

COMMISSION OF INQUIRY INTO THE RIOTS AT
SOWETO AND OTHER PLACES IN SOUTH AFRICA.

AFTERNOON SESSION

CONTINUED:

25th OCTOBER, 1976.

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THE COMMISSION RESUMES AFTER A SHORT ADJOURNMENT

DURING THE AFTERNOON SESSION ON THE 25th OCTOBER, 1976.

SONNY MILTON NDALA: sworn states:

MR HLUNGWANI: Just get on the following point.

CHAIRMAN: You have spoken about the serious lack of accommodation that you have. -- Yes. Now the next point of unhappiness is the ethnic grouping of the residents in the location. For instance we have got a Sotho and a Nguni area. Now the Sothos who are in the Nguni area have been made to understand that ultimately they will have to shift to the city area. (10)

Now, whenever one has to be shifted to the other area, there is a lot of unhappiness. People are not prepared to leave their houses because they say they improved them and so they should be allowed to stay there.

MR HLUNGWANI: It is where you have friends and neighbours of another group and then they suddenly decide you must move to your own group. Is it now a cause of friction? -- Yes, it is a cause of friction. For instance I am staying in a predominantly Sotho area and I can mention that I am not enjoying good neighbourhood because they feel that my coming here (20) is chasing the others away from their area.

CHAIRMAN: Sorry, let me just understand that. They think that because you come there, .. -- A Sotho-speaking person was occupying the house in which I am now. So that it means he was not happy to leave that house and be transferred to another house and for me to be transferred into that house. Now the others who are remaining there, feel that ultimately they will also have to be removed from their houses to get to an appropriate area which has been roomed for Sothos. They are not happy about that. (30)

As far as you are concerned then the feeling against you is/...

is that you pushed somebody out. -- That is right.

I wonder if I could just go back to the other point. If a new person comes in, a new Sotho, and there is a vacancy in the Sotho area and a vacancy in some other area, would he have any objection to be put into the Sotho area, but he is not pushing out anybody? -- No, he won't have any objection.

Yes? -- Another point goes with the burning of the hall, our local community hall here. The residents are unhappy about the way the hall is allocated to the community for use. There is an Indian who has hired the hall for the whole (10) year and if anybody wants the hall, he either has to negotiate with him or he does not get it. He is doing bioscopes there right through. So I think that was the reason why they went for the hall. In actual fact, it was not actually the hall that they wanted, but it was his property because he has got his own benches inside here and machines and all that. So there is an ill-feeling against that particular Indian who is running a bioscope there.

MR HLUNGWANI: So they did burn his property or his shop. -- Not his shop, but the communal hall where he keeps his (20) machines I think and then he has got some benches in that very hall.

CHAIRMAN: Does he run bioscope shows there? -- Yes.

MR HLUNGWANI: In fact he monopolises the hall for the whole community the whole year. -- Yes.

And if any group wants to stage something in this community hall, you will have just to get permission from him. -- Yes.

And the Bantu Administration Board has nothing to do with that. -- In fact when you get to the Bantu Administration (30) Board to book the hall, they will tell you all those days are booked/...

booked and it will be himself right through.

CHAIRMAN: Then you cannot book it for the day you want it because you have got to fall in with what he has already booked it for. -- Yes.

MR HLUNGWANI: Was his property not damaged? -- His own personal property?

Yes. -- I think, I am not sure of his shop, but they went as far as his shop. I do not know whether they damaged it to any extent.

We have evidence here that there are some Indians (10) whose shops were damaged or burned. What could the reason be? -- Well, I am not very sure there. It is only this particular one whom I am sure of. With the other Indians it may have been perhaps the way they treat their customers when they come to buy there.

You know it for a fact that there are some other Indians in the township who do not treat their customers well? -- Yes, there are.

Some Indians are even named to play white. -- Yes.

Yes, go on. -- Well, I think I am through with that (20) point. I do not know if there is something else you would like me to say. Then as I say they pinpointed certain shops. There is one right at the corner Tulinth(?) and then there is Dambi, all those shops were not touched, they just passed them by so that it is only certain shops that they were after. That is why I say it is those perhaps who do not treat them properly as customers or so, but this particular one of the bioscope, well that one is known that they are very much bitter against him.

CHAIRMAN: Who took part - I do not want any names, but (30) I want to know who the people are who took part in, say the burnings/...

burnings or the marches or anything like that. Who were they? Were they people who also felt like you feel about these things? -- I think it is people who felt as I feel about these things because those are the reasons that you get after this had been done.

If you speak to the people who have done these things, you say now why, then they say ... -- Then they mention these points that I am mentioning here.

MR HLUNGWANI: Now actually what is the general feeling of the people in Lynville and all the other townships as to- (10) wards the Indian community? -- In fact they are not very happy about the proximity of the Indian community to us. We happen to be - at least the only location with Indians amongst us. They feel that the Indians monopolise the area, say by way of business, etc.

The whole Indian - they call it the Indian Section, they call it Indian Bazaar, it is squarely inside the African township? -- Yes, it is, it is inside the African township.

And the only group that has been removed from amongst the Black township is the Coloureds. -- Yes. (20)

The Coloureds have been removed to a separate area. -- Yes.

But the Indians are still ... -- The Indians are still at Sitbank.

CHAIRMAN: Were the Coloureds removed to their own area? -- Yes.

MR HLUNGWANI: Well, get on. -- Well, another point is the complaint about how they are treated when they get to the Administration offices.

Let us start now from the officials themselves. Now, the lowest officials are the people who are in daily contact with the people. -- Yes. (30)

Now what is now the relationship between the clerks, the Black/...

Black clerks and the Administration offices and the African community? -- The relation between the clerks and the - the African clerks there and the community is healthy, except for one who is interpreting for the assistant manager.

Yes. -- Well, the assistant manager in fact is the person whom the community feels that he does not treat them properly when they get to the office.

Now this assistant manager was an inspector; actually you used to call him a municipal police. -- That is right, he used to be an inspector. (10)

And his duties were, amongst others, arresting people for permits. -- Yes.

And arresting people for concoctions. -- Yes.

And then later on he was then promoted to an assistant manager. -- Yes.

Now what is the general feeling of the people there towards him? -- The people do not like him.

The people do not like him. -- Yes, for instance at one time he was transferred to Middelburg and everybody hailed the transfer and then later on he was brought back to (20) Witbank and there was a lot of talking that he is back and now trouble will start.

CHAIRMAN: If I may just interrupt, what do you call the inspectors? Have you got a special name for them? -- Yes.

LAUGHTER

What do you call them? -- We call them 'gqokas'. It means this comes from that, well, when they raid the location, they come by night and when they come to you, they will tell you 'gqoka, gqoka, gqoka, sambile tiswe' - where, where are your clothes and let's go. So they got that nickname from (30) there.

MR HLUNGWANI: What is the position now with a man who comes to visit you at Lynville as far as permits are concerned? Say he comes to visit you at 12 o'clock midnight. -- Well, you cannot allow him to sleep at your place without a permit.

Is it safe at midnight to go, say, from one point of Lynville to go to the office in the night at 12 midnight? -- It is not.

It is not safe. -- No.

But you are required to get up in the night and get to the office to get your visitor a permit. -- Yes. (10)

CHAIRMAN: Can you get a permit late? Is there somebody there to help you, to give you a permit? -- Yes.

There is somebody. -- It is a 24 hour service. They give you a temporary permit for the night and then the following day you can report it to the location manager if you want to stay for a longer time.

MR HLUNGWANI: What happens to residents of the township who come to visit you? Say perhaps you spend a large portion of the night and then they get in there, what happens to him? -- I have no personal experience there, but it is illegal (20) for him to be found sleeping at a place other than the place where he has been permitted.

The visitor is charged for having no permit and the occupier of the house is charged for harbouring. -- Yes, that is the case.

Get on to the next point. -- I think I have covered my points.

Let me just ask you something else if you do not mind. You were at Lynville when these uprisings took place and just during that period didn't you notice perhaps that there (30) might have been some outside people coming to influence your

people? -- No, I cannot exactly say. There was very much confusion. One could not recognise who was who and etc., we could not, because when it started, it just started and one did not notice any people from outside who had come to influence the people here.

Now personally what do you feel about the uprising? --
What do you mean how do I feel?

Well, perhaps you might think it was not proper to have taken things or perhaps there might be some other things that agitated people or influenced people to act as they did. (10)
-- Well, it is difficult to give one's views about this, because especially when I am doing it in the public here. My personal feelings may be dangerous to me.

I see, you propose not to say. -- I propose not to say it, but to give you what the residents have. And of course I may add that I used to be the chairman of the U.B.C. for six years and during this period I also used to chairman the Highveld Advisory Board at their meetings when we come together to consider financial estimates, etc., and some of the things that I have mentioned here I think are some of the things (20) which the other Advisory Boards used to tease me about when they came to me.

According to you first now, you were chairman of these boards for quite a long time. Now could you perhaps tell us how is then the contact between yourself and the people and also the Boards? Is it satisfactory? -- It is satisfactory although we feel that we do not have proper contact with the Administration Board. We contact the Administration Board through the manager or the director who attends our meeting and we feel that when discussing some of the points, we (30) should meet the Administration Board itself, because there is

a possibility that the manager or the director may, when reporting to the Board perhaps not represent the ideas as we did in our meeting. So that we feel that there is some lack of contact between the board itself and the Urban Bantu Council.

You mean you are not represented at the deliberations of the Board itself. -- No, no, we are not. We would be very much happy to be represented there.

You are only told what has been resolved by the Board so that you communicate this to the people. -- Yes. (10)

So you think that is not satisfactory. -- No, it is not satisfactory. Especially that you have got to tell people something that you yourself did not decide.

Do you think more powers must be given to the Advisory Board or the ... -- The Urban Bantu Council, yes.

According to you you think more powers must be given to this body? -- Yes, I feel more powers should be given to the Urban Bantu Boards.

Now let us turn to one thing. You have been connected with schools. You are a teacher and you also served in (20) the School Board. -- Yes.

Now what was the feeling of the pupils here towards Afrikaans? -- They are not happy about being instructed in Afrikaans, but they never voiced it out. they were putting difficulties that they meet when they are to be instructed in Afrikaans. As a matter of fact they felt very happy after the Soweto uprisings and then there were some press reports that they could leave Afrikaans medium and follow the English medium, there was jubilation over that.

Now where do you get your teachers from? From which (30) training school? -- I am not sure at the moment. At least during/...

during my time I would be able to tell you where they come from. With the present staff we have got quite a number because we have no Zulu training colleges in the Transvaal, so most of our Zulu-speaking teachers are from Natal and of course in Natal there is no Afrikaans.

No Afrikaans. -- Yes.

And then they get much difficulty in imparting Afrikaans to the children. -- Very very much difficulty.

In fact one could say that you do not have teachers at Witbank who are actually good in Afrikaans. -- No. (10)

I mean good in teaching Afrikaans. -- At least who have the proper command of the language; we have very few.

Locally here the local inhabitants are Ndebeles and here their language is mixed with Afrikaans and you find that most of the children here speak Afrikaans better than the teachers who is supposed to teach them Afrikaans. -- Not very often, but it is true that Ndebele children seem to fit better in Afrikaans than the other group, but now for the teachers, well, we haven't got a good number that is efficient in Afrikaans.

What is the feeling of the scholars or pupils towards (20) the system of education, Bantu education? -- Well, they feel that Bantu education is inferior compared to other types of education.

You are not alone saying that, I just wanted to know whether you have got that experience too amongst the children. -- Yes.

They are against the Bantu education system itself. -- Yes.

You have students who go to Ngoya, that is now the University of Zululand. -- Yes, we have.

Most of your matriculants here get to the University (30) of Zululand. -- Yes. And also Turfloop.

Now, is there any influence of the university students, the spirit of the university here when these students come home? -- Not as far as I know.

As far as you know, where do these pupils get the word 'Black Power'? -- Well, the word Black Power I think it came in with the uprisings that took place in Soweto. It was used a lot there. So when there was an uprising here, well, the slogan was just 'Power, Power, Power'. I do not know what the origin of the word is.

Was it the first time you saw the sign of Black Power with these uprisings at Witbank? -- No, it was not the first time. (10)

You have seen it somewhere else. -- I have also done it myself.

You have? -- Yes, and of course then it was not in the sense in which it was being done. It was when Chief Gatsha Buthelezi had visited Witbank. He was using the sign.

And all the other people gave the sign back as a reply. -- Yes.

M'Lord, I am through with what I wanted to know from the witness. (20)

NO FURTHER QUESTIONS.

MR HLUNGWANI: M'Lord, the following witness will be Mr Mahlangu from Middelburg.

SOLOMON MAHLANGU: sworn states:

MR HLUNGWANI: Have you got an Urban Bantu Council at Middelburg? -- No, we have got an Advisory Board.

Will you please speak up? -- I am a member of the Advisory Committee.

You are a member of this committee? -- Yes. (30)

What are you by profession? -- I am a teacher. I am

a principal of a school.

Of a school. M'Lord, I would apply in this instance that the press not publish his name, he is a teacher, he is a principal of a school and I would request that a description given must not reveal the identity of the witness.

CHAIRMAN: Would you prefer your name not to be disclosed and not your profession? -- Yes.

Nothing to disclose your identity, but you do not mind giving evidence, you will go on giving evidence. -- I will give evidence, but I would request my identity not to be (10) disclosed.

Well then I shall order that the name of this witness and his identity should not be disclosed.

MR HLUNGWANI: You have prepared some points which you know are grievances from your people that you represent and that you did in consultation with your colleagues. -- Yes.

Will you just go on? -- In the first instance one of the grievances were that our place is the poor contact between the residents and the authorities. That is when an occasion arises when people have got to talk to the superintendent for (20) instance or the Director of Bantu Affairs, the system followed is not satisfactory in that the superintendent for instance, will refer the complainant to the Advisory Board and when the Advisory Board takes up the complaint with the superintendent - the superintendent by the way is just an example, I am quoting all the authorities concerned - then there is no satisfactory - I mean proper discussion. When we come back, we as Advisory Board members are forced at times to tell the truth if the superintendent or so people give us the correct, you know, his attitude is not pleasing or in many (30) instances they quote the law and it solves nothing.

Which/...

Which means now, you say now you have an example of quite a number of grievances which you take to the superintendent or whoever is in authority and then you do not get some of these .. (inaudible) -- Yes.

Get to the next point. -- Then the second grievance is nearly the same as the first one, but it is a different - the difference in interpretation of the law by various authorities and superintendents. Each superintendent or director has his own interpretation of the law and people cannot understand, they get muddled up. You have a case, a similar case (10) and if the superintendent will give his own interpretation now people start questioning whether there is law at all.

You mean there is no uniformity? -- Yes.

Of the administration of the regulations by the different superintendents. -- Yes.

Go on. -- Then there is the complaint of the people who visit the Labour Bureau. They are waiting there too long. People wait for weeks on end and ultimately most of them are not - their requests are not met.

CHAIRMAN: This is at the Labour Bureau? -- Yes. (20)

You mean they go there and they have got to wait and wait and in the end they do not even get employment? -- Yes.

MR HLUNGWANI: Now to what would you ascribe that? Is it due to lack of sufficient staff or perhaps some slow machinery in the whole thing? -- From my observation I think it is because the employers and those who seek employment come at the same time and more attention is given to the employers, to the Whites who come there and seek employees. Now you find people waiting there and they do not get attention at all.

What is the general feeling of your people? Do they (30) like - do they actually favour it that they are given

a spesific employer and not have an employer of their choice?
-- No, they are not satisfied about being given a specific job which perhaps they do not like. In fact to my way of observation and other members of the Advisory Board, there is little questioning on whether the people qualify to do certain jobs or not. They just ask what type of work they did before and somebody happens to have been a night watchman and he is just referred to that without perhaps being questioned further whether he can do any other job.

Deal with the next point. -- Another complaint or (10)
grievance is about young people who get married. If they get their spouses from outside the urban area then they are endorsed out in that, if it is a young man who actually qualifies to get a bride outside the urban areas, then he is endorsed out, he is referred to a homeland. He is told to wait until he gets accommodation in the homeland and I once personally took up this with Dr Koornhof one time when he inaugurated a clinic somewhere in 1970 and I pointed it out that it is a grievance among the people. I went to the (20)
extent of taping it. I went to the extent of playing it to the authorities there that there is Dr Koornhof's reply, but up to date I am not satisfied of the manner in which the law is applied.

So when you took it on tape you just wanted to safeguard your position that it is true that the grievances are not met and they are being sent to the authorities. -- Yes.

Is that all? -- There is lack of school buildings at Middelburg and I think it affects the children here and one just wonders whether it is not a cause why the children (30)
decide to burn the schools, because we have complained and we have/...

have complained about lack of accommodation and there is little reaction to our request.

Now on the average how many pupils occupy one classroom in Middelburg? -- On the average it is 50 on the average, but we have got 7 schools in the area. 3 lower primary, 3 higher primary and 1 senior secondary school, but then we need a lower primary school for Nguni and the senior secondary school itself should be divided into two, catering for the junior secondary and the senior secondary and we have been requesting that that should be the case for a long time (10) now and we haven't ...

Which Department is responsible for erecting of schools? -- Well, the Bantu Administration to erect schools, it is actually responsible for erecting schools in towns.

Now when you apply for erection of schools, you direct these applications to the Board? -- Yes, we direct it to the Board and at the Advisory Board level we actually push it - we have it on the budget for the year, but we have had it for so many years on end and we do not know what the position is. (Witness keeps dropping his voice). (20)

CHAIRMAN: Could you just repeat the last sentence? -- We have repeated the request so many years, but so far we have not seen something done.

MR HLUNGWANI: Could you continue with the next point? -- I am of the opinion that the School Boards and the Advisory Boards should be given more powers because from what I have said before, the conclusion is that these two bodies are useless so that when we talk to our people they do not listen to us. In fact in the last three elections that we have had at Middelburg, the polling has been very low. People do not (30) want to go to the polls at all. This year it was ..(inaudible)

in/...

in fact I remember this year we had three people attending the poll when we were to hold election. And the reason the people give is that it is a useless body, the Advisory Board.

Are you called also a Useless Boys Club? -- Yes. And of course we have always voiced the people's opinion about this, but now correct that mistake and that one and that one so that we are able to talk to the people, but so far there is still that lack of, I think, lack of communication.

Are you not the United Black Crooks? -- I do not understand that. (10)

LAUGHTER

So it is actually so that you are not called that. -- No.

Continue with the next point. -- One other point of thought was mentioned by the previous witness here and that is in connection with rent at Middelburg. Of course the rents are raised at Administration Board level, which has office at Witbank. So it is a general complaint in the Highveld Administration Board, the question of rents. People feel that the rents are too high.

Now according to you what is the relation between the (20) rent and the wages earned by the people there? Whether the wages are adequate to be able to meet the rent? -- No, the salaries are not adequate, not sufficient to cover up for the rent and the other things, the cost of living as such.

CHAIRMAN: You say the salaries are inadequate to meet the increase in the rent? -- Yes.

MR HLUNGWANI: M'Lord, I just put it to the witness about the United Black Crooks. There is the evidence we had. I did not mean anything.

CHAIRMAN: No, I do not think he understood it that way. (30)
I think everybody realised what it meant.

MR/...

MR HLUNGWANI: Continue. -- Well, I think we have had a short time, we were only told this morning that we would be coming over. I think that is all that we treated outside.

What is the relationship now between the police and the general public of the townships at Middelburg? Do you think the relationship is good? -- It is not good. Especially after the riots when our children see the police, they shout at them.

But before that there was good understanding between the police and ... -- I did not know of any strained relations before. (10)

Before that. -- Before the riots. Only after the riots.

You heard a certain word "gqoka" used here, His Lordship asked the previous witness about it. So I take it it does not apply at Middelburg. -- It does apply.

It does apply? -- Yes.

Now what does it mean at Middelburg? Because we heard here that it originated from the system when people are woken in the night and said to dress up quickly and get to the office but what meaning does it have? -- It has the same meaning at Middelburg. (20)

Is it the same system? -- The same system of dress up quickly and let's go.

Are you people woken in the night for permits? -- Yes, at certain intervals.

Do you think these gqokas as we call them, have any respect for privacy? -- We have had some complaints from residents on several occasions we voiced it at Advisory Board level that they have no respect for privacy.

Now what is the treatment given to say, perhaps, the principal of a school and a person who was by the roadside? (30)
.. (inaudible - background noise) say perhaps a professor or schoolteacher/...

school teacher. -- Except on one occasion I think there is differentiation. The people like the professional people do receive their due respect, but there was a time when we lodged these complaints with authorities and then the man in charge felt it must now also apply to us and came to wake up and ask for permits and the like, that did happen, but it only happened once.

So you lodged a complaint and that complaint was rejected(?). -- Yes.

Now what is the feeling against or for Afrikaans in (10) Middelburg? -- Properly speaking, the children do not speak to us. If I am to tell the truth I do not know what the children at Middelburg want because they do not talk to us. This has always been my complaint that I would at least like them to talk to us or to hear some other people saying this is what they are saying and that is what they say, but they do not talk to us. We just see them acting. I am always surprised when I read in the papers that in Johannesburg they refer to this and this; at Middelburg they do not talk. You just see them acting. (20)

You did not see even placards showing for example "Away with Afrikaans" and things like that? -- I have never seen a placard anywhere in Middelburg. I heard that some colleagues had collected placards but I have never seen them.

In fact Middelburg Location, the Black people there, the only White language they speak is Afrikaans? -- Yes.

That applies to Belfast up to Lydenburg. -- Yes.

These people use Afrikaans most. -- Yes.

So according to you you do not think that Afrikaans caused any friction? -- Well, Afrikaans as such, our people do (30) not have any dislike of Afrikaans as such, but the teachers

have/...

have difficulty in imparting knowledge in the Afrikaans language in that the modern teachers are taught by us.

When you say us do you mean ... -- All the teachers.

Who did not ... -- Who did not learn any language - learn any subject through the medium of Afrikaans. So that we do speak Afrikaans, I personally like Afrikaans, but when we go now to the point of teaching through the medium of Afrikaans, then there is a difference. There is a difficulty in imparting through the medium of Afrikaans.

How many ethnic groups are in Middelburg? -- It is (10) mostly North-Sotho, Ndebele and Zulu.

Now the Ndebeles are taught through the medium of Zulu? -- Yes.

From the lower standards to standard 6 - now standard 5. -- Yes, standard 4.

In the medium of Zulu. -- Yes.

And then also the Sotho section have North-Sotho as the medium of instruction in all subjects up to standard 4. -- Yes.

And then do they have any problems now from standard 4 to standard 5 when they are to meet the dual medium? -- I (20) would call it the treble medium in that some subjects are taught in the mother tongue, some in Afrikaans and some in English, three languages, three mediums. Now, there is a feeling that it is too much, from the children and the teachers that they cannot cope with three languages.

Now this three language system is it now applied in the primary schools or also in the secondary schools? -- From standard 5 upwards.

You have some subjects in vernacular? -- Yes, Scripture for instance. (30)

Is it a passing subject or a failing subject? -- Well, in the/...

the syllabus it is called not an examination subject, but they do write an examination on it. Properly speaking it is an examination subject.

My Learned Leader here heard you say you were given short notice for coming to give evidence here. That also applies to the other leaders. If you feel you had something to say or if you get something to say hereafter, you still can get time tomorrow to continue your evidence. That applies to all the other leaders. M'Lord, I think I am through with the witness.

NO FURTHER QUESTIONS. (10)

MR HLUNGWANI: M'Lord, the last witness would be from Ogies, Mr L. Mashaba.

LOUIS HENRY MASHABA: Sworn states:

MR HLUNGWANI: You come from Ogies. Do you have Urban Bantu Council there? -- I would not know whether it is an Urban Bantu Council or what but we usually call it in Afrikaans Bantoeraad or what.

When you write in your minutes, do you actually find it written Bantoe Stedelike Raad or ... -- Bantoe Stedelike Raad.

Well, if it is known as such in Afrikaans, it is (20) the Urban Bantu Council. -- Thank you.

Are you a member of that body? -- I am chairman of that body.

What are you by profession? -- I am a teacher.

CHAIRMAN: Would you also like your name not to be disclosed and your profession and identity? -- I would not mind.

You do not want to? -- No, no.

You do not mind? -- I do not mind.

MR HLUNGWANI: As the chairman of the Bantu Urban Council, could you perhaps just tell His Lordship what you know (30) the grievances of your people are? -- The people of Ogies feel that/...

that they are not fully represented by the so-called U.B.C. members because they are not allowed to meet the people, the U.B.C. members are not allowed to meet the people of what is to discuss grievances.

You started by saying - by mentioning the 'so-called' U.B.C. Why do you put that expression 'so-called' U.B.C.? -- It is because my Learned Friend asked here to which body do I belong, but I did not know, I only knew I was Bantoe Stedelike Raad.

Yes, but you said members of the so-called U.B.C. (10) Does that mean that you actually do not feel it is appropriate to be called such? -- I do feel like that because I cannot meet the people and the people cannot come to me so that we can discuss their grievances. So whom do I represent if they do not come to me? I just hear from outside if they are talking but when I tell my authorities that it is best to call the people together and to ask for their grievances, then they say it is not necessary.

So ever since you took up your chairmanship, you never had any general meeting with the residents of Ogies? -- (20) Not.

Continue with the next point. -- The next point was the raising of rents as it was already put by the former speakers that this matter was not well discussed with us, it was only dished out to us and after that when we wanted to call the residents in order to tell them what our authorities say, they said it is not necessary.

I would understand you to mean that your body is just composed of messengers to the people you represent; you must just go and tell them that such and such is the regulation (30) now ... -- In fact it is not that we have to tell them. It is that/...

that we just go to the office there, with the authorities and after that, go out, don't tell the people.

You never took any grievance to the authorities from your people? -- We took some grievances which we did not meet with the people together as a group just from individuals as the people just speak about.

You want to infer that it is a general ... -- It is a general meeting of the people.

From the individuals. -- From the individuals ... (inaudible - speaking simultaneously) (10)

Continue. -- They complained of being forced to take - here we come to again the Labour Bureau. The people of Ogies complained that they have been forced to take up jobs which they do not like because of low salaries and as such they find that they are just giving out - they dish out like to say you go to that master, you work for that master. They are not to go and look for a job themselves or what.

You have got firms here like Highveld, ..(?) .. Trans Alloys. -- Quite true.

And many others. -- Yes. (20)

So are you not allowed to go and seek any specific job there? -- At Ogies we are not allowed. They only tell us to go to the Aardwerk, that is the roadwork and so on, and then to the mill.

And are there no people who work for these firms such as Trans alloys? -- These people who work at Trans Alloys and Highveld, they are these people who were employed before the - I can say before the Bantu Administration took over.

Now ever since they took over nobody is employed in these firms? -- They are just like those who somehow, I do not know how, get through to - back into the firm, but I do not know/... (30)

know how do they go through that.

Yes, continue to the next point. -- Then again they complain of the influx control of the brides such as the others have already said. That means if my son who qualifies, he is married to a girl outside the urban area, so he is told that he cannot bring his wife into the urban area unless some forms have been filled or what. So they complained a lot about that.

And do you have to apply for admission of women from outside? -- I think there is one that has just applied, (10) they are still waiting.

That is the first case as far as you are concerned? -- That is so.

Continue. -- Ill-treatment by the authorities. Here people mostly, especially the work seekers they feel very much ill-treated by the authorities, in such that even they use force sometimes, to say you go to work there and if the person says no, I cannot do that, then they use force to try to take it.

What do you mean by force? Do you mean physical (20) force? -- Physical force.

Are the people assaulted at these offices? -- They are sometimes assaulted.

By Black or by White? -- By Whites and Blacks.

How do the Blacks in these offices treat your people generally? -- Generally these people in the offices, you find that they do feel - especially, when I come in then they change their attitude, but if just an ordinary person comes in then you find that their attitude changes altogether, and he is very much ill-treated. (30)

We had a witness who put it this way, give a Black man

a uniform then he ill-treats his people. Do you go with that? That means if you put a Black man in a certain authority then he misuses it over his own people. -- I would not put it in that way, but I would say most of our constables you find that they are very - they are not much learned and so that when they have that position they would like to show their authority by using force.

And that time they speak Afrikaans. -- And that time they speak Afrikaans.

Continue. -- The raising of the rents I think. (10)

The U.B.C. officials feel that the raising of the rents at Ogies residents was very high as from R10 a month it went to R14,40 a month. So they felt that although we discussed it with the authorities that this is rather high, our people are not so well paid and as such we feel that it would be better for our people to be allowed to get into firms like Highveld, Trans Alloys and the vanadium firms here where people are better paid, but then the authority whilst discussing, they said I think this would be done, but after that.

It is not done. Did you have any uprising at (20)
Ogies? -- We had an uprising, but it was not such a major one.

What could the cause be? -- In fact I would not say the cause was the language difficulty or what, it was only - you know people sometimes, especially children, when they hear that at a place there is something being done, they too would like to imitate the others. I think it was mostly an imitation of what was being done at the other places.

So you do not think there was any question of Afrikaans in the whole thing. -- I doubt very much.

Anyway, you were surprised by the uprising? -- I was (30)
very much surprised. I was even shocked by it.

Now, what do the people feel about Bantu education? -- People are very much dissatisfied with Bantu education, very much dissatisfied, especially when it comes to, let me say, discussing methods with our children, especially the students coming from these colleges or these secondaries where they have been taught in the new method, you find that these students can hardly express themselves, they are not able, so then the people think what does it help to send our children out to these schools when they come back as if they are children of Sub A. It just does not help them. (10)

Expressing themselves, do you mean expressing themselves in a particular language or what? -- In a particular language, especially when it comes to English and even in Afrikaans itself which is being used as medium of instruction.

You as a teacher, do you think there is any difference in language proficiency between people of your time and the young people of today? -- I think so.

To what would you ascribe that? -- I would ascribe it to this that .. (inaudible) .. these old people, these very old people were having those readers what they call (20) the Oxford English Readers and when it comes to Afrikaans these other - when it comes to those old people you find they are far much more better in expressing their feelings than the modern youth.

But the young people beat you in sciences. -- That is quite true, we are not just science.

You are not mathematics. -- We are not sharp mathematics.

Continue. -- I think there is this expelling of residents from townships without some reason. For an example like when people, the children fight and then this is reported to (30) the managers at the office, then one family is being told

that/...

that your children are causing trouble in the residence so you will have to leave the place, because your children are troublemakers. So we find that this has not to include the parents, it is only to include the children themselves and let the children be punished, but not to punish the parents to be expelled to homelands just because of the children fighting or because of their little troubles that they have.

When you query that, are you told that it is the law?
-- When we query that, we are told that this is the law and as it is, they have to leave because they cause - what (10)
do they call this, how do they put it - they cause
(pause)

Use the Zulu term. -- Witness speaks Zulu now.

They are troublemakers. -- Troublemakers.

In the residential area. -- Yes.

And they are "undesirable". -- Undesirable.

Continue. -- I think again I would even put this to this meeting that it was not quite right of them to call us even here at the spur of the moment. We were just notified at the 11th hour to attend this. How do you expect us to have (20)
a memorandum then?

CHAIRMAN: Can I tell you? You know, I must not hear this complaint. It has been known since two days after the riots started, that was on the 18th June that it was known that there was a Commission. -- Yes, that is right.

We have made it known in all the newspapers, in all the languages, on the radio, everywhere. -- That is right.

Did I ever have from anybody, from you, for example, did I have from you a memorandum as was said on the radio and by everybody else? But I gave you another chance. -- Yes. (30)

And I said this morning: What about these people? They have/...

have not written to me as they should have. I am giving them another chance. I gave you a chance this morning and I want to go further. You cannot tell me that from the 16th June you had not thought about this problem every day. I have given you a chance today, I am still here tomorrow. If tomorrow you want to come and tell me something or anybody wants to come and tell me something, I will still be here for you to come and tell me, but you must not blame anybody else for only having been called in this morning. You should have been here this morning, you should have told me a long (10) time ago in writing that you were going to come and give evidence. -- I think we were not notified that today the Commission would be here at Witbank. I think most of us did not know of that. I did not know.

We cannot go around to everybody and knock at every door and say you know there is a Commission. It is advertised, it is in all the newspapers, it is on the radio, it is everywhere. MR HLUNGWANI: It was also announced in Zulu. If you listened, somebody spoke on the radio in Zulu. -- I have no radio.

Do you still have anything to add? -- No. (20)

CHAIRMAN: You must not be stopped because I started talking. -- No.

I do not want - I do not like it to be said that we did not give everybody a chance, but I am still giving you a chance and anybody else who hears about it and even when I am gone, I do not mind if you write to Mr Hlungwani, to Mr Jacobs, to me and say: I want to give evidence, I will give you another chance.

MR HLUNGWANI: Does that satisfy you? -- That satisfies me.

CHAIRMAN: If there are any of your fellow members here (30) today who want to come and give evidence, it is getting a bit

late/...

late now, but if you want to come and give evidence, by all means get in touch with us either this afternoon or tomorrow morning and we will give you another chance. All right? -- Thank you.

MR HLUNGWANI: M'Lord, I have no further questions to this witness and I have no further witnesses today.

CHAIRMAN: Well, I think you can just explain to everybody that we will give them another opportunity.

NO FURTHER QUESTIONS.

MNR. JACOBS: U Edele, daar is nog 'n getuie. Dit sal (10) baie kort wees. Dit is 'n getuie wat nie plaaslik is nie. Ek roep dan die volgende getuie, kaptein Stephanus Petrus Steenkamp.

STEPHANUS PETRUS STEENKAMP: verklaar onder eed:

ADV. JACOBS: U is 'n kaptein in die Suid-Afrikaanse Polisie, gestasioneer te Middelburg, Transvaal en wel in die hoedanigheid as stasiebevelvoerder aldaar. Korrek? -- Dit is korrek.

Nou die oorkoepelende verklaring van kolonel Van Rooyen het reeds 'n groot gedeelte van u memorandum gedek. Paragrafe 2 en 3 van u verklaring word gedek deur paragrafe 21 en (20) 22 van die oorkoepelende memorandum. Kan u nou net voortgaan vanaf paragraaf 4 van u eie memorandum nou voor u? -- Op 20 Julie 1976 is ek met agt Blanke lede van die Mag na die toneel van die onluste waar ons om 10h00 opgedaag het.

Dit is nou ... -- In die Swart woongebied te Middelburg.

Ja? -- Met my aankoms aldaar was die groep skoolkinders nog aan die beweeg na die hek by die ingang van die Bantodorp ongeveer 200 meter van die kliniek en die biersaal. Met ons aankoms het die groep al skreeuende, klipgooiende en met Swart Mag tekens geretireer en dieper die Bantodorp in (30) beweeg in die rigting van die bierdepot.

Die/...