

why really we find it very difficult for us to be removed to areas where we are going to struggle. Apart from that, what really concerns me mostly is the graves. You know I honour those graves more than I honour myself, and my father, because those people bought us a very fruitful farm. On that farm we have never suffered.

Then came this threat of being removed. It is not a formal thing. The commissioner will just come there, talk to one headman there, telling him that we are going to be removed. One thing really worries us. The minutes of our meetings are seldom sent to us. When we ask for them the commissioner he always says they will bring them. This thing really worries us.

PRINGLE NOBOBE, leader of the Mgwali community

THE GOVERNMENT has introduced 'electoral rights' to blacks, which means ethnic grouping and resettlement to the Homelands, which are pillars of injustice and detention.

When we asked the Sebe Government for time to call a meeting to get a people's mandate re resettlement, Charles Sebe said, 'You want to call terrorists. If you speak against removals you will be detained', — and we were detained. Thank Heaven there were no mysterious deaths in those cells.'

While in detention Mr Nobobe said that he thought of the history of his people, how they had defended their land in nine frontier wars, how they had supported South Africa with 'blood and sweat' through two World Wars and how they had been rewarded with a 'refined system of pass laws.'

He outlined the Mgwali Residents' Association's efforts to resist relocation in the face of considerable harassment and intimidation.

He concluded 'The blanket of shadow over our heads makes me to loathe the day the sun turns black. Before we get there, please repent. Mr chairman, ladies and gentlemen, thank you for listening to my strained ideals.

- (Black Sash members in the Eastern Cape report continuous pressure on Mgwali to accept the removal. They say that old people have been frightened by government agents moving through the area and spreading the idea that resisters would lose their pensions. It has apparently been hinted by these same agents that anyone with something to lose will risk loss if they oppose removal. Every few weeks people are taken to the police offices for general questioning. The Branch is forever shadowing MRA people and activities, even church services. Special Branch road blocks are another harassment. The Mgwilians have not been allowed to hold any meetings on removal. The subject may not be aired publicly at all: only church services are allowed and people are deterred even from these. Nolizwe whom the government set up as chieftainess (though she is unwanted and uninstalled) blocks all debate on resettlement among 7,000 people who don't want to move.

The MRA see no real difference in the policies of South Africa, Ciskei and Transkei.



*Petition to King George V, from the South African Native National Congress,
July 20 1914, (published in the Cape Argus)*

- ★ **that petitioners say that when their forebears submitted themselves to the rule of the British Government, and paid homage to them, they fully accepted the Sovereignty of Great Britain and no other, but fully believed that their land would be reserved for them, and that they would have the full right of British subjects, more especially with regard to the possession of land and all the rights incident thereto.**
- ★ **that petitioners have never begrudged members of the white race, who are British subjects, getting a share of the land, but protest most strongly and solemnly against being gradually squeezed out of rights to and in the land, and claim that the natives should be put into possession of land in proportion to their numbers, and on the same terms and conditions as the white race.**
- ★ **the natives are the original denizens of this land, and the white races came and located themselves alongside the native in their own land, and it was not the native who went to the white man's country and located himself alongside the white man.**
- ★ **the natives most solemnly protest against any policy which will drive them into conflict with the white races, for it would be to the serious disadvantage of both, and they submit that a policy of segregation and separation will immediately lead to such conflict.**

**G D TWALA, chairman of Daggakraal
Landowners Executive and Community
Councillor at Thembisa**

I WILL TELL you of the plight my people underwent. My people were scattered all over the Free State, being the people who were talking Zulu, Tswana and Sotho. Those people in the eye of the boer people of Orange Free State were all regarded as Kaffirs.

What had happened in the Free State was this. A man without any apparent reason would be called to the baas's place. He would be fastened on to an ox-wagon wheel and given a lesson. His children saw something, they saw their father crying. You know to see a father crying it is not a healthy sight. A father to any family is as good as a fortress. Men in the Free State lost their dignity. Men in the Free State lost their pride. The advent of Daggakraal helped men to regain their lost dignity. Daggakraal was not a homeland. It was something that made man think of salvaging himself.

At Daggakraal we have got four primary schools and one secondary school and in those schools men have been trained to become professionals.

It's quite surprising today our present government wants us to move. May I say this doom has been hovering over Daggakraal since 1979 when it was completely emphasized. But at each occasion when these officials come to Daggakraal they would be asked, 'what have we done now?' I am sorry to say that on each occasion the officials would say, 'It is the feeling of the government that people of certain dialects should go to the main body.'

This sordid threat has been hovering over us for years. You are going next year. You are going next year. That in itself puts man in a quandary for he never knows what the future holds for him. At a certain stage when Mr van Niekerk had to go down to Daggakraal it crossed my mind that I must call all the sons and daughters of Daggakraal to a meeting that was to be conducted by Mr van Niekerk.

Luckily before that meeting came to light my friends here, the Black Sash organization, spotted my outcry in the papers. They joined forces with us, and when we met Mr van Niekerk they were there. They would bear me witness that when the question was put to Mr van Niekerk as to what could be the cause of the government having us resettled from here, the answer was not satisfactory. The answer was that it is the belief of the government that Zulus should be next to Zulus, Swazis next to Swazis, Sothos next to Sothos.

Surprisingly enough even that motion of the Land Act which was passed in 1913 was submitted to the government by the very boers of the Free State. It could be clear in anybody's mind that a motion of that nature must have been created out of hate. The doctors of today would agree with me that a proper medicine to cure cancer is not available. But some medicines that can sort of deaden it a bit are available. What the government does to us today, it is eating us bit by bit: probably up to the ultimate end of our death. If one does not cry one's chances of getting help could be rendered as minute. I request to all to help us in this time.

Mr van Niekerk was told, as his predecessors have been told, that the people of Daggakraal have no wish to be moved. To be frank the people Daggakraal shall not move. The government can move us by bringing the bulldozers and having us all bulldozed. We are not a militant lot.

My statement be not misconstrued that perhaps our objection may have a militant support. But for our sole rights we are willing to stand at our rightful ground. Let God, or perhaps whosoever has power, decide over us.

Sometime back it was told to us that it is not the intention of the government to have the people resettled without their consent. But surprisingly enough when these officials come to our places they only do so for the purpose of having us informed of their intentions.

Richard Smith



IGNATIUS GOITSEONE MAKODI speaks on behalf of The Huhudi Civic Association

THANK YOU for allowing me to say a word or two about Huhudi.

What and where is Huhudi? Huhudi is a small black residential area at Vryburg in the far Northern Cape. A word early this year reached my ears that Vryburg was incorporated into Transvaal. I don't know how much truth is in this.

Vryburg is almost completely surrounded by the so-called Bophutatswana. A few kilometres north of Vryburg there is a small so-called white area called Stella (do you still remember the Republic of Stella?) Further north is the Bophutatswana area (so-called).

South and west of Vryburg are the Bophutatswana areas some of which do not stretch for more than 200 km before the so-called white areas begin again. Eastwards Vryburg is joined to Transvaal through a 'dorp' called Schweizer Reneke.

Back to Huhudi. At a glance Huhudi seems sleepy. A critical look at the situation brings a grim and desperate picture to any observant person. A drama is being acted at Vryburg/Huhudi.

Allow me to give you a picture of this drama.

WORKERS — There are no established unions for black workers at Vryburg. These workers are unprotected, underpaid and sacked at the drop of a hat. There are workers who earn as little as R20 a week. The worst paid are the domestic workers some of whom earn as little as R40 a month. Imagine the situation. What chance is there to lead a normal life under such conditions.

Huhudi is still run like a village despite the fact that it is a township. Sometimes buckets full of night-soil are left in the sun in streets for more than three hours. Imagine the smell!

I am appealing to you this evening to spare a thought for the people of Huhudi when you ponder the future of your children and the coming generation.

TYPES OF HOUSES — There are houses owned by the administration board and those owned by the residents. In the past and even now Huhudi residents are not allowed to build themselves houses or renovate their houses. Now the authorities say that all the houses which are uninhabitable are going to be demolished.

Meanwhile, gradually, very gradually the residents outnumbered the available houses.

In a kind of authority usually associated with dictatorships the government of South Africa in conjunction with that of Bophutatswana started to build houses at Pudumong in Bophutatswana, 55 km away from Vryburg. The year in which this drama took place eludes me, for the time being.

In 1981, if not 1982, more than 50 people were removed from Huhudi to Pudumong. The authority said the people in question moved out of their free will.

As a matter of fact the people under discussion had no choice but to move. Because they were not allowed to build themselves houses, the mere mention of housing them at Pudumong made them run wild with glee.

But, alas, they realised too late that the grass was not as green as they were told it was.

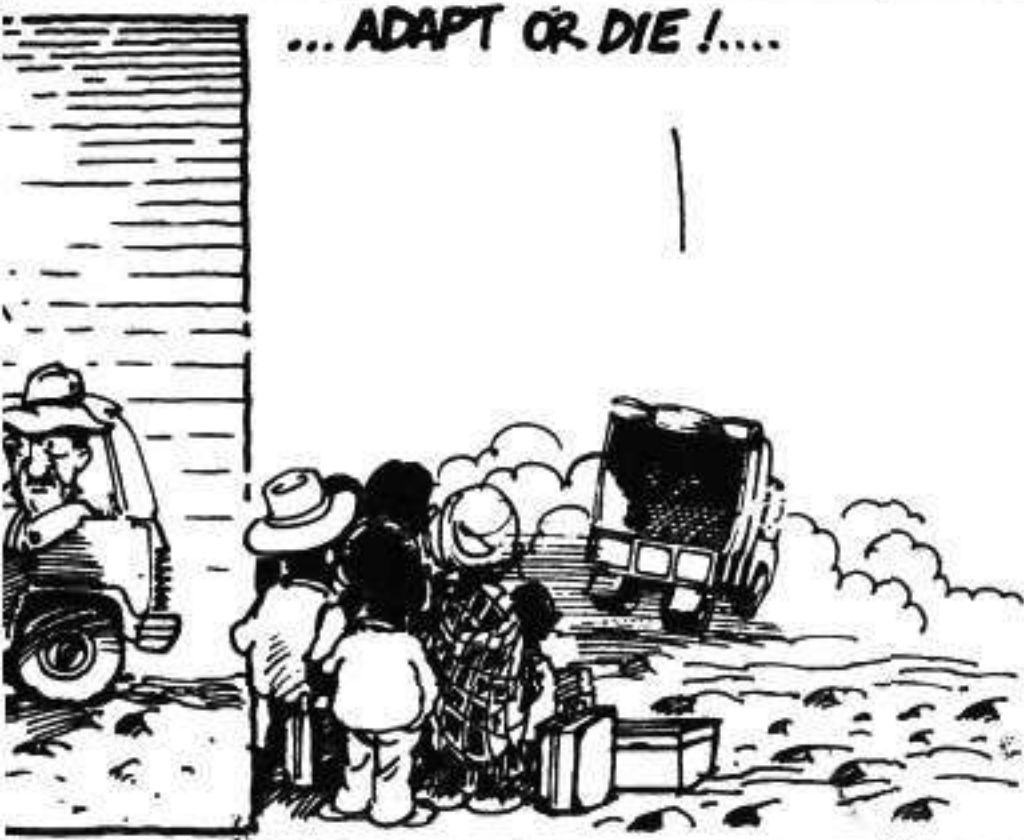
Initially bus fare to and from Vryburg, and rental tariffs were low. Several other Huhudi joined the song. Hence about 300—400 people from Huhudi found themselves at Pudumong.

There is little or no work at Pudumong. The most beautiful building there is the Taung College of Education.

And then the other thing is about the distance people have to travel to and from work. These people had to wake up early in the morning about 3 o'clock or 4 o'clock preparing themselves for the long journey to Vryburg. Some of them sometimes happened to be late to catch the early buses, but then what happens to them is anybody's guess.

Now these removals — as the authorities say people are moving out of their free will, but at the same time they contradict themselves by saying people will be moved if they don't have proper accommodation or proper housing — but then the

... ADAPT OR DIE !....



The population in 1913 was roughly 1 1/4 million whites to about 5 million blacks. The black population was domiciled and occupied in locations and reserves, in urban areas, in public service, buildings roads and railways, or working on farms. About one million black people were squatters on white-owned farms, and it was this population who were immediately hard hit by the Native's Land Act.

from Bessie Head's forward to
'Native Life in South Africa.'



Rural leaders at Johannesburg vigil. L to r, standing: I G Makodi (Huhudi), Moses Ngema (KwaNgema), Johannes Mathopi (Mathopistad), Pickson Mkhize (Driefontein), S M Mathopi (Mathopistad). Seated: G D Twala (Daggakraal), Pringle Nobobe (Mgwali).

sad part of the story is this: the people are not allowed to build themselves houses.

In the midst of all this some Afrikaners pressed that all the people of Huhudi be removed. This was met with strong resistance from some Vryburg businessmen who apparently feared to lose cheap labour and black purchasing power. The result was that the people of Huhudi were rescued, for the time being.

It is, however, likely that those living in the board-owned houses will be removed in the long run. If they are removed Vryburg would probably be the first white town in South Africa.

Removals are not new in that part of the land. In the early 70's there was a place — village called Ditakwaneng. It was a rich arable area. The chief of the village was Mr Modisakoma. My mother was born at this village.

Ditakwaneng is no longer there. In the early 70's people were forcibly removed from the arable Ditakweneng and dumped at a place called Deerward, which is literally a desert. They were temporarily provided with tents which were taken back a few months later. And most of the people live in shacks. During winter they freeze. During summer they burn.

There are so many things happening there which you don't know of. We had an area known as Majeng. That area is no longer there. It has been destroyed.

Allow me to touch in passing that even in Kimberley removals are there. There is a zone in Kimberley known as Barkly Road. This area is occupied by both the so-called coloureds and blacks.

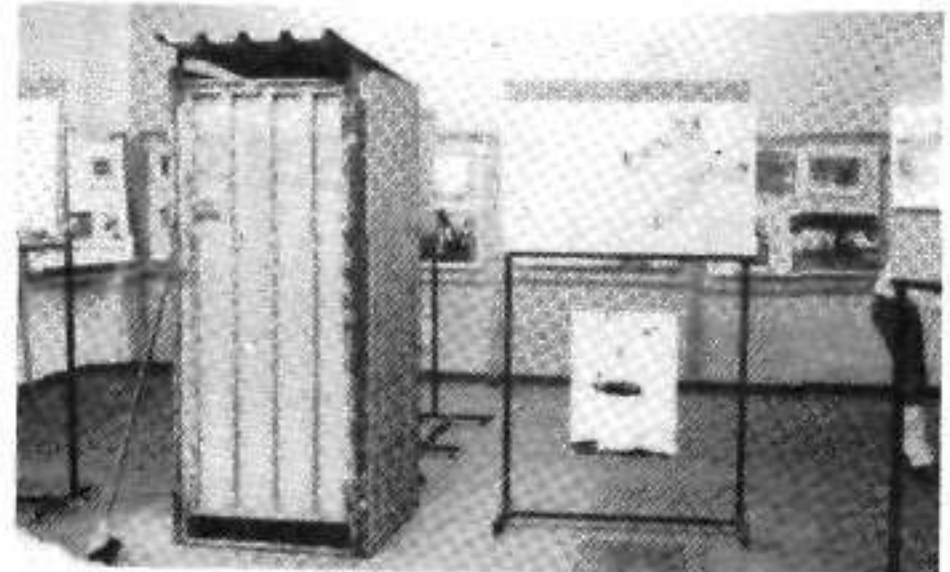
Early this year the people living in the area in question were removed and their houses demolished. Some had nowhere to go. Some were fortunate to find accommodation. However, a few people were left to stay. But eventually their houses are also going to be broken down.

And when people speak they get harassed. For example Mr J M Khasu, Secretary of our civil association, which is called HUCA, has been harassed.

The Johannesburg Vigil



Mounting photos: L to r, Jill de Vlieg, Glenda Glover, Molly Sklaar



Symbol of relocation, the tin toilet



Jo-Anne Yawitz (extreme left) tells of famine in resettlement areas