

RESIDENTS OF KAGISO AND MUNSIEVILLE

THE KRO HAS BROUGHT AN ACTION AGAINST THE MINISTERS OF LAW AND ORDER AND OF DEFENCE ARISING OUT OF WHAT WITNESSES SAY IS UNLAWFUL ACTION BY POLICEMEN AND SOLDIERS AGAINST RESIDENTS MOSTLY DURING DECEMBER 1985 TO FEBRUARY 1986.

IN ORDER TO PREPARE FOR THE TRIAL OUR LAWYERS NEED SPEAK TO ALL POSSIBLE WITNESSES WHO HAVE NOT ALREADY MADE STATEMENTS TO THE LAWYERS WHO SAW ANY OF THE FOLLOWING INCIDENTS:

- 1 THE SHOOTING AND KILLING OF ROY MASHIGO ON 9TH DECEMBER 1985 IN MUNSIEVILLE.
- 2 THE SHOOTING AND KILLING OF LENNOX MATROOS ON 6TH JANUARY 1986 IN MUNSIEVILLE.
- 3 THE SHOOTING AND KILLING OF ALEC MOLETE ON 23RD JANUARY 1986.
- 4 THE SHOOTING AND KILLING OF MAKI LEGWETE AT THE ST PETERS SCHOOL ON 27TH JANUARY 1986 (OR ANYBODY WHO MIGHT HAVE CARRIED HER AFTER SHE WAS SHOT).
- 5 THE SHOOTING AND KILLING OF FERDINAND SERUMULA ON 27TH JANUARY 1986 IN THE VICINITY OF 4255 TSATSANE STREET, KAGISO 2 AT ABOUT 6.45 PM.
- 6 THE SHOOTING AND KILLING OF JOSEPH "SHIMI" MONO ON THE MORNING OF 28TH JANUARY 1986 IN MUNSIEVILLE.
- 7 THE ASSAULT AND KILLING OF STEVEN MATSHOGO ON 24TH FEBRUARY 1986.
- 8 ANY PERSON WHO MAY HAVE WRITTEN DOWN THE REGISTRATION NUMBERS OF VEHICLES ACCOMPANYING THE POLICE ON THE NIGHT OF 24TH FEBRUARY WHEN NUMEROUS RESIDENTS OF KAGISO WERE ASSAULTED.

- 9 THE DAMAGING AND/OR BURNING OF ANY PARKS BY POLICEMEN OR SADF MEMBERS.
- 10 THE FORCING ONTO BUSES OF SCHOOL CHILDREN FROM MUNSIEVILLE ATTENDING SCHOOL IN KAGISO BY THE POLICE/SADF ON 28TH JANUARY 1986 (THE FIRST DAY OF SCHOOL).
- 11 THE SHOOTING AT PERSONS WAITING AT BUS STOP(S) IN KAGISO AVENUE ON THE 28TH JANUARY 1986 (FIRST DAY OF SCHOOL), (MINI BUS).
- 12 HARASSMENT OF TAXI DRIVERS AT ROAD BLOCKS OR AT FUNERALS BY MEMBERS OF SADF/POLICE.
- 13 PERSONS OTHER THAN JOAS RAGULE, DAVID KEKANE, SOLLY KGOMONGOE, DAVID RADEBE AND JOHANNES LETHABO WHO WERE WITH THESE PERSONS ON THE MINI BUS AT THE FUNERAL OF SHIMI MONO WHICH BUS WAS TAKEN BY THE POLICE TO KRUGERSDORP POLICE STATION AND WHICH PERSONS WERE ARRESTED AND DETAINED FOR FOURTEEN DAYS THEREAFTER.

ALL PERSONS REFERRED TO ABOVE OR WHO WITNESSED ANY OF THE INCIDENTS ABOVE WHO HAVE NOT YET MADE STATEMENTS TO OUR LAWYERS MUST PLEASE GIVE THEIR NAMES, ADDRESSES AND THE INCIDENT THEY SAW AS SOON AS POSSIBLE AT THE VENUES BELOW BUT NOT LATER THAN BY SATURDAY 12TH APRIL 1986 AT 8 P.M.

KAGISO: SISTER BERNARD
ST. MARY'S CONVENT
POSWAYO STREET
KAGISO 1

MUNSIEVILLE: MARIA LETSHABA
348 MUNSIEVILLE

OR ANY MEMBER OF THE EXECUTIVE OF KRO

Lawrence N. Holton.

left school in

O levels! New 28 yrs old - Finished Form III ||
did G.C.E. - General Test of Educat -
Subjects. through course from Univ. of
London - wrote the exam -
at Wits - that was in 1979. →

Until 1978 ~~at that stage~~ I was working
as a youth organizer for
the Catholic Bishop's conference -
- Young's Seminars, forums
- groups - office admin -
- To help young workers to lead
better life - + to better their
working conditions -
I was banned in 1978.

YC Workers
- 4 R's
- 5 S's

COME BACK TO SOME OF YOUR LETTERS

Letters 730 et seq.

I was angry -

I had been brutalised.

Ill-treated in detention

|| I came to believe the
only answer to this violence
= system as unworkable as
this had to be done away
with by all means possible

The house arrest made me
extremely bitter. Could not go
into factories, educ. institutions
- Could not read Mag. of Kap -
+ officials, no one would employ

Then
Violence
But
see
implication
of
letter
Blind

see I hadn't been charged
 or found guilty of any
 crime. I knew Sister Bernard
 - teacher of mine as a child -
 being teacher I had a
 lot of time to spend both at
 convent & church. Had
 lots of discussion w/ Sister
 Bernard - she explained to
 me in detail the value
 of non-violence. I was peaceful
 through - if you use the
 same methods as the
 brutal system you end up
 as bad as them - you
 must not descend to the
 level of the opp - & she
 preached non-violence to me -
 she impressed me a lot -
 If she had anything for me to
 do - such as clerical work
 I'd do - & I came to believe
 in what she preached to me -
 I still believe that -
 Generally I support the ^{idea of} ANC →
 - if it was unbroken I'd
 probably be a member -
 Although my reflection
 has led me to believe in non-
 violence I am not critical
 of those who can see
 no other way. It is a

Remove
 Rates -
 have
 name been
 Sister mention
 violence -
 under NO
 arms.

Did,
 you.

difference in approach to means
- the end is the same -
a just + non racial society -
in which people are not
judged on the basis of
their colour but on the
basis of their merit.

I support the F.C. as the only
document which will
bring about this situation.

at present times however I would not
deliberately do anything to bring the aim of the ANC.

a) 2/3 banned
b) 9 believe
in non-
violent
change.

There were at this time (1980)
Major grievances of the
people in Kagiso + Musisaville
Rent increases
Prices people had to pay
in order to get houses.

Questions.

General corruption
in Council - where some
owner of houses + cars had
plots in backyards -
because they couldn't
get a house - even if
they could afford it

Waiting
list.

↓
In general the people
of Kagiso + Musisaville
- those that I know -
it is generally accepted -
have little regard for the

† Council - they have little regard for them because Council doesn't truly represent their interests - no meetings are called - people are not consulted -

↓
Because of this it was app. privately decided to call a meeting of residents - to allow them to air their grievances openly - I went to the meeting -

Complaints of all kinds of Sister Bernard.
Tel - cover?
MAMANETO
Our Mother!

eventually a permanent committee was elected (FEB 1981)
I knew members of the committee -

- Isaac Isaac Genu
- Todua Joe Magothlo
- Genea Hilwa
- Sister Bernard Ncube

Often I talked to them - main topics of concern were bread & butter issues like rent, electricity, housing → of people.

All never discusses things like supporting the ANC in the armed struggle or things of that nature.

At that time in 1981 the Sec was George Morla.
 I was arrested in April 1981 -
 released 1982 ^{April} - I broke
 my banning order - was
 caught going to a movie -
 suspended sentence - 6 months
 for attending a peace seminar -
 Banning order lifted in July 83 -
 Then I could attend meetings
 openly associated w/ the Chee -
 Then George resigned + end 83 -
 & I was elected by the
 Council as the Sec.
 We handed a file ~~to~~
 which had news snippets
 records & was led by
 Mailin that the minutes
 had been confiscated
 & the whole exec arrested

Taken back
 to the
 Sec in
 Exeter.
 learn the
 Country

as in
 the
 former
 in 1981.
 Conference
 w/ Garrison
 Dec. Comm.

eg. when
 Billie was
 that
 freedom &
 Kay -

during 1983 - George Morla,
 Joshua Makgohlo.
 In regard to ship list the
 police was that because
 of the constant harassment
 by the police it would be
 safer not to keep records
 of ship list - to protect
 people from harassment
 continued -

1981
 -

+ MINUTES?

And that has been the
 policy since that time
 in order to check the support for
 the Assoc: by residents are
 constantly called mass
 meetings to discuss grievances
 of the residents & they are
 very well supported - 2-3
 weeks back at local stadium
 & well over 1000 attendees
 - discuss the bus for call -
 if there were a referendum
 we'd have overwhelming
 support - problem is one of
 venues - they are too
 small - to be called 5
 at one time to discuss same
 issue & they are all
 packed to capacity w/
 people outside the audience.

By 1985
 of one's
 has dropped
 up: the
 less to compare
 to suggest 1/2
 to know
 RD

\$ 66, 20
 76,
 AD 36
 40.1

AFPS
 773-5

Ineffective: Not in best
 interest of the people.

Why call for
 resign
 in Jan 85

Lesson for trying to
 get the Council out
 (Not to make it
 ungovernable)

AD 36
 7. 15/76

Check.
 AD 60 of RD 71-75.

MOTHERS MEETING
 YOUTH

AD 35.
 AD 36 / 76.

U.D.F. assⁿ

What do you regard the U.D.F. as being?

The consumer boycott. ||

FRONT OF MOST
LEGAL THAT EXIST IN
SA → CONFERENCE -
ANTI-APARTHEID.

People has grievances ^{our} Concise (Khat, various etc.)
and inf. educⁿ & apartheid
generally & the increasing presence
of police & SADF in the Kagiso &
Mansieville Meetings were
called for people to be able to
express their grievances & to
formulate, if poss, strategies
to rectify the causes of their
grievance. I was at the
meeting, held in Kagiso 2 -
= a peaceful form of struggle
was dismissed & it was
decided consumer boycott
should be taken as it was
the only non-violent means
of making white people who
has the vote to challenge
their Govt. to rectify.

Dec 6/1985.

In the beginning there (the 1st week)
there was some interest
by young people on older
people esp. Cauprial's their
groceries - like a K.O.
which had a presence on
the Consumer Boycott Club but
didn't run it properly -
realises this was a serious

Kho.,
K.W.O.
Kaysa
Maysa
Agaso
Ogan
KAFCCO.
(higher price)

No to plan
& political
Committee's.

TO SUPPORT
Reg. - Chee (TV)
which had
been formed in
Kaysa (all
over SA)
Inspired
from E Cape
found to be
very effective
opening up
P.E.

The word comrade is
a generic term which
best describes the relationship
which exists between
persons who are actually
concerned w/ the change
in the system

Criminal element!

problem to be called a meeting (K.O. & K.N.O.) of parents & young people & some youth congresses & others. to discuss this - in Marseille - I was present - issue discussed thoroughly & it was decided at that meeting that there was to be no intimidations - Coups of goods - but rather that it became the duty of young people to persuade older people by expt - that became the policy of C.B. committee - This is an example of K.O.'s anti-violent influence.

Wed 11/12/85

See New York Callings

AD 89.

to come news

There is no org. called comrades in our org. = Khabani - means generic term - it shows respect either to child or adult - means 'Comrade' -

Tel Comrad?

No reference to Comrades.

There is no sense in referring to 'the comrades' - but in our org we refer to members as comrades.

Not Younger members?

We condemned the intimidation if it was carried on it was without our knowledge or consent

1180 = R.D.? Telephone Comrad.

Marguerite + Mehigo both died
in December 85. I didn't
know them that well - I knew
Maug. as member of K.C. -

|| Both families approached the KLO
Committee to assist at the funeral
Coffin, hearse, donations are
conventional. + CUSTOM.

I was brought up (taught)
w/ the tradition of the funeral
being divided into 4

Vigil. Slaughter of an animal = ^{No salt etc.} Bitter Herbs.

(i) To watch over bodies
& say farewell -
accompanied by speeches -
Singing - + praying.

(ii) Care of bodies reserved
by police & mortuaries.

The vigil is carried out
w/out the bodies.

Vigil takes whole night -
Start soon after dark.

After Vigil Service either at
Church or at home:

This is religious & is

Conducted by a priest.

Sermon: Then tribute to dead.

+ depending on the
cause of death speeches
are made - if y. killer
has police action.

This leads to political speeches -
against police & police action.

My experience has been - & I
at Mangamini's visit have
attended many funerals
that when the police
interfere leads to reaction
by the people & violence -
where the police are not
there or if there, are small
numbers & don't interfere -
then all goes well.

It usually happens that
police wait until burial
over then start interfering
& harassing.

The burial at cemetery -
People usually go
by transport, buses, taxis,
private cars. Asst-^{deid} associations
will form guard of honour -
& walk to cemetery - many
join this who don't have part -

↓
Short religious ceremony -
then cover coffin & stand
- close -

Working of Hands. At gate of deid
house will be
tossin or two - 1st family
wash - then lampour etc

200
must wash their hands -
This is very very NB. because
failure to do so - can result
in bad fortune -

Then eat -

ANC banners. There was such a
banner at Morkiso's
funeral - there was
|| UDF. ANC. Munsieville Congress.
Gen. Allies Workers Union (GAWU.)

↓

|| Kho. has nothing to do
with organisations for ANC or GAWU
or Munsieville

I never have known if
there has been any answer to Kho.
at Church we sing hymns
Freedom songs are very too -

1st part for families & members
2nd ~ " orgs to speak

|| Ann's message.

Some Freedom songs are
songs of praise to political
leaders: like Mandela,
Sesulu Kathrada.

Others are songs of praise
to orgs like ANC, COSA, Kho.

Depends on who start a
song - can be started by
one person & others join
in.

at
end
of
Volume

Kho. affidavits + aff.



Go to § 5 of aff p 761.

Murphy's funeral went off
without a hitch - No violence before, during or after.
There were police but they kept
a low profile - police took
a TV camera -

No restriction has been
placed on the funeral.

later
show
TV

Discovered!

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