such a way, that the readers may believe that all the Blacks fight the regime and all the Whites support it. The mass media has often neglected shades of political opinion in South Africa until very recently

Approximately up to mid-70s the Soviet press and other mass publications touched upon mainly the political side of the South African life. The mass image of Great Britain, for example, contained not Only queen Victoria, but else A.Conal .v'

Doil, Galsworthy and mahy others. But South Africa was often depicted and seen one-sidedly, Only its anti-apartheid writers found their way to the Soviet reader during the 19508-19608. It may be of interest, that generations of undergraduates, learning English in Soviet high schools and universities, studied ?.Abrahams's "The Path of Thunder? as their home reading.

Over the recent 15 years Soviet literary scholars and translators have made what amounts to a break through into every trend of South Africa's literature. Now the Soviet readers have a ehance to get aequainted with the works of many South African writers and poets, both exiled and living inside the country, those who write in English and those who write in Afrikaans.

There have come out Russian translations of such different authors as Alex La Guma, Richard Rive, Peter Abrahams, Nadine Cordimer, Harry Bloom, Sthart Cloete, Sarah Gertrude Millin, Laurence van der Post, Alan Paton, Jack Cope, Alfred Hutchinson; Dan Yacobson, Ezekiel Mphahlele, Athel Fugard. A lot of poetry has also been translated. Among the authors are Herbert Dhlomo, Dennis Brutus, B.Vilakazi, Cosmo Pieterse, Oswald Mtshali, William Modisane, Mazisi Kunene, Keorapatse Kgositsile, Archibald Jordan, Roy Campbell, William Plomer) Lewis Nkosi.

The Afrikaans writer who is the best-known in the Soviet Union is Andre Brink. There have appeared Russian translations of his novels "Rumours of Rain", "Dry White Season", "A Chain of Voices", and some other.²⁴ Among other translations are the novel by Christian Barnard, poems by Ingrid Jonker, D.J. Opperman, Breytenbach, Wilma Stockenström and Lina Spies, Adam Small.²⁵ Poems by Uys Krige came out in 1977 in a separate volume.

All these works certainly gave a better insight into South Africa to broad segments of Soviet society and made the image of the country more colourful.

One could hardly give a clear-cut answer to the question of how the Soviet people perceive South Africa and its people, how they see its problems now. These perceptions are diverse; various social strata and individuals hold different views of South Africa's realities. The views of scholars are sometimes contradictory. .

But one can claim with assurance that all these contradictions notwithstanding, there is a common element in Soviet perceptions of South Africa. Soviet people reject race discrimination and sympathize with the struggle the majority wage 'against the apartheid regime. They have never harboured hostility toward the white minority as such. They denounce the regime, but not the people.

We may be oversimplifying the South African problems or expecting to quick a decision. The Soviet image of South Africa may still be not fully adequate.

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The main reason is that despite long-standing ties, we still scarcely know each other.

And we need this knowledge, not out of a plain curiosity.

We are sure that South Africa's role in world politics will continue to grow. Its experience of race and ethnic relations is gaining an ever greater importance in today's world, pervaded with racial and national clashes. And last but not least we need this knowledge for our common democratic and non-racial future.

Notes

1. See, for example: /PBMHH M./ Banncxn KaHueanBCTa PBMHHa o ero nnpnmanennax c.8eHM0BCBHM, 006, 1822; HedeneB F. BeCHpHCTpaCTHOG Cpaephanme CHCTeM BOCToqnoi MHHHH dpara MeHOB, CBHMeHHHX OGPHOB mx n HaponHHx oduqaeB, CH6, 1805.
2. /BaHBHH Q. /. HyTemeCTBne r. BaHBHHa Bo BHyTpeHHOCTB Ame-Kn qepea mac Hodpou Hanemna B 1781,1782,1783,1784 M 1785 ronax T. 1- 2, M., 1793; /BanBHH Q. /. BTOpoe nyTe-.- meCTBe BaTiBHHa B0 BHyTpeHHOCTB Acppmcn qepes Mb! 110desz Hanemnu, T.1-3, C06, 1824-1825.
3. TOHOBHHH B.M. HyTemeCTBne Ha mumne "Enana" n3 KpOHmTanTa B KanaTKy, COBepmeHHoe non HaqanBCTBOM Qnowa ueiTeHaHTa TOHOBHnHa B 1807-1811 ronax, M., 1961.
4. Golovnin V.M. Detained in Simon's Bay. The Story of the Detention of the Imperial Russian Sloop "Eiana" from April 1808 to May 1809, Cape-Town, 1964.
- 5- TOHBapOB M.A. QperaT "Hannana". Codpanme cquBeHni, . T.5, M. 1952. _
6. A Russian view of the Cape in 1859 (Ttranslated by N.W.Wilson from I.A.Gontcharov's "Gregat Pallada" with additional Notes by D.H.Varley). - "Quarterly Bulletin of the South African Lihfary", Cape Town, v.15, N 2-4; v.16, N 1, Dec. 1960-Sept.1961.
7. BumeznaBuOB A.B. OqepKH nepom n Kapaunamom n3 KpYTOCBET-HOPO HHaBaHHH B 1857, B 1858, B 1859 n B 1860 ronax, 006, 1862;3?e Rz\$0 : BmmecnaBHOB A.B. "C Muoa Hodpoh Hanemnm",- 5Pyccxnh BBCTHHK", 1858, T.18.

- 8- /HHBHHTCTOH H./ HyTemeCTBnedn pa HaBHna HHHBHHTCTOHa BO BHyTpeHHyA AqPKKe. C oynaHHaM saMeaneanHx OTKpHTni B DmHoi A\$PHKe, coaepmeHHHx 0 I840 HO I856 ron. CH6, I862.
9. HHHBHHTCTOH H. n JHHBHHPCTOH H. HyTemeCTBne n0 BaMdeam_M H ee HpHTOKaM n dTKpQTne osep MMpBa n Hnacca /1858-1864/, CH6 - M., 1867.
- 9- HBEGHHHOBa C.B. Hecxonbxo meCHueB y GypOB. BOCHOMHHaHHH OeCTpH MHnoceanH. CH6, I903; Izedinova Sophia. Few Months with the Boers. The War Reminiscences of a Russian Nursing Sister. Johannesburg, 1977.
10. HeBeT X.P. Bopba 3a caoony (Bocnomnnanne o TpeKTeHei BoiHe GypOB c aHpnnanamn), CH6, 1903.
11. For example, the novels "PHAOBO% HeTp XOHBKET" (M., I900) and "HCTOpMH a\$anaHCKO\$ \$epMH" ("BeCTHMK MHOCtpaHHoi HKTeaTypH", 1893), and also a study "EeHmnHa H pr3" (CH6, I912). —
12. ByCMaHOBHq A., HOTGXHH M., HHHBKCGH T. /H3yna A.T./, HpHHHnnTenBHH% prn K npoQuBmeHne B HerpnTHchoi AQJEE,M.EK A.T.Nzula, I.I.Potekhin, A.J;Zusmanovich, Forced Labour in Colonial Africa. XI, 1979.
13. /TepHrhooc m/ wr.meo-AQpHKaHCKHi Cow3,0qepKH.M.aH.,I9BI.
14. See, for example, /H3yna A.T./ Hmexan T., CTpaHa anwaBOB H paGOB, M., I932.
15. CnapK H. HpHHyAMTeHBHH prn B BpHTaHCKHX KOHOHHHX Dmnoi A\$PHKH, M.-H., I931.
16. Alhadeff V. A NewSpaper History of South Africa. Cape Town, 1985, p.78.

17. Hcnpedona M.H., wmo-Agpnmauomn9 Coma nocne BTOpO% mnpO9 30% 309nu. M., 1952; HCTpQGOba H.H., Paconas nncmpnmnuauma, Kax QaKTop, onpenennmmHK HOHHTHKY.WMHO-AQPHKaHCKOH Peonyd-HKKH, - "AQanaHCHmi COOpHHK. HCTOpHH". M., 1963.
18. For example, Homponcmni A.C., TopaonodeammaH npomumnen-HOCTi meo-AQanaHCKOi Pecnydnxn, M., 1967.
19. ToponHOB B.H. DmnoaQPHKaHCKMH padoqni'xnacc B dopBGe npo-TMB peaxnun n pacusma. M., 1969; Toponnon B.H. Hepuue mn-Tenn "denoro" ropona, M., 1983; HeMKnHa H.A. ConnaubHaH' CprKTypa mmHoanHKchxoro 06meCTBa, M., 1986.
20. H.M.HOTexnn. QopMHPOBaHKe Hammonanbno9 OGmBCTBeHHOCTn mmnoannKaHCKnx daHTy, M., 1955.
21. A.B.H2BHHCOn.DKH8H AquKa.CTaHOBneHMe cnn npOTeCTa.I870-1924,M.,1972; A.A.MaKapOB.Bopbda anHKchmoro HaceneHHH mAP.M.,1981; B.H.Tnxomnon. HaanH anapTenna.CouHanbno-nonnanecnaH BBYHBHHH HaunonaHHCanecxoi naanM BAP,M.,1987
22. HaBHnCOH A.B.,Mampymnn B.A. OdnHK nanexo9 CTpaHH, M.,1975; HaBMncon A.B.,MappmMH B.A.,BOB nanbnnx mope9,M.,1979.
23. Davidson A.B. The Russian Experience. - "New African", Cape Town, March, 28, 1964.
24. BpHHK A. Cnyxn o nomne. nyoi dean ceson. Pomanu,M.,1981; ' BpHHK A.,Hepemnyqna.M.,1985; BpKHK A.Mrn0BeHLe Ha Bepr. ' -HHTepaTypHH anBMaHax "AQpHKa", M., 1982.
25. All - in the magazine "HHOCTpaHHaH nnTepaTypa" /1976, m I; 1984, k 6; 1986, % II; 1988, \$ 8/.