

SA Prepares for Invasion ~~SA~~ 20/3/60

26

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"WE FACE THE THREAT OF INVASION" - this was one of the headlines that confronted South Africans when they opened their newspapers last week.

"Military action against South Africa is being secretly planned by some Afro-Asian countries," stated the Minister of Defence, Mr. Fouché, in the Senate (the Upper House) on March 12th. Giving details of armaments being supplied to African States by Communist countries, the Minister said: "There exists in Africa, and among other members of the Afro-Asian group, the potential to call up an army of liberation."

"Military action against the Republic of South Africa," he continued, "is being openly advocated and secretly planned."

On the basis of the fact that Afro-Asian countries command the potential to rally a "liberation army", Mr. Fouché is putting South Africa virtually on a war footing, speeding up the militarisation of the country that has been gaining momentum for months. New, ~~big~~ big munitions factories are being built, modern jets imported; while members of Parliament demanded more Commandos (civilians trained in military units), the training of schoolboys in the use of modern weapons; ~~the~~ the establishment of military gymnasiums for girls; State assistance to Women's Pistol Clubs; and the suppression of anti-war movements and preparation of concentration camps.

What was the purpose of this speech? What is it all about? And why has this war scare been raised? The answer can be found both in the internal situation in South Africa, and in its relations with other countries.

There are obvious advantages to the Government to have the country ~~ix~~ on a permanent war footing. To end all vestiges of opposition to apartheid, it is convenient for them to have permanently the powers for summary arrest without charge, detention without access to a court of law, and deportation without trial, that they possessed during the five months of the 1960 emergency, following Sharpeville. It makes it possible to silence opposition, short-circuit the Courts (which have often returned verdicts in political cases that have been displeasing to the Government); and it makes it possible to solve economic problems in a purely arbitrary fashion. For example, it has already been suggested to White railway workers

that their threatened strike over wage-demands would hamper the war effort.

But that is not the only purpose the war-scare serves.

In the first place, it is designed to secure for the Prime Minister, Dr. Verwoerd his urgent need of a united White front in South Africa; in the second place it is an answer to the challenge now arising at the United Nations regarding South Africa's control of South-West Africa; and in the third place it is ~~designed to turn every White South African into a trained soldier, to prevent the achievement of freedom within South Africa, and if necessary stop its spread in border countries.~~

As soon as Mr. Fouché had delivered his speech, the leader of the United Party (the official opposition) in the Senate pledged his full cooperation in putting down anti-war movements and helping to put the 'saboteurs' in concentration camps. The statement of intended invasion was accepted without question, despite the fact that it is 800 miles from South Africa to the nearest Afro-Asian territory, Tanganyika; and that the land invasion route lies across Northern and Southern Rhodesia. The government has a lot to gain in achieving a White united front, and the war-scare is a fine way to panic the White "opposition" into the Nationalist laager.

To achieve this on the basis of the war scare means that non-Nationalist Whites will then be committed to defence to the death of apartheid, for that is what they will be defending, not South Africa. They will be politically disarmed, prevented from any criticism of government actions, stripped of the power of resistance that any genuine ~~moral~~ moral principles might have given them. The stage will then be ready for the final showdown with the non-White people.

As far as South-West Africa is concerned, there is no doubt that South Africa's position in international politics is a grim one. But there is not, nor has there ever been, any real threat of invasion of South Africa. A government newspaper recently stated that the Afro-Asian bloc wanted to destroy South Africa by first gaining control of South-West, which must, therefore, be defended with as much determination as the Republic itself. It is true the last United Nations session saw more universal and

outspoken condemnation of South Africa's race policies than ever before. (At one stage the only ally South Africa could muster was Portugal!) U.N. has appointed a new committee to investigate South-West Africa, with instructions to visit the territory by May 1. Undoubtedly, South Africa (as with the Fabregat committee) will refuse visas and warn them off. But after that there will be more delaying activity, in which the Western Powers will once more use their influence to prevent the Afro-Asian group in the United Nations from forcing a show-down.

Finally, the existence of this armed might will constitute a real threat to those neighbouring territories now in the process of obtaining independence. Basutoland is an enclave entirely surrounded by South African territory; Swaziland is ~~bordered by three~~ ~~South African territories~~ surrounded by South Africa on all frontiers except a short one bordering on Portugese East Africa; Bechuanaland's border reaches from South-West Africa right across South African territory, to Southern Rhodesia. None of these three countries, which South Africa regards as rightfully belonging to her, have armies or modern weapons of war, nor have they the industrial basis for producing them.

Who can doubt the potential menace of a White South African military machine, trained and equipped with most modern weapons? Will it be used to repel "invaders" from the North? Never! It's whole purpose, as Mr. Fouché himself stated in a more honest moment last year is to quell internal disorders, to prevent the majority from obtaining their rights.

In the week before Mr. Fouché's speech, there was news every day of the atrocities committed by the O.A.S. in Algeria. The parallel for South Africa is a painful one. The era that is going down in Oran and Algiers in bitterness and blood, with corpses huddled on pavements or dangling from telegraph poles, is an era of White supremacy. Not all the armed might of France, not all its jet planes and automatic weapons proved powerful enough to save it. All that remains is the degenerate OAS band of assassins, miserably continuing their lost and hopeless battle. Is this how White supremacy will end in South Africa? Will there be no way of saving our country from the suffering and destruction that Algeria has experienced for seven years? Let no country stand aside in indifference.

Freedom and peace are indivisible, and today both are dying in the Republic
of South Africa.

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GROUP AREAS in South Africa is

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62

AN ACT OF NATIONAL ROBBERY AND VIOLENCE.

Thirty-four thousand people in Johannesburg have to quit their homes within the next year, and abandon their property, their schools, shops, trading rights, and any investments. Where are they going to go? They do not know. All they know is that they have to leave.

Most of Johannesburg has now been declared a "White" city under a new Group Areas proclamation. About 14,000 Indians and more than 20,000 Coloureds are immediately affected by this proclamation.

To call Johannesburg a "White" city is, of course, absurd. Out of a population of 1,220,560, there are 721,100 Africans, 414,900 Whites, 57,300 Coloureds and 27,200 Asiatics (Indians and Chinese.) These are the people who live and work within the metropolitan area of the city of Johannesburg, Africa's most advanced urban industrial centre.

CORNERSTONE OF APARTHEID.

"This Bill is apartheid. It is the essence of the apartheid policy," stated the Prime Minister when the Group Areas Bill was introduced. It is regarded as the ground-plan for the apartheid structure, one of the major apartheid laws.

The Group Areas Act is directed primarily against South African Indians, although Coloured people are also being uprooted in their thousands through this law. It affects Africans to a much lesser extent because they were already largely segregated under other laws.

The purpose of the Act is to provide for the establishment of separate areas for the different races. In theory, the Act empowers the authorities to deal with all races on the same basis; and with unctuous ~~hypocrisy~~^{hypocrisy} Cabinet Ministers say it gives 'justice and fair-play' to the non-Whites. In practice

~~it is the people who are placed in areas, with the utmost callousness to remove~~

it is a horrifying cruel Act, used with the utmost callousness to remove non-White people from places in cities, towns, villages and farms, for the immediate and direct benefit of the greedy local White population.

A proper examination of this Act is a lengthy and difficult task. It has been amended so many times since 1950, to increase its scope and make it more workable, that few can follow all its involved definitions and extensive powers. The Act itself does not define different areas for different racial groups, but empowers the Government to do so by proclamation. When a particular area has been proclaimed as for the occupation of one particular race group, other races living there are given a minimum of one year to move. They are not provided with alternative accommodation.

Group Areas is legalised plunder. It is a depraved and degrading Act; it is armed robbery in the name of the law. Just as minor German fascists once used Nazi State laws to get their itching palms on prosperous Jewish businesses, so today their South African counterparts use Group Areas to grab the long-established shops, the favourable sites, the goodwill and the buildings of thousands of South African Indians.

The 500,000 strong Indian community is largely derived from indentured labour imported by the Government of Natal a hundred years ago. The majority of Indians still live there, but a section are scattered throughout the Transvaal, in Johannesburg and in small country towns, where this culture-conscious and traditionally tolerant minority group, through hard work and communal effort, have established shops, built homes, schools and mosques.

In country towns, relations between the Indian shop-keepers and local White farmers were good, the Indian merchants giving liberal credit over difficult seasons. Several times Nationalists tried to instigate a boycott of Indian shops in country towns; they never succeeded. Now Group Areas gives local Nationalists their opportunity to obtain this trade that they have been unable to win for themselves by other means. It ~~also~~ aims at shattering this

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The Indians are, on the whole, a poor community, the Indian slums of Durban being among the worst in the country. Indian boys and girls work for miserly wages in the sugar plantations. A considerable proportion are more or less permanently unemployed. In spite of this, the Indian community has succeeded in fields which the Whites try to preserve as their own: They have established some industries in Natal; they have produced a dynamic professional and merchant class. These constitute a threat to the White monopoly.

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competition once and for all, and to isolate the Indians from all other races. In their own group areas, how is the considerable proportion of Indian merchants going to trade, or the Indian doctors and lawyers to practise their professions?

Here is how Group Areas is carried out in practice. These are random examples from hundreds.

Pietersburg is a farming centre in the Northern Transvaal. Its 850 Indians - descended from settlers who trekked there by ox-wagon in 1884 - have been given 5 years (from 1960) to clear out of their homes and shops, to a piece of barren veld two miles out of the town. This flourishing community 90 per cent of whom depend on trade for their living, will lose everything. Few of the 70 businesses can survive the move; some of them were established two years before the town was even named.

~~There are~~ 1,000 men, women and children, the entire Indian population of the town of Rustenburg, have been given notice to leave their homes and shops - economic ruin for those who have lived and traded in this town since 1887. The new "group area" given them is far out of town. Some Indian properties have already been sold by the Government: one, with a municipal valuation of £11,200 was sold to a private White firm for £2,450.

Indians came to the small towns of Carolina and Lydenburg in the Eastern Transvaal at the beginning of the century. Other shops and houses grew up around them long after they arrived. In both towns they did much of the retail business, carrying White and African customers through bad times. Now the Carolina Indians are being moved to an undeveloped site a mile outside the town. While the Lydenburg town council proposes that the 160 Indians shall **remove themselves**, their shops and their houses nearly a mile away to a hilly, unsuitable and barren site. (Their first proposal was 3 miles away onto a mountain, without a road, next to the sewerage farm.)

Indian traders in Krugersdorp (there are 700 of them with considerable businesses) will lose assets worth well over £1 million when they must move - place unspecified, anywhere, except within the municipal area.

Ventersdorp town council goes further. They demand that the Indians leave their town, but refuse even to provide a rocky hillside for them. "Let them disappear, go to the bottom of the deep blue sea," commented a councillor.

These are the tragedies of the small towns, each involving a few hundred people. In the cities the tragedies assume a mass scale. Durban City Council calls for the eviction of 156,000 Indians, Coloureds and Africans, and millions of pounds worth of buildings. Kliptown, near Johannesburg, uproots 12,000. Johannesburg itself has already been the scene of many forced removals, the biggest being from Sophiatown, when African and other groups saw their homes and properties destroyed before their eyes to convert it into a White area. Indians, Chinese, Coloured and Malays - nearly 10,000 in all - lose more than £1 million in their removal from Pageview. Now the patetst Johannesburg proclamation will uproot 34,000, and affect not only traders but every Indian who works in Johannesburg. They face a bleak future, cut off from the mainstream of life, for the only place they may legally go within the next 12 months is to ~~xx~~ the group area of Lenasia, 22 miles from Johannesburg, where presumably they must build themselves homes and starve to death. The Chinese, a smaller group, have no group area, and legally may not go anywhere - just disappear. The Coloured people to be removed have areas to which they can go, already overcrowded and desparately short of houses.

Thus, with a stroke of the pen, thousands and tens of thousands are uprooted from their homes, and once more South Africa becomes a country of forcible migration, of disrupted lives, of human tragedies.

The Act is not confined to restricting residential freedom and property rights. It also authorises wholesale invasions of family privacy. To enforce its provisions against occupation of premises by "disqualified persons", it

empowers inspectors to enter any home without warrant, at any hour of the day or night, to search the premises and interrogate the inmates. (Such powers also exist under other Acts.)

The Government may also prohibit any place of public entertainment or club as being for more than one racial group; and to prohibit different races from meeting, attending a cinema, restaurant or tea-room together. Even entertaining different races privately in ones own home could be rendered unlawful, although this has not yet been done.

The Act has been condemned by all decent South Africans.

The Act has been used to ruin non-White lawyers, who under Group Areas were prohibited from having their offices in the building occupied by other (White) members of the legal profession, or occupying any office in Johannesburg.

One lawyer has described Group Areas as genocide. Another writes "The indirect economic consequences of the Group Areas Act must run into astronomical figures. It is quite impossible to assess accurately the incredible cost of this lunatic and immoral law, measured in terms of its depressing effect on the living standards and purchasing power of its victims. The cost of administration and litigation alone is estimated to have run into hundreds of thousands of pounds in the first three years."

A former Attorney-General describes the Act as being cruel, inhuman and pagan. "No word can express my abhorrence for this law, which would not be tolerated in any other country in the world."

~~xxxxxxxxxxxx~~ "Gross injustice, abuse of power and hypocrisy" was the description of a Natal professor - "it is the very negation of the ideals of justice, and it invites us to corrupt ourselves," Professor Kuper said.

The leaders of six Christian Churches in Pretoria said the Group Area plans for their city was "a crime against God and humanity," reducing a self-supporting community to complete poverty and dependence. Anglican churches in Cape

Town invited members of their congregation to sign a petition against the "appalling hardships" of the Act.

Long after the nightmare horrors of gas-chambers and mass-murder had been uncovered and destroyed in Nazi Germany, the ordinary German man and woman pleaded to an outraged world: "but we didn't know!" So will White South Africans one day plead before the world "We didn't know what apartheid was doing to the lives of individuals."

But they do know. They are inheriting stolen property; they are sharing the spoils. A national act of robbery with violence is dragging every South African into its complicity. Group Areas is the Ghetto Act of today's world. It is based on the same demented racial logic as the anti-semitism of the fascists. And all who keep quiet while it lasts are as guilty as the men at the top who actually instigated this ~~ex~~ mass crime against the non-White people of South Africa.

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PEOPLE STARVE IN LAND OF PLENTY.

5/9/62 36

In the richest country in Africa today, hunger in certain areas is so bad that children have stick-like legs, grossly distended stomachs, and feet split with sores, while the African disease of malnutrition - kwashiokor - is rife.

Failure of crops over three seasons due to prolonged drought has brought wide-spread famine to unknown thousands in the Northern Transvaal.

This extraordinary situation exists while the Republic of South Africa is "suffering" from the greatest food surpluses ever known. While the problem is most severe in certain areas, the picture of extreme hunger in the midst of great plenty throughout South Africa is a startling one. Here are the facts:

TOO MUCH FOOD.

An official report says "The unprecedented surplus of dairy products has posed a serious marketing problem." There is a butter surplus of 24 million pounds, a cheese surplus of 9 million pounds, a milk surplus (thousands of gallons were poured into the sea at Cape Town) and surpluses in almost every field of agriculture.

Granaries are stuffed with 23 million bags of maize - they are surplus, and can only be exported at a loss.

The fruit surplus is even more acute. Thousands of tons of top-quality bananas have been chopped to a pulp on the instructions of a Control Board, so as not to worsen an 'already unsatisfactory market'. (The farmers were paid for their bananas by the Control Board, the aim of which is to keep up prices.) A newspaper reporter discovered a 'sea of oranges' - huge dumps of citrus fruit left to rot among remote hills. The fruit was left there on orders of the Citrus Board. Many tons of pineapples have been destroyed.

were living, or even to enter the compounds by day. We slept in the bushes where the pelting rain fell on us. We were always running from policeman, as many of us had been arrested because we were 'idle' people - 'loafers.' One day they arrested a man called Simoden. They assaulted him with a stick and he lost his front teeth. My first job was for a construction company, but after six months workers were discharged and I left too. Then I joined a company as a timekeeper earning £2. 5s a week, and then an engineering company. Here I gave a white man four £5 notes, asking him for change. He ran away with my £20.

After this I joined a Swiss company which treated me very well, but I was then ordered by the Government to leave this job as I am a Nyasa and was told I must go back to Nyasaland. My firm tried to keep me and I approached the Native Commissioner in Greening, and an official of the Nyasaland Government, but none could help me. Many, many Nyasas have been discharged this way.

Then I went to live in Kliptown, near Johannesburg and it was then that I joined the African National Congress. Someone came from Nyasaland with books of the Nyasaland African Congress which I also joined.

In October 1959 a meeting was held which I went to. Policeman arrested me for a pass offence and found a document from the meeting on me. The policeman asked me: "Why do you want to bring Mau Mau here?"

They took me to the Fordsburg Court. I had a document from Nyasaland showing that I was about to leave the Union for Nyasaland. I was remanded by the Magistrate for 14 days. During this time I was

questioned by White policemen who asked for the names of all the Nyasas who had joined the Nyasaland African Congress. They told me I would be discharged if I gave this information. I did not.

I was taken to Number Four Prison. (The Fort, Johannesburg.)

We were given dirty porridge. In the night hardened criminals tried to rob me of my shirt and tie. I resisted them and the following morning they reported me to the white warders. The warder assaulted me with a stick, and injured me on my elbow which was fractured, and on my hand. When I asked for a doctor that said: "Jou swanky kaffir, My kaffer is 'n hond wat naai sy ma" (You swanky dog, you are a dog that has sexual relations with its mother.) The white warders did not want me even to speak to them because I spoke English and could not speak Afrikaans. They told me to listen to the hardened criminals in the cell. We were sleeping like straws in a bag.

That day I was drafted into section D of the jail where the Msoni gang members were quartered. These men are hardened gangsters. The Msonis assaulted me and danced on top of me and other pass law offenders. While I was in Number Four a man was killed in room 7, and another in room 11. Often pass offenders get killed by the hardened criminals, assisted by White warders. If we answer 'Yes Sir' we are assaulted. We must answer 'Ja Baas'. Some Nyasas were assaulted for having the surname of Banda.

A PASSIVE RESISTER GOES TO JAIL

64 years old and chronically ill with arthritis, a South African Indian, Mr. Nana Sita, has recently been released from jail after serving a two-month sentence. His crime* He refused an order to leave the home in which he has lived fro 33 years. Six other members of his family are also due to appear in court on the same charge.

Mr. Nana Sita and his family are victims of one of South Africa's most infamous laws, the Group Areas Act. This Act is directed primarily against Indians in South Africa, although Coloured people are also affected, and provides separate areas for different races. It affects Africans to a lesser extent because they were already largely segregated under other laws.

The Act itself does not define which parts of towns and other areas belong to which groups, but it empowers the government to do so by proclamation. Local authorites (invariably all-White) may request that their town or area be declared "White", and if their area is so proclaimed all other races must leave there within a certain period. They are not provided with alternative accommodation.

Whole areas and whole communities have been uprooted and ruined in this manner. In areas proclaimed for the future exclusive occupation of Whites, individual prosecutions have been issued to assist the process of dispossessing the Indian communities. Mr. Nana Sita, a leading member of the Transvaal Indian Congress and life-long follower of Gandhi, has been one of these singled out for prosecution.

In Court, Mr. Nana Sita refused to make any plea in mitigation but ~~ix~~ on the contrary, asked to court to impose the maximum sentence. He told the court he had defied the order to quit his home because his religion and his adherence to the principles of satyagraha did not permit him to bow his head to the cruel, degrading and inhuman Act. "Populations are shifted in times of war," he said, "but not in peace time. What have Indians done to merit removal from homes they have lived in for 50, 60 and even 80 years?"

80-year-old Mr. Mohamed Esakjee is another Group Areas victim. He has lived in his home for 60 years; yet now he has been hauled before a court on a charge of living in the area illegally - it has been proclaimed "White." "In India General O'Dwyer mowed down the Indian people," he told the court, "to safeguard British Imperialism, yet imperialism did not last. This

government is carrying out oppression; it will never last."

Mrs. Makda, 75 years old and too ill to go to court, faces eviction from property owned by her family since 1905.

Also facing a jail sentence is the President of the South African Indian Congress, Dr. G.M. Naicker, who refuses to vacate the attractive home where he has lived for 25 years. "I will not succumb to this unjust law," he declared. "It goes against my principles and everything I have fought for

The hardships suffered by individual families highlight the effects of this evil law under which tens of thousands of people are being uprooted. In little towns, particularly in the Transvaal where many Indians own country stores, Indian traders are being told to abandon their homes and valuable shops and property within the next year or two, and to go and live ~~nix~~ miles away from the towns in bare countryside. In the 1890's Indians were the first settlers in two little Eastern Transvaal towns, Belfast and Machadadorp. Now reactionary town councils ask for the areas to be proclaimed "White", and intend removing Indian shops valued in one town alone at more than £125,000. In Zeerust and Elsburg 300 Indians are to be turned out of thriving businesses and homes that they have lived in since the last century.

In the big towns, the robbery and deprivation is on an even greater scale. 25,000 Indian and Coloured people will be uprooted soon from areas around the town of Brakpan. The fate of 40,000 people living in Durban is at present being decided, as the areas in which they live have been declared "White." For 80 years Indians have lived in these areas (particularly Cato Manor) and have built schools, mosques, factories and shops to serve their community. Now they face the prospect of losing all to satisfy the apartheid ideology of the Nationalist government. In Johannesburg, 34,000 people are now affected by Group Areas proclamations, not only traders, but every Indian worker in Johannesburg. The Indians thus uprooted from Johannesburg face a desolate future in an area 22 miles away, Lenasia, which has been set aside for their occupation.

The majority of South African Indians live in Natal, where they first came as indentured workers more than 100 years ago to the sugar plantations. Most of them still work in the plantations, or in industry and commerce in Natal, and large numbers are only partially employed, or unemployed today. In the Transvaal, particularly in country towns, Indians became dependent

on commerce for their livelihood, much as the Jews did in Europe in the past ages, because they were deliberately excluded from other trades and professions. In these towns they have for decades lived in peace with their neighbours, and been patronised largely by White farmers who always relied on greatly-extended credit during difficult seasons from the Indian traders. The attrition against the Indian community in these towns is intended to rob them of flourishing businesses built by hard work, and to reduce Indians everywhere to the level of manual workers. The all-White councils responsible for this will then be able to lay their own greedy and ruthless hands on these Indian businesses.

This mass deprivation and deliberate impoverishment is the destiny of South African Indians under apartheid.

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July 28/2/63
42

" E N D O R S E D O U T "

How South African laws destroy family life.

Few people outside South Africa would understand what is meant by the term "endorsed out", yet it ~~ix~~ brings stark tragedy to hundreds of thousands of black South Africans.

When a government official decides, for one reason or another, that an African may no longer live and work in a particular town, his pass book is rubber-stamped "endorsed out . . ." Until a few years ago, it was only men who were "endorsed out", but today it is men, women and children. Once you have been "endorsed out" you have a certain number of hours in which to leave. You must go, and never come back. Where do you go? Usually to a country reserve, where you were born and that you left long years ago, a place where there are no towns, no houses, no industries, no place for you to work, no schools for your children, too little land and too many other poor people like yourself.

Statistics could be provided to show how many homes have been destroyed, how many families broken up, how many lives disrupted, through being "endorsed out." But statistics are cold things. Here, instead, are a few true-life stories. Multiply each one ten thousand times, and you will begin to understand what apartheid laws do to family life in South Africa today.

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"Even if she asks permission to live with her husband, she won't get it."

Six years ago Jackson Mapheele, who lives and works in the town of Paarl, married a woman from another town. He lived in 'barracks' - buildings where many workers share one bare room - and could not get a house for himself and his wife. So until he could somehow, somewhere, provide a home, his wife came to Paarl and stayed with relatives.

Eventually she was prosecuted for living illegally in an urban area. This would not have happened had she actually been living in the same house as her husband, but she was regarded as "not ordinarily residing with her husband." She was convicted, and discharged with a caution, and told she must immediately leave Paarl.

Mrs. Mapheele then took a step unusual for an African woman in such circumstances. She appealed to the Supreme Court against this verdict.

Two judges dismissed her appeal, at the same time expressing the hope that she would not be forced to live apart from her husband. However, at the trial an official of the Paarl municipality stated that even if Mrs. Mapheele asked permission to live with her husband, she would not get it.

She was "endorsed out."

Send your wife away, court tells 'homeless' man.

Isaac Mogatosi was born in Rustenberg, about 30 miles from Johannesburg, and came to work in the big city 16 years ago. He married a woman born in Johannesburg and they lived just outside the city in Alexandra Township.

In 1958 a census was taken at Alexandra (with the object of removing "surplus" population) and by chance Mogatsi and his wife had gone to stay temporarily with relatives. Because he missed the census, he was precluded from ever living permanently in Alexandra.

He and his wife returned to their former home. But Mogatosi was now arrested. In court, he pleaded guilty to being in the area illegally. He had obtained a lawyer to plead on his behalf, to testify that he was a steady man of sober habits with a wife and child, and nowhere to stay.

The Magistrate, finding him guilty, told Mogatosi to send his wife away to live with his parents in Rustenberg, while he should go and stay in a hostel for single men. This, said the Magistrate, was the "normal procedure."

"It is people like you," he added to Mogatosi, "who make the situation so difficult."

"As long as you stay with your husband, you are liable to be arrested."

A young man who was born in Johannesburg, Samuela Makubela, went to Sibasa, a country area in the Northern Transvaal, to marry a woman, Salphina. After the ceremony the two returned to Samuela's house at Diepkloof, and according to regulations, went to register themselves at the local office.

"You may not live in Diepkloof," Salphina was told, "nor anywhere else in Johannesburg. As long as you stay with your husband, you are liable to be arrested."

Samuela, on the other hand, may not live anywhere else except in Johannesburg where he was born. Pleading to be allowed to stay with her husband, it was stated that all Salphina wanted was to share his home as his wife. But she was "endorsed out."

"It doesn't matter what the marriage service says," an official commented,

"if a Native, under the Act, is illegally in an area, then that is all there is to it."

"My father left the entire family how he fares, we do not know."

William Magezi was 75 years old, and had worked for the Johannesburg Municipality for 32 years. He brought up a family of sons and daughters, and last year was pensioned off from his job. Two months later he went for a walk one day near his home - and disappeared.

For three weeks his eldest son searched for him, enquiring at police stations and hospitals in vain. Then suddenly Mr. Magezi came back to his home accompanied by a policeman. He was given five minutes to pack his clothes and say goodbye to his family before being taken away in the pick-up (police) ~~van~~ van on the first stage of a long journey to a little country place, Muhlaba where he had been born 75 years ago.

"As he was packing we asked him what had happened," his son said. "He told us a policeman had stopped him and examined his reference book. The correct rubber stamp, to show he was a pensioner, was missing. We asked him why he did not explain to the officials. He said no one was prepared to listen to him.

"My father left most of his belongings and his entire family - his wife, seven sons and daughters, and grandchildren. How he fares, we do not know. He knows no one at that place, which he left 50 years ago."

Mrs. Magezi said she had not heard from her husband since he left. She did not know how he would make a living. His small pension money had not been claimed.

Elijah, 80, will cycle 200 miles to a new home.

An old African shopkeeper faces arrest if he is found in the Johannesburg township where he lived for 40 years, and where he ran a small store and brought up his children.

Once comfortably off, today without anything, Elijah Dlamini was told that as a "foreign Bantu" he had no right to stay in Johannesburg nor anywhere else in South Africa. He was born in Swaziland; now he is compelled to return to the land where he was born.

He was forced to close his store, sell his remaining stock, and to send his wife and children to Piggs Peak in Swaziland, where he was born "sometime before the South African war." He himself stayed on illegally to try and

collect money owed to him. Most of his debtors cannot, or will not, pay; so any money he made from selling his stock has gone towards paying off wholesalers. As soon as he has enough money to buy a new set of tyres for his bicycle, this old man of over 80, with nothing left, will cycle 200 miles to Piggs Peak to try and find, in a land now strange to him, some way of earning a living.

Why did he have to leave after all these years? He had a monthly permit to live in Johannesburg. One month he was in bed with back trouble, and was unable to go to the necessary office to renew it. He was then "endorsed out."

Her house and all her furniture were sold while she was in jail.

In Johannesburg if your husband dies - and if you are Black - you must leave your home.

The houses are rented in the husband's name. Once he dies, even if the wife continues to pay the rent, she and her children must leave.

With their young families, many widows are put out onto the streets. Those who refuse to move are arrested and put in jail. This happened to Mrs. Lekopots who refused to go. She was arrested three times, and the third time came out of jail to find her furniture had been sold, and someone else was living in her house. With her three children, she was forced to go to Basutoland.

A widow in Pretoria was told by an official that unless she could find a "new husband" in 14 days, she would have to leave her home.

Hundreds of widows like these have been turned out of their homes.

The stamp on the reference book.

Every African man and woman (over 15 years of age) in South Africa must carry a "reference book" (pass) with various particulars about their birth, residence and employment. If they do not have the necessary permit, or comply with the various conditions, the book is stamped "endorsed out", and they must then return to the place where they were born.

Because South Africa's industrial revolution in the main took place during the years after World War 2, the vast majority of people in the towns only came there during the past decade or two. A minority of older people were actually born in the cities, although an ever-increasing number of younger people are city-born.

Every time a person is "endorsed out", it involves a whole family. Often

it means giving up a home, selling furniture - or, more usually, losing it entirely without any compensation, as in all probability it was being bought on the hire purchase system, and had not been fully paid for; it means taking children out of school, and finding money to transport a family to some distant country place.

In the Cape Province today this is happening on an enormous scale as 26,000 Africans are being "endorsed out" to fit in with a government scheme to clear the whole Western Province of Africans.

Being born in a city does not necessarily ~~ix~~ mean you have the right to live there. If you leave to work elsewhere, you lose the right forever to return to your home town.

An African woman was born in Queenstown, and went to work as a domestic servant in Cape Town, ~~ixing~~ leaving her four children at home in Queenstown with their grandmother. She was told that they could no longer stay there, as she herself did not live and work in Queenstown any more.

She then left her job and went back to Queenstown, and asked permission to work there to make a home for her children and to prevent them having to leave school. This was refused, because she had been working in Cape Town.

She returned to Cape Town, and tried to get a house there for her children but she was told this was impossible, because she did not "qualify" for one. When last heard of, she had returned to her old job, and her four children were scattered - two living on different farms far away from Cape Town, and two living - illegally - with families in other parts of the country.

It is estimated that about one-third of the African population of South Africa have no actual right to live anywhere, because they were either born on a White-owned farm which their parents have since left, or in an urban area which they left for some length of time.

Most "endorsements out" are made under ~~ix~~ a law that says no African may remain in any area for the purpose of seeking work for more than 14 days. A man who had worked in Cape Town for 14½ years left his job because it was affecting his health. After 14 days of trying to obtain another job, he and his pregnant wife were endorsed out. He lost his small home and all his furniture was taken from him (it was not fully paid for); and without money he was forced to go to the reserves.

Endorsed out to his death.

On Sunday, May 20th of last year, Nelson Ntlebi jumped in front of a train and was killed instantly.

Just before his death, Mr. Ntlebi, who had lived in Johannesburg all his life, had been endorsed out of the area.

He was an ex-serviceman who had worked continuously in a motor ~~assembly~~ ^{assembly} plant in a place called Natalspruit, just outside Johannesburg, ever since the end of the war. Two months before his death he lost his job, when the firm reduced its staff, and he had been unable to find another job.

A month later he was offered a job with a firm in a place called Heriotdale, but when he went to register at the municipal office, officials refused to let him take the job, and endorsed him out of the whole Johannesburg area. He was told to go to another town, Germist6n, but officials in Germiston refused to give him a permit to live there.

He was 40 years old. He left a wife and three children, of whom the youngest was only nine months. He told his brothers:

"I leave my wife and children in your care. I can no longer endure life under these intolerable conditions."

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