

SOUTH AFRICAN STUDENT'S MOVEMENT:

- (a) 1. Towards a winter and summer project: HIGH SCHOOL and SECONDARY STUDENTS:

RATIONALE:-

The function purpose of winter and summer Schools is to help students in the following fields:

- (a) Choosing of right career profession.
- (b) Personal improvement of the student in the study of subjects.
- (c) Bridging of J.C. Matric Gap.
- (d) Bridging of Matric University Gap

- (b) METHOD:

The Choosing of right career (a) SASM intends to achieve this by organizing summer schools whereby student are being orientated to the right careers: they choose either for matric or University. The item (b) SASM intends organizing winter schools whereby all the subjects will be taught. The item (d) and (c) SASM intends to achieve this by having symposium whereby physical contact between matric and University Students will be emphasized although this will be coupled with giving of tuition either during the winter or summer vacations.

- (c) SCOPE AND DURATION:

These will be conducted throughout the country at major centres respectfully. SASM intends conducting all these projects once in a year for a period of two weeks during Schools vacations. The lessons will be conducted on the pattern of a normal school.

- (d) EVALUATION:

The winter and summer project will be assessed by SASO un Conjunction with SASM before and after the programme.

- (e) ESTIMATIONS:

PER SESSION/PER CENTRE:

BUDGET.

- (a) Number of Students 100.
- (b) Number of Tutors 20.
- (c) Number of Days 14.
- (d) Tutors fee per day R5.
- (e) Cost per day for Students -R1.

100 x 1 x 5 x 25 = R225 x 14.  
= R2150 x 3 yrs. Per session.

- (f) Transport Facilities = R200.
- (g) Grant Total = R9,200 x 3 yrs.

(i) STRUCTURE OF CENTRAL EXECUTIVE:

- (a) PRESIDENT.
- (b) VICE PRESIDENT.
- (c) ORGANIZING SECRETARY.
- (d) SECRETARY GENERAL.
- (e) TREASURER.

The Portfolio (c) and (d) remain unchanged until 3 years have elapsed. Hence our record time is 3 years. All other portfolios are annually being elected.

MANNER OF DONATION / CONTRIBUTION.

<u>Project</u>	<u>Total Cost</u>	<u>Mini- Maximum Contribution.</u>
Winter School	R2150x3 years)	<u>R537</u> ) R1075

ADOPTING IT FOR:-                      1yr                      2yrs                      3yrs                      STATE :

The above- expenses are straight forward expenses- excluding the cost of feeding the students during the course of these schools. We hope to meet these from other sources. We shall be grateful if your company could meet the above in any-form and thus share in the advancement of the Black Student who is a potential power and asset in the industrial and commercial development of this country.



## SOUTH AFRICAN STUDENT'S MOVEMENT:

### TOWARDS A PROGRAMME ENGLISH IMPROVEMENT FOR VOCATIONAL TRAINING PUPILS:

#### (a) RATIONALE:

The functional useage of a language involves competence in the following areas.

- (a) Understanding of the spoken language.
- (b) Speaking.
- (c) Writing.
- (d) Reading i.e. understanding of the written language.

#### (b) METHOD:

The latter (d) SASM hopes to achieve by introduction lower level functional English drills. This SASM is undertaking because (d) is not very relevant for Vocational Training pupil at a lower level, in any case it cannot be achieved without (a) (b) (c). So is with (c) which although relevant, it cannot be achieved without (a) and (b) in the case of children and teenagers or in any case adults without an advanced level of academic education. Therefor an Improvement Programme should aim at improving first Understanding and Speaking and then Reading. All these aspects involve (a) a grasp of the sentence patterns of the language and (b) an adequate vocabulary for personal life situation and vocational area.

#### (c) MECHANISM:

SASM hopes to simulate the whole programme with tape Recorders exercises. Thereby creating a Language- Laboratory. Pupils normally respond, hear the correct answers, then repeat in Chorus. Thus fluency and physical ease in pronouncing the language are improved incidentally while the pupil fixes and exercises grammatical patterns. These exercises are broken down in such a way that habits created.

#### (d) SCOPE AND DURATION:

SASM intends to have this projects in all TRADE centres found in the Republic of South Africa. Further it is the endeavour of SASM to have this lasted for at least 6 months in a year at different period.

#### (f) BUDGET/ESTIMATION:

- (a) Number of tutors 4 per centre.
- (b) Number of pupils 100 ""
- (c) Number of days 200 days
- (d) Cost per Student R1,50
- (e) Tutors Fee R5,00

4x5 200 R4000  
100x R1½x200 R3000

#### (f) Material Cost:

- (1) 100 Standard size Tape Recorder  
- R20,00 each
- (2) 100 Modern English Text Book  
- R2,00 each

(1) R2,000  
(11) R200,00

2/.

(e) EVALUATION:

The English programme will be assessed by SASM before and after the programme. Although advice may be taken from any Black Organization that has interest in Education.



National Report

Interim Committee:

President : Vusi Tsbabalala  
 Vice President : Ciko Siphon Mbatha  
 Secretary General: Nkululeko Xelithole  
 Organising Sec. : Zweli Sizani  
 Comm. Mebers : Billy Masetlha  
 Kabello Mofokeng

Not much has to be expected from this committee in that they only started working together from the beginning of this year after the movements elected executive had been disturbed by the interference by special branch members through detentions, etc.

From the 1975 conference of Sasm everything seemed to be working up fine, there was really co-ordination of work within the movement. The then National Executive was:

President : Vusi Tshabalala(Vaal Complex)  
 Vice President : Zuzile Cindi(E.C.)  
 Organising Sec. : Nkosiyakhe Masondo(JHB.)  
 Secretary General : Billy Masetlha(JHB)

Through the everyday harrassments from the Security Police in the Eastern Cape especially on our Vice President's we found ourselves having to do without one for they had forced him into exile. All this did not deter our Executives' courageous leadership.

National Report

The remaining three seemed to be working fine in that no one was co-opted into the Vice Presidency but this indirectly broke the communication between the Executive and the Eastern Cape Branch for quite some time.

Vice President : Ciko Siphon Mbatha

In September, our Organising Secretary was detained and some of the Jo'burg branch members were either detained or forced into exile. The detention of Nkosiyakhe completely broke down the executive in that only two executive members remained and by then most students were preparing for their examinations so then not much could have been done. And we are here today without our Organising Secretary for he is serving a five year sentence.

Not much has to be expected from this committee in that they only started. The two remaining executive members co-opted four members whose names and portfolios are stated in the beginning of this year. So far we have been together.

Our top most duty was to work towards a G.S.C. which it was agreed the Transvaal will have to host. of work within the movement. The then National Executive was:

In the Vaal complex, after the President had left for Varsity together with other members, there was absolutely nothing doing in that area.

Vice President : Zuzile Cindi(E.C.)

Johannesburg branch we found no student wanted to meddle with it in view of the arrests and exiles experienced there. Students turned to sympathize with SASM and through everything was done to co-ordinate them but in vain.

Through the everyday harrassments from the Security Police in the Eastern Cape In Natal everything had to be started from the beginning for little or none was known of SASM and it was only in the last few months that encouraging contact was made with students in the Pietermaritzburg area.

In the Eastern Cape S.A.S.M. is met with enthusiasm by students though some tend to avoid it because of the 31 members who were detained and five of them have been charged under the famous Terrorism Act.

Vice President : Ciko Siphon Mbatha

In this region we witness the speedy growth of branches established recently, namely, Tembalabantu(Zwelitsha), Nompandolo, Gold, Forbes, Kuyasa and Sehushu (Transkei). One of the most promising branches in the Eastern Cape is Head-Healdtown, membership is growing at a fast rate.

This region has undertaken projects jointly with the local branch of Saso, due to lack of funds. At the moment this branch is involved in developing the

*at Wellesbourne road*



# ACCUSED NO. 1.

1975

1. I was in the bathroom when my friend (girl) Thanyasoa came to tell that the police were arresting Uyo Jack and Phantsi. When I went to the house I found three police. Warrant officer Khumalo said "this is another one!" They showed me a warrant of arrest. They said we were going for interrogation, we were going to come back. They took us to Fischer street in the security offices. We found warrant officer Van Dyk who ordered them to take us to different offices. Immediately I entered the office I was asked Azimkhulu Ntshathi. I was handed to African police, one of them is Serb. Ngobese, three minutes later Captain De Loet came and told me sit in the imaginary chair, because he said that I was a terrorist. The assaulted me and stripped leaving me with my underwear and interrogation.

2. On the 7th of October 1975 I started writing. I said that I know Brigette Mabandla and her husband. After a month in Rossburgh charge office. W/O Van Dyk, Serb Tuola, Serb Dlamini said that they are going to assault me because there was nothing in the statement I should write that I was going for military training. He threatened to assault me I wrote.

3. Witnesses:
1. Ishmael Zungu.
  2. Dr Maasdorp
  3. Mrs Mpaka
  4. Jeff Magethuka
  5. Kolekile Tata
  6. Stanley Stanley Rayisa
  7. Zwelakhe Ntshophe
  8. Bantile Ketelo
- } Fort Chamaonga  
} E.L. Prison

In presence of Sgt. Dykese: fists; on body

M.T. Sgt on imaginary chair

Taylor: but we present: Sgt. Khumalo

Van Dyk present



FRERE HOSPITAL, EAST LONDON.

On the 16<sup>th</sup> December, 1974 I was admitted at Frere Hospital in East London.  
 I was operated by Dr Heath.  
 I attended daily physiotherapy and trained by an Indian woman (Mrs Moora).

Durban.

- i) On 16/10/75 Warrant officer Kumalo, Sgt Jibiyi and Sgt Mhlongo arrived at our place. In the house it was Thembari Pantsi and myself. W/O Kumalo told us to get dressed as it was about after 9 in the morning. Acc 1 came in from outside (from the bathroom) been situated behind the house.
- ii) W/O Kumalo told us to accompany them to their offices in town for questioning. He told us that they were going to bring us back later on. Then we left.
- iii) On our arrival we were taken to W/O van Dyk's office. W/O Kumalo told W/O van Dyk Acc 1's name. Then we were separated into different offices.
- iv) I was questioned by Lieut. Taylor and W/O van Dyk and black Sgts came in and cut us from about 11 am until the following day with no meals to eat. At about 2 am on the 17/10/75 I made the statement.
- v) On the 20/10/75 on Monday I was taken back to Claremont to fetch my belongings. When I arrived there I went up to the house to fetch my belongings. When I came back I saw 2 more cars with Acc 1 and Thembari Pantsi. On the way up to the house I met Mr Ismael Zungu greeted and passed.

Witnesses.

1. Mr Ismael Zungu, c/o Mr Poswa (Attorney) Durban.
2. Dr Maasdorp Economics Depart, Natal University, Durban.
3. Mrs Moora Physiotherapy Depart, Frere Hospital, East London.
4. Jeff Magethuka University of Fort Hare, Alice.

Assembled me with fists: Lieut Taylor present

van Dyk with no on Monday

Lieut van Dyk took Chestwood



Arrested on the 31st December 1975.

FEZEKILE GOODWIN MDA

Mohapi Mafeta is dead but during December holidays I and Stanley visited him in Zwelitsha well I do not know what Stanley Gqajela had to say to him because, I was asked to ~~remain~~ wait in the Car of Mr. Mohapi.

I am also alleging assaults by the special Branch. My Lumberjacket was torn by Mr. or Serg. Nicholson. I was made to agree to the things they say. All the time during this assault I was made to stand on one leg holding the lap of my <sup>trousers</sup> with my hand. Capt. Schoeman also ~~assaulted~~ assaulted <sup>me</sup> in fact he was the one who said he was ~~leaving~~ leaving to be assaulted <sup>by</sup> his men, whom I ~~do not~~ recognise as Mr. Fourie SA/O with golden tooth W/O <sup>Naude</sup> was also there. Well I do not recognise the others but there was quite a number of them. I made three statements in all. They took the third one which was written by them (Mr. Nicholson) and later by Mr. Nel ~~suggesting~~ suggesting and supplying <sup>some</sup> words. ~~to~~

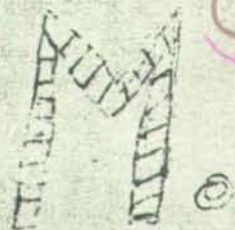
Zizetake ~~Nicholson~~ o



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- 1, TAKEN ON THE 24/1/76 IN THE EARLY HOURS OF THE MORNING.
- 2, BY CAPT. SCHOEMAN, W/O NAUDE, SENG NICK & CON MEYER.
- 3, HANDCUFFED TO ~~THE BACK~~ MY BACK
- 4, ~~BY~~ THROTTLED BY NICHOLSON WHILE STILL IN THE CAR AND PUNCHED BY JAN MEYER IN THE CAR.
- 5, AT POLICE STATION (CAMBRIDGE) WITHOUT HANDCUFFS TOLD TO SIT ON THE FLOOR. ~~BEH~~ KICKED BY NAUDE, MEYER AND NICHOLSON. NICHOLSON THROTTLED ME WHILE NAUDE & MEYER WERE BUSY PUNCHING.
- 6, NICHOLSON PRESSED MY BALLS WITH HIS FOOT WHILE ~~SPANNING MY~~ TWISTING MY ANKLES.
- 7, WHILE MOVING IN THE CAR, ~~MEYER~~ MEYER WAS DRIVING AT FOUR OCCASIONS STOPPED THE CAR GIVING THEM CHANCE.
- 8, WHILE TREATING ME NAUDE TOLD ME THAT THEY ARE 3 AGAINST ME SO MY WORD WILL ~~HAVE~~ NOTHING. ~~THEY~~ THEY CAN DO ANYTHING TO ME AND GET AWAY WITH IT.
- 9, THEY TOLD TO MAKE A STATEMENT ON ALL WHAT WE DID AT HEALD TOWN. THEY THEN WENT AND LEFT WITH ~~ONE~~ OF PAPER AND PEN.
- 10, ~~THEY~~ LATER THEY TOLD ME THEY HAVE BEEN TO MY HOME IN RE, AND IN JANSENVILLE AND THEY DID NOT SEE MY BOOKS.
- 11, THEY TOOK THE KEYS THAT WERE WITH ME.
- 12, I TOLD THEM THAT MY BOOKS IN RE.
- 13, AT ABOUT 5 AM, SCHOEMAN, NICHOLSON, NAUDE & TOOK ME TO RE, AND VARIOUS OTHER PLACES





MAY/JUNE 1975

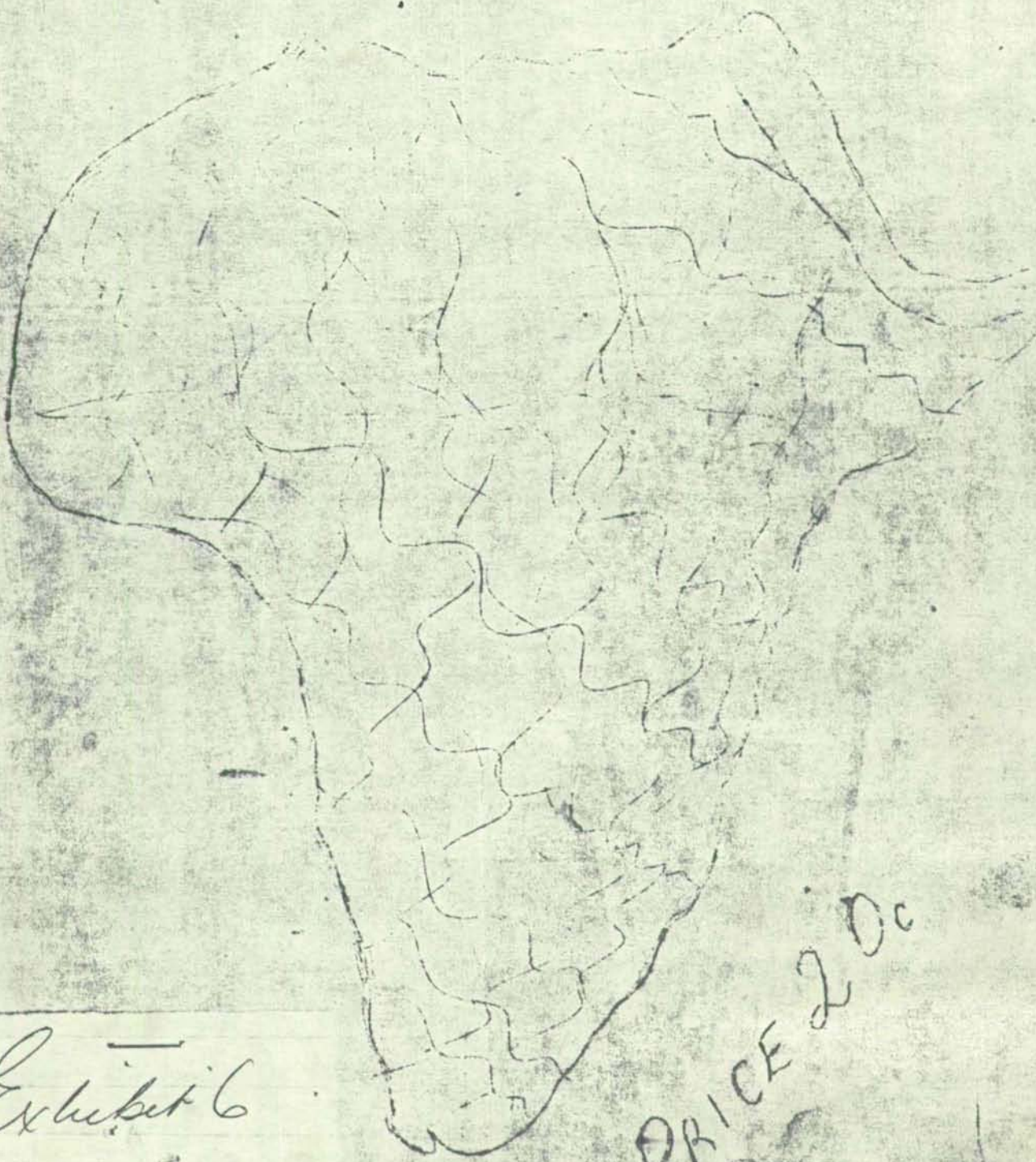


Exhibit 6

PRICE 20c



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EDITORIAL OPINION

We the Black Students of South Africa are very much conscious of our Blackness and aware of the oppressive system in S.A. This is very much desirable, but at the same time it is fruitless to and there consciousness gives way to awareness which is spontaneously followed by both psychological and physical involvement. This simply means that, as you are now conscious of your Blackness and aware that you are oppressed, you have got to be involved in one way or other in the struggle fight the oppression.

Black consciousness has proved to be having lot of substance in itself by being a threat to the oppressor. This shown by the so many Bannings and Arrests of our Black Brothers.

The Arrests and Bannings of our Black Brothers must not be an intimidation to us as Black Students. If we get intimidated and pull out of the struggle, we will be helping the oppressive White system to achieve its goal, to achieve its goals, that is breaking the Black solidarity.

Moreover to the Black Community we shall be nothing else but a group of hot-headed, adventures High School students. Mostly it is our teachers who view us to be. The authorities of our schools are the stumbling block. They always say "Get your degree first son. Lamentably it is patent that they refuse to blurt it out. They know that something somewhere needs to be put right and that's why according to them you have to get your degree first, as if they ascribed to Lenin's ideology that the end justifies the means. The end can never justifies the means for the simple and patent reason that the means employed determine the nature of the ends produced. These people who side with the system because of fat cheques must change and change fast. They are Policemen running the schools at least in terms of their of their behaviour.

Last year three Themba Labantu students were expelled by the Ciskei wing of the oppressive system. The Principal of the school widing the So-called Ciskei Cabinet expelled these students for contributing in a simple newsletter of SASM. The true nature of these sell-outs is clearly exposed, all Protagonists of the Black Consciousness are not tolerated. They are motivated by their desire to consolidate their own positions in the system, appear good in front of Vorster, and continue to be used as tools.

It is up to Black Students to come together and dig a grave to White racism and fascism. Let us not sit down and wait for a Black Messiah to come down and liberate us. We are our own liberators. People still want to be Passengers in their own liberation. Let us not think of Liberation in terms of years but seconds. Let us heed to that Prophetic cry by Black Students "Black man you are on your own". Our own salvation lies in us. Such evils which have been perpetrated by against us needs our unity and dedication. The black man shall yet win the struggle for Liberation.



BLACK STUDENT MANIFESTO

We the Black Students of S.A. Believing that the Black man can no longer allow definitions that have been imposed upon him by an arrogant white world concerning his being and his destiny and that the Black Students has amoral obligation to articulate the needs and aspirations of the Black community hereby declare that:

A. We Black Students are:

1. An integral part of the Black oppressed community before we are students coming out of and studying under the oppressive restrictions of racist education.
2. Committed to a more disciplined involvement in the intellectual and physical work and to the consistent search of the Black truth.
3. Committed to work towards the building of our people and to the winning of the struggle for liberation and guided by the central purpose of service to the Black Community on every technical and social level.

B. We therefore, reject the whole sphere of racist education and commit ourselves to:

1. The intellectual and physical development of our community and to the realisation of the liberation for the Black people of South Africa.
2. The definition that education in South Africa is unshamed political and we therefore, believe that Black education is tied to the liberation of the Black people of the world.

C. We thereby commit ourselves to :

1. The belief that Black Students should maintain a spirit of fraternity amongst themselves, free from the perjurice of white fallacies by virtue of the common oppression.
2. The assertion, manifestation and development of sense of awareness politically, socially, and economically among the Black Community.
3. Attempting to break away from the traditional order of subordination to white in education and to refuse to be educated for them.
4. Encourage and promote Black literature relevant to our struggle.
5. Ensure that our education will further the preservation and promotion of what measure in our culture and our historical experience.



## BLACK CONSCIOUSNESS

The White regime is experiencing troubled waters. The advent of Black consciousness is being hailed by many of the people. Black people are beginning to adopt Black consciousness not only as a philosophy but also as a way of life. Black people are those people who are socially, economically and politically discriminated in the South African society. Black people are those people who will stand their heads high in their fight for the liberation of the Black man. In the Black community there are people who curse God for creating them Black and would like to be White, but the colour of their skin makes this impossible. We idolize Black consciousness. It is our only defence against a corrosive system, a system that corrodes one's spirit. It kills the pride you are naturally born with. This system, yes makes these people curse their mother for giving birth to them. It makes Koeliescry Boesmans weep and Kaffirs lament, but thanks God, it makes the Black man more Blacker at heart.

Black consciousness says no to Whites, whether be they liberals, progs, verligtes or verkramptes. Liberals are always present amongst us. They are so immersed in prejudice that they always say we cannot struggle without their guidance and trusteeship. They are here to dilute the struggle of the Black man in this country. It has been observed that the struggle <sup>is not a classical struggle</sup>, but a racial one. Nobody from the oppressors camp can give us the solution out of this "Mess". We know the problem. Black consciousness emphasises that before we join the open society we must close our banks first. The type of integration sought out by the White man is one which wants to absorb us into a White type society. Theirs will see the poor growing poorer and the rich growing richer. Let us not be deceived by these irresponsible people emanating from the spar-letta and hamburger cultural backgrounds.

There are people who have decided to sell their souls to the cut-throat White man by trying to ~~struggle-ef-the~~ obstruct struggle of the Black man. These people are borne out of group division, suspicion and mistrust deliberated <sup>and</sup> inoculated by the oppressors. It is this group division, suspicion and mistrust which gave birth to wise Tshombe in the Congo and Kofia Busia Ghana. It is the same group division, suspicion and mistrust which gave birth to these glorified clerks of the Vorster regime, the Sebes, Mathanzimas, Rajabs, Leons, Ulsters.....



Tswanisis, Ramusis and the Mpephus. Whites of liberal opinion will shout and say Black consciousness is racialistic. Racialism is the exclusion of one race from another with the sole intent of oppressing and dominating it.

Black conscious seeks out to bewrite our history. When Tshaka punished the people 's enenies in his attempt for solidarity, he was termed agtator and communist by White history and arrogance. When patriot Makana defended his land, he was termed Pagan, Heathen, banned and thereafter restricted to Robben 's Island. . Our history is history of plunder of land and cattle by European invaders, decimations and devastations of people. This really shows the sad story of the rape of our land. Black consciousness removes the concert of fear in the Black community. The t so called Bereau for state security with its large network of informers police and spies have to a certain extent succeeded in casting fear in the Black community. They are harmless and should be ignored. Truth will ultimately triumph over evil in the end.

Indians Africans and colourdes should unite due to the common oppression that the experience at the hands of these ruthless and brutal oppressors. Let us cling to each other with a tenacity that must shock the perpetrators of evil. People still want to see a whole White army running them down before they can commit themselves. They might also want to find themselves faling a mouth of a White cannot before they can see the problem. As the late Tiro once said "There can never be a struggle without casualties!" The watchwords are the three ss he service, sacrifice and suffer. Liberation is with our fingertips. The price oppressing Black people is "Too ghastly to contemplate." Power to the people.

/Power and solidarity to the people".

#### MESSAGE FROM OUR FOREFATHERS

Wake up our sons  
Wake up sons of Africa  
For centuries our eyes have been  
Focussed on Africa

We once possessed  
Robbers came nowhere  
They did not just come  
They came and raped our birthright



it.. You cannot fight your enemy with two unloaded guns and then challenge him to a duel.

We can sanely advise Mr. Buthelezi that he pauses and examine the amount of responsibility he has assumed. he must try, with sincerity to assess whether he has the Super-ability to liberate the Bantus.

When he was invited to Holland by the Four World Organisations he accepted. But Alas! when Baas Botha asked him not to go he was game.

After he had finished telling his lies in Liberia, Vorster followed up, and we will not be surprised when Vorster follows up when he goes to Ghana Promoting "Detente". These trips cannot be coincidental.

We see this as the same Paternalistic attitude by "Whitey" has always have obeyed. He "Whitey" has always given instructions and we have always obeyed.

In the same way do we view the John Vorster -M.C. Botha relationship. We regret that this "Superman" is regarded as our "Leader" overseas by some sects Overseas.

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NEWS IN BRIEF

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(a) SASO ARRESTS:

Once more Hypocrisy and Arrogance has come into full display by Arbitrarily and without trial arresting the Leaders of the Black People.

This come immediately after the Pro-Frelimo Rally when Black People had won their struggle for Liberation after a Ten year tussle with the Portugese. The arrests of the Black Leaders clearly shows the uncompromising stand adopted by the Black people. These people did not choose to go to jail out of pleasure. It is because of their principles. Nobody will fear their dungeons and jails. We stand by their principles. We must shed our places of comfort and seek Security and i-dedicately involve ourselves in the struggle for liberation.

(b) MATYR:

SASM extends its due and contingent respects to the family of the late Onkgopotse Tiro. The death of our brother highlights the urgent need of us coming together before the white racist system swallows up. Black dignity, integrity, and values obviously will never be respected by the White Racist in this country. Togetherness: Brothers and Sisters.

(c) Let me quote this poem in relevance to the arrests of our Leaders.

When next I chew,  
I will make doubly sure,  
that i use my tonic to cleanse from vagina to womb,  
so that my pure Black Sperms like the bullet of a saracen,  
goes through, results in an off-spring likewise,  
whose Godfather shall be Cindi, Myeza, Variava, Lekota.....  
And teach him to say come my day.

Generally speaking Sasm in a favourable position and is consolidating its stand, Black Students are coming out of their trance and the Philosophy of Blackness is being adopted.

Fear is gone Fear is gone Fear is gone

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DIMBAZA

Empty graves lie open to the sun awaitin a starved corpse  
awaiting mothers cry and beat their breasts  
and feet are blistered by hot earth

The same earth is cracked  
like raw, festering wounds  
Dried up and scotched  
By a menacing sun gives nothing but thorn bushes  
Whose sharp spears  
burst from Ochred rocks

They cry fro good they pray and wait  
Having been promised by puppet Sebe  
(Wait for tomorrow)  
When another child  
Claims an open grave  
Marked by a "White" cross  
Backed up by Lalendle.

ON MY BLACKNESS

I am Black  
My Blacknedd fills me to the brim happiness like a b  
beaker of well seasoned wine that sends my senses reeling  
with pride the White man said Black is the colous of despair  
and death and lifed his history books with Whitelies  
blinding me to the truth of the nobility of my Black hertege

Black Iam and proud of my being within me sprouts the seeds  
of libery i will not abort it like a ghetto-girl an unwanted  
chip. Pain and blood that brings on liberty i willingly bear  
lib-erty 's seed will grow a mighty tree underneath it every  
Black man will walk free.

BLACK STUDENT BE ARCHITECT OF YOUR DESTINY

The present geration of student was borne in the womb os an  
insecure Black community squeezed day in and day out by oppre-  
ssive clutches of white raust regime and contened to live a  
double life dominated by fear and hollow individualism not  
having to speak freely as an in ividual having a unique  
contribution to make in this country; a scandal stil exercised  
in our schools i.e. the refrainment of students from polities  
accompanied by the implementation of raism through the compulsory  
academic-injected attendane of Bantestonian rite a distortion  
or a running away from reality! Because in its true perputive  
academic discipline should be geared a dynamisin the basic  
perstives on reality by enabling the Black student to be aware  
of his capacity to shape his enviroment and tools to harrem  
it for his survival. After all God gave every one od us a moral  
backbone to stand up for what he believes in and no-one will  
have to tell him what to believe in

Black brothers, he aware of what the type of White civilisation  
we are made to absorb in trying to make of us, nothing but a  
academic, theological and politual amuserment. You as a Black  
theologian want beleive that to enter into the kingdom of  
God you must acpt anything that is inferior qr deterimntal  
to your dignity.



A Black man who claims to be a Christian ought to do as all Christ did. It is expected of him to fight all injustices which are our daily experience in S.A. by Whites. As Christ came on earth to liberate the oppressed, he also must be an example and struggle for the liberation of his people who are under oppression.

In all, we as Blacks must take Christianity, if at all we accept it to suit our situation. If we claim to be followers of Christ, let us be His example. Let us not tolerate injustice and struggle for our liberation from the White oppressors 's *Yoko*

"Black son of Africa"

### QUOTATIONS

I would rather die fighting than be pushed off the pavement by a foreign Racist in my own Country.

Raimundo Delepha. (Frelimo)

The struggle of a Black Man under the oppressive system of South Africa shall yet be won.

Mntu Myeza

If people are to be educated then they must study in an atmosphere of Freedom of thought and expression, The whole environment must reflect this, any attempt to control that education, destroys the basic concept of what I understand to be *education*.

REV. S.T. Qubule

While Vorster was apparently persuading Smith in Rhodesia to turn loose Political Detainees our people are still being rounded by the security police and kept indefinitely in prison.

Percy Qoboza

Editor of the World.

The freedom train (its official name is the great Uhuru) rail way) is in full speed towards the Cape of Good Hope and nothing will stop it.

Tanzanian Foreign Minister

John Malecela

Liberation cannot be divorced from Black consciousness *of our* ~~of our~~ *of ourselves* and at the same time remain in Bondage

Sadeque Variava

I have been to the top of the mountain and I have seen the promised land but I am not going to enter but *of* my people will enter

Director Pet

I foresee a free high way road right from C.T. to Cairo and on that free way a Black man will move freely

Martin Luther King

Nkwane Nkrumah



Wake up sons of Africa  
 We fought the rapists  
 We struggled to repossess our birthright,  
 We fought to save our land from the rapists

Go sons of Africa and have no fear  
 Start where we left and continue  
 Dont rest till your birthright is repossessed

Our sons, sons of Africa  
 Struggle and have no fear  
 We are with you in the struggle  
 And assure you to win  
 Black son of Africa

### Christianity Used to Oppress

To be a Christian is to be a follower of Christ. Therefore if one claims to be practising Christianity, it is expected of him to be doing what Christ was doing. Christ came on earth to liberate those who are oppressed and to fight all injustices. He preached to the people what was true and left out what was left false. Now, let us see if people accepted Christianity the way it ought to be. I am going to concentrate on the situation in South Africa. In South Africa there are Black and White Christians.

Let us take the White Christians in South Africa and see if he qualifies to be a Christian. First of all he is the one who is introduced it in way to the Black man. He introduced it in a way that would suit him. For instance, the main thing which is preached is love and peace. You must even love your own enemy. To sum it all up he emphacises on the Black Christian. Nothing is said of injustice and how we must fight it.

These Whites so-called Christians are the worst oppressors. They are using Christianity as a weapon for oppression. You will find that they are found of preaching to the Black man this love and peace, nothing else. If a White man feels like preaching, he must go to his Brothers and preach and warn them against the injustices of oppression.

Now let us come to the Black Christian. Most of these Christians misled by the White Christians. They beleive that oppression is a punishment from God because of their sins. The only way they see out of oppression is praying every now and then repenting. You will find that a person who claims to be a Christian is not at all prepared to struggle for liberation. If you talk about liberation to him, you are dreaming. To him you must just kneel and pray everyday until God decides. That is where the oppressor gets a chance of oppressing, while you pray and carry the bible up and down the streets. A so called Christian is not even prepared to think for strategies while the oppressor is planning everyday. Instead you will find that he is occupying himself with minor things in the church which are fruitless to the Black community.



Letter addressed to:-

MONWABISI Y A K O  
9274 N.U. 6  
MDANTSANE  
EAST LONDON.  
R. S. A.

Add the one you received first mistakenly posted.

Comrade Mnezi I do not blame you for telling me something which does not exist, it appears that all of us, who are at this end receive similar letters because of people who come here mysteriously, so we give them the impression that we intend to do nothing to keep the enemy blind, because if you are not careful you are being kidnapped. So even the letter I write, I must give them that impression especially when writing to an irrelevant person. Why I did not write soon to you is because Kupa and Makoko, I do not know what turned them back and do not know where they thought they were going to, and their reasons for returning back I cannot tell you so I personally came to my own opinion about them, as a result I did not write to you thinking of your safety and others. Ask them to give you a full account about their journey and ask this question on my behalf as to how many cities and towns they happen to know through the money furnished by the struggle one just received, to entrain and merely just return whenever you feel like returning.

There are those who turn back even though they had already arrived here, that is sell-out's, but at present there has only been one we spotted, the other one to be a system who admitted that he was doing the work of Searge but at present that one is in prison it is a woman (a cherrie)

Nweyi, I have managed things everything is alright only why we are here, we were waiting for the number to be complete that is complete (50 people) as the aeroplane travelling to that direction cannot take one or two people everyday so by January we



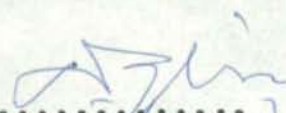
will still be here, it might be that we may be away by Christmas only we cannot give a definite date for security reasons. Man I write to you some three or two weeks back but I did not write about the route to be taken as I was waiting for reply from trustworthy persons to whom we have written that side of Mafeking. The safe route is this, you go to Mafeking on arrival there a busses are boarded travelling to Pitsane Molopo. When you are being asked what you intend doing merely mention any surname that crosses your mind and say you are going to that person whether you furnish any reason why you are visiting that person. On arrival there the dividing fence runs through the location that is, it divides this location in two, one portion is on that end the other this end but you must be very much careful on arriving there do not just ask anybody there where the fence is, if you have not seen it yet. If you have money you may bribe a youth, but make sure that you have risen no suspicion. After having jumped, go straight to the Police here (Botswana) or inquire where the immigration office is and inform them you seek political asylum. When they ask what took you away from home, or from what you are running away from furnish a story which will sound reasonable for a person to run away from that end. Tell them that you want to come to Lobatse (Lubatsi) for pronounciation purpose) because you know me and Christiaan Matebane. You people must also inform us of the number of people coming so that we could arrange accomodation and things like tickets, so as to enable us to proceed onwards. So on this side we will expect people from 5 to infinity at the same time. Nweyi you must not come personally as I have work for you but if you feel you can no longer stay there you may come, but the only thing you must leave this information in safe hands, and to someone who will be in a position to organise young-fellows coming here. Another thing, organise transport up to Mafeking or Pitsane - Molopo for that matter whilst we are at present waiting for a reply from the person who is to receive the young-fellows at Mafeking and take them to Pitsane-Molopo.



So, your job that end is to organise young-fellows not less than five a trip and a car transporting them to Mafeking.

I am not begging nor asking you in what I am saying I am telling you, you may not even do it if you feel like but think of the nation (23½ million). Let me disclose to you secretly where the destinations are Uganda, Egypt, Tanzania Libanon finally to Peking (China) or Russia. So Nweyi

The above was translated by me from Xhosa to English and vice versa to the best of my knowledge and ability.

  
.....  
D. CITWA:::  
7.7.1976:::::

INTERPRETER::::::MAGISTRATES COURT:::::: EAST LONDON::::::



AN 2

Exhibit  
2

Exh A

Whites in South Africa as oppressors

The Whites in South Africa Have oppressed our people as to eliminate them. They have done that dirty work to show that they do not like the Black people of this country and never like them before. The Non-Whites of this country do not understand that fact since the whites pretend to like them. A white man ~~XXXX~~ will ever be dirty forever since they deeds they not far from the ~~xxxxpig~~ pig's deeds. Anyway they are created like pigs. You must think of your forefathers they could see how dangerous the whites were. Whites will never let you free unless you fight for your freedom. They suck your blood like ticks. They just keep you alive for just satisfying their needs, but if you were not for that purpose would have been perished, because they should have killed you long ago. Whites are hypocrites, they pretend to like you. Be careful my brother you will be in danger. The black people should be linked by the bonds of ~~max~~ unity. Our first instrument must be unity and the second one must be armed struggle. You will never get freedom through negotiations but through blood bath. Bullet is the only language that Voster and his dogs understand. South Africa will be Africa's Vietnam

Str

~~XXXXXXXXXXXXXXXXXXXX~~

STRUGGLE!

1111

The girls were running like

The girls were running like ten Devels  
Rade

The Healdtown High high School changed into an African Hollywood when the Warden

FOUND IN MY POSSESSION -----

with

Vuyo Bulezi. ~~stipendium regular to paid~~

as insurance premiums and subscriptions which need to be



Abanisa naleyo uyifumane kugale ndipose  
mistakenly

Comrade Nweyi andikugxeki ngokundixelela into engelthayo ngathi  
sente kwel. eka sifumana eka ezinjalo ngenxa yabantu abeza  
apha ngokungaqondakaliyo so nathi siboniko lo impression yotuba  
asizimisela ngathi to keep the enemy blind ngoba xa unga  
lumkanga kuya kidnapwa). So nika endiyibhalayo kumele  
ndibanike loo impression especially xa ndibhalela umntu  
o unrellevant. Wena ndingatubhalelanga msinya nye kunge-  
mra ka kupa uo Matoko andiyazi into ebejikeleleyo ndi-  
ngazi bebesithi bayaphi nengengo zabo zokujika andinaxelele-  
la so mra ndaxenzela my own opinion ngabo as a  
result andatubhalela ndicingola i safety yatho nabanye.  
Yithi bakuncokolele uhambo ngokupheleleyo undibuzele lo ubuzo  
wokuba sazingaphi iidolophu needolophana abasebezazi ngemati  
ye struggle evela nye uyintwe utuba ukhwele "train upke  
apho uthe waziva ufuna ukujika, kutha abajika sebelapha that is  
sell-outs kodwa okwangoku sekemnye emnye sambhaga utuba  
yi system naye wavuma utuba wenza umsebenzi wo Searge  
so okwangoku use prison, yi cherrie. Nweyi izinto ndizizamele  
yonce into ilunge gha siselapha nye bezisalindele inani ligawa-  
le that is libambete (80 people) kuba i aeroplane azinakuthona  
akuthatha umntu abanye okanye ababini everyday so  
u January akuzubetha siselapha kanti ne Christmas kuno  
kwenzela ingasibetheli apha gha asinalo ukubeka e definite  
date for security reasons. Wifondini ndatubhalela some three  
weeks back or two kodwa indlela andiyibhalanga yoku  
hamba kuba bendizamele i reply lababantu abathembe-  
kileyo ebesibabhalele kwelo eka e Mafekeng, Indlela



e safe, nantei, kuyiwa e Mafekeng xa kufitwa khona  
 kuthathwa "bhas" zeziya e Pitsane-Molopo. Xa kubuzwa  
 ukuba nyolawenzani kubiza nokuba yeyiphi i surname  
 efike entloko ukhi nyakuloo mntu nokuba ubete  
 esiphi isizathu sokuya kuloo mntu. Xa ufika khona  
 ucingo olwahlulayo luhamba phakathi elalini that  
 is lwaluhlele le mali kubini elinye icala lungapho  
 elinye lungapha kodwa ube very much careful xa  
 ufika khona ungabuzi nokuba ngubani apho ucingo  
 lukhoyo ukuba awakaluboni. Ukuba uphethe imali  
 unga briber (bribe) nentwana kodwa wenza sure  
 ukuba awuvusanga i suspicion. Xa utebileyo uye  
 straight kumapalisa aMapha (Botswana) okanye ubuze  
 i immigration office apho ikhoyo ubaxcelele ukuba  
 you seek political asylum. Xa kubuzwa into ekususile-  
 yo ekhaya okanye ubaleka ntoni wenza i story esino-  
 kubangela umntu abaleke kwelo cala. Ubaxcelele  
 ukuba ufuna utuza apha e LOBATSE (KUBATSI) for  
pronunciation purpose kuba wazi mna no CHRISTIAN  
MATEBANE. Nixele ukuba luza abantu ntuaba  
 ngaphi ukuze silwazi ukulungisa i- accommodation  
 nezinto ezi fana namatikiti okugqithela phambili.  
 So kweli cala sizakuludela abantu from 5 to  
 infinity as at the same time. Nweyi wena sukuzo  
lamba ndinomsebenzi for wena xa kodwa xa uziva  
 ukuba awusena kuhlala apho ungeza gha le infor-  
 mation uyishiye ezandleni ezi safe hasemntu-  
 ni ozakwaziyo uku-organizer amajita eza  
 ngapha. Enye into organizer i transport up to Mafekeng  
 e Pitsane-Molopo for that matter okwangoku singeka  
 phendulwa ngumntu ebezakwamkela amajita  
 eMafekeng abase e Pitsane-Molopo. So owenu  
 umsebenzi lavelo cala kuku-organizer amajita  
 not less than five a trip ne moto ezakubasa  
 e Mafekeng. Audi kweengq ndinga buceli kule  
nto endry, thethayo ndiya kuxcelela okanye  
ungayenzi xa ungafuniyo kodwa emga ngesi-  
zwe (23 1/2 million). Mandi kuhlebele apho luyiwa khona  
 CANADA, EGYPT, LIBERIA finally to Peking (China), Russia. So Nweyi  
 Tanzania.



Inkhulu lo msebenzi wenkululeko. Ungaxeleli, unku  
ngezindawo please. Ixesha eli best lolentsaba uci-  
ndo ku afternoon ngoo 5 up to 5am the following  
morning. Xelela amadoda oo-Nero and the rest  
ukuba alisekho ixesha le Bantu Education iswe  
asinakuchululwa zomcwadi, uce-degree ezinga  
pheliyo. So Nweyi yiya kwezi zise Transvaal  
kwenze swe ukuba uxcelele abantu abafana  
wo - SCADE. E Cape ikuni. Uzame ubhalele  
oo frigo ungabaxeleli ukuba lawenziwa nyani  
qha ebaxelele ukuba ndibhalile and ufina ukun-  
babona. Uzawube ubhalelwe sca sifumene umat-  
ezalawambela amagita e Mafeking olwangoku yena  
njengoko ndichazile. U Jovies akhona umtshana  
wam singamafela mna naye. Sayeka nonqwaluko  
nobunzula. Heyi Mfondini, Nostalgia ayollali. Andina  
xesha lokuncokola ngamantombi okanye lokubiza  
ngawo bhozo ndini. Nweyi inkululeko yeyethu  
sca sinokuzimisela kavelo eala menze lento  
sizakunxcelela yona. Ningayipapashi please oka-  
nye ukubangwa koninku its 5 years upwards.  
Do Richter bathetha ukunya.

Nzimeni.



page 750

EX Hib.

J

TO:

MR. MONWABISI YAKO  
YAKO'S MOTOR'S  
MDANTSANE  
5219

N. Brighton

Dear Nweyi

"Sorry maan Nweyi" that when you came I was not here. "Now Nweyi" I will be there in "East London by next week, or later this week for Holiday. I may need your help some where some how." I am going to stay at 3.

"I want to keep the close contact with Mf. Everything is still going as planned. So I'll be there very soon."

that's  
KOKO

TRANSLATED FROM XHOSA TO ENGLISH BY H.G. HLATI



N. Brighton

Exh. "J"

Dear Nwayi:

Sorry maan Nwayi uba ufike ndingekho  
apha. Now Nwayi ndiga kuba lapho e  
East London by next week or later this -  
week for Holiday. I may need your help  
somewhere somehow ndiga kuhlala kwa

I want to keep the close contact no  
~~my~~ Everything is still going as planned.  
just wait for the word.

So I'll be there very soon.

That's

Koko

(5)



INVEST WITH THE  
POST OFFICE  
BEE  
POSKANTO



Mr. Monwabisi Yako  
Yako's Motors  
Mdantsane NUL  
5219



K

inkhulu lo msebenzi wenkululeko. Ungaxeleli mntu  
ngezi ndawo please. Ixesha eli best lolentsiba uci-  
ngo ku afternoon ngoo 5 up to 5am the following  
morning. Xelela amadoda oo-Nero and the rest  
ukuba alisekho ixesha le Bantu Education isixwe  
asinakuchululwa zimevadi. uee-degree ezinga  
pheliso. So Nweyi yiya lwezi zise Transvaal  
lwenze sure ukuba axelele abantu abafana  
no - SCAD, E, Cape ikuni. Uzame ubhalele  
oo frigo ungabaxeleli ukuba lawenziwa nyani  
qha ebaxelele ukuba ndibhalele and ufuna ukun-  
lobona. Uzawube ubhalelwe sa sifumene umntu  
ezalwamkela amajita e Mafeking olwangoku yenza  
njengoko ndichazile. U Jovies akhona umtshana  
wam singamafela mna naye. Sayeka nonqwalu  
nobunzula. Heyi Mfondini, Nostalgia ayidali. Andina  
xesha lokuncokola ngamantombi okanye lokubiza  
ngawo bhozo ndini. Nweyi inkululeko yeyethu  
sa sinokuzimisele lawelo eala menze lento  
sizakunirekela yona. Ningayipapashi please oka-  
nye ukubangwa kounku its 5 years upwards.  
Do Richter bathetha ukunya.

Ngumeni.



No. 644 T 20

BEDRAG / AMOUNT 30c  
GRAAFDIENS / POST OFFICE TELEGRAPHS

	Dienskode Pl. Sec. Code	Bedrag Cost	Aangeslaan Assessed	Nagesien Checked	Ingeskryf Entered	Oorgesend Sent 1155	
Klas Class	Kantoor van herkoms Office of origin 5219 NDANISANI	Woorde Words 9	Datum Date 191145	Tyd Time	Diensinstruksies Service Instructions		
BLOKLETTERS / BLOCK LETTERS							
AAN: TO:	Tarief Rate	D. Mda 7 Ngadini Street New Brighton Port Elizabeth					574329

Arrived Safely

Exh. M

VAN: Fezekile  
FROM:

Moet nie getelegrafeer word nie. Not to be telegraphed.	Handtekening van afsender Signature of sender F. Mda	Adres Address 6885 NUB. Mdantsane
	Naam in blokletters Name in block letters F. Mda	Telefoonnommer (as daar is) Telephone number (if any)

L.W.—Die Departement is nie vir verliese weens die onjuiste oorsending, vertraging of nie-aflewering van telegramme aanspreeklik nie. Onduidelike skrif kan vertraging en onjuiste oorsending veroorsaak.

N.B.—The Department is not liable for losses incurred through incorrect transmission, delay or non-delivery of telegrams. Indistinct handwriting can cause delays and incorrect transmission.

No. 643 T 20

36c  
POST OFFICE TELEGRAPHS

	Dienskode Pl. Sec. Code	Bedrag Cost	Aangeslaan Assessed	Nagesien Checked	Ingeskryf Entered	Oorgesend Sent 1155	
Klas Class	Kantoor van herkoms Office of origin 5219 NDANISANI	Woorde Words 12	Datum Date 191145	Tyd Time	Diensinstruksies Service Instructions		
BLOKLETTERS / BLOCK LETTERS							
AAN: TO:	Tarief Rate	Vuyo Baken 12 Tolobe Street New Brighton P. Ellage					574329

Your Stone come immediately Ngcola.

Exh L

VAN: Koko  
FROM:

Moet nie getelegrafeer word nie. Not to be telegraphed.	Handtekening van afsender Signature of sender K. Mdange	Adres Address 6885 Mdantsane NUB
	Naam in blokletters Name in block letters K. Mdange	Telefoonnommer (as daar is) Telephone number (if any)

L.W.—Die Departement is nie vir verliese weens die onjuiste oorsending, vertraging of nie-aflewering van telegramme aanspreeklik nie. Onduidelike skrif kan vertraging en onjuiste oorsending veroorsaak.

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P

Patrick Ngubendlovu NDUKWANA: N.I. NO.6166261:

STATES:

1

I am an adult Bantu male of Nqolonqolo Location, P.O. St. Matthews, Keiskammahoek district.

2

I am in the employ of the Ciskei Department of Agriculture and stationed at Peddie, but I am based at No.16 lot, Ward 1, Peddie district.

3

I know both Sotomela NDUKWANA and Vuyo JACK. They were both students at Healdtown High School, district Fort Beaufort during 1975. They often visited me at Fort Cox Agricultural College during the first half of 1975.

4

Their last visit to me was before schools closed for the June, 1975 holidays. Sotomela NDUKWANA and Vuyo JACK arrived at Fort Cox Agricultural College in the late afternoon and paid me a visit. They were carrying a large travelling bag which had a broken handle. They asked me to lend them a smaller travelling bag which I did. They transferred their belongings into this smaller travelling bag and left a radio (small transistor), a tape recorder with about 3 cassettes and some clothing which did not fit into the smaller travelling case. They then left for St. Matthews by bus, leaving the radio, recorder and some clothing in my dormitory. Neither Sotomela NDUKWANA or Vuyo JACK said anything about these articles or my travelling bag. I automatically accepted that they would call on me that Sunday on their return to Healdtown and collect same, and, at the same time return my travelling bag since schools were due to close the following week.

5

I did not see either of them since that day. I made enquiries from Healdtown students and was informed that both Sotomela NDUKWANA and Vuyo JACK left Healdtown before even completing the June 1975 exams. I enquired about Sotomela's belongings and was informed that these were still at Healdtown. I asked Sonwabo MKIVA to look after these belongings of Sotomela NDUKWANA at Healdtown until I come to fetch them.

2/.....



6

*Out*  
After the end of August, 1975 I went to Healdtown where I found a trunk belonging to Sotomela NDUKWANA and a typewriter belonging to Vuyo JACK in the dormitory at Healdtown. I took the typewriter and handed same to Vuyo JACK's mother at Burnshill - the tin trunk I took to Sotomela NDUKWANA's home. This trunk contained clothing, a blanket and school books.

7

This radio I hand over to the police. The tape recorder is in the possession of my sister Ntombam Violet NDUKWANA at No.1268 Zone 6, Zwelitsha.

PEDDIE DISTRICT: 23.3.76. (SGD.) P.N. NDUKWANA

Above statement taken by me:- NO.32196M: H.P. NICHOLSON: SERGT. (SGD.)

WITNESS: (SGD.) R.M. ELS: SERGT.

1. I certify that before administering the oath I asked the deponent the following questions and wrote down his answers in his presence:

- (1) Do you know and understand the contents of the declaration?  
Answer: Yes
- (2) Do you have any objection to taking the prescribed oath?  
Answer: No
- (3) Do you consider the prescribed oath to be binding on your conscience?  
Answer: Yes

2. I certify that the deponent has acknowledged that he knows and understands the contents of this declaration which was sworn to before me and the deponent's signature was placed thereon in my presence.

(SGD.) H.P. NICHOLSON  
.....  
COMMISSIONER OF OATHS

DESIGNATION (RANK): NO.32196M SERGT. EX OFFICIO REPUBLIC AND SOUTH-WEST AFRICA  
DATE: 23.3.76 PLACE: PEDDIE DISTRICT



Myrilda Sindiswa JACK

STATES:

1

I am a Nursing Sister at Burns Hill Clinic.

2

Vuyo Mpumelelo JACK is my son. He was a student at Healdtown High School, Fort Beaufort during 1975.

3

I last saw him during the first or second week in June 1975 before schools closed for the June holidays. I did not notice anything unusual about him and he did not say anything about leaving school.

4

That was the last I saw him and he has not contacted me nor corresponded with me since.

ST. MATTHEWS: 23.3.76. (SGD.) M.S. JACK

Above statement taken by me: NO.32196M: H.P. NICHOLSON: SERGT.

WITNESS: SERGT. R.M. ELS (SGD.)

1. I certify that before administering the oath I asked the deponent the following questions and wrote down her answers in her presence:

- (1) Do you know and understand the contents of the declaration?  
Answer: Yes
- (2) Do you have any objection to taking the prescribed oath?  
Answer: No
- (3) Do you consider the prescribed oath to be binding on your conscience?  
Answer: Yes

2/.....



2. I certify that the deponent has acknowledged that she knows and understands the contents of this declaration which was sworn to ~~affirmed~~ before me and the deponent's signature was placed thereon in my presence.

(SGT.) H.P. NICHOLSON  
.....  
COMMISSIONER OF OATHS

DESIGNATION (RANK): NO. 2196M SERGT. EX OFFICIO REPUBLIC AND  
SOUTH-WEST AFRICA

DATE: 23.3.76 PLACE: ST. MATTHEWS



Collins Monde NDUKWANA

STATES:

1

I am the Principal of the NGOBOZANA Primary School, district Keiskammahoek.

2

I know Sotomela NDUKWANA, he is my only son.

3

I last saw Sotomela NDUKWANA over a weekend during either April or May, 1975 when he visited my home. He was a student at Healdtown High School, Fort Beaufort as from the beginning of 1975.

4

When schools closed for the June, 1975 holidays I went to Healdtown to fetch Sotomela but he was not there I was under the impression that he had gone to my brother in East London for the holidays, so I returned home taking with two tin trunks and blankets belonging to Sotomela NDUKWANA and Vuyo JACK.

5

I delivered Vuyo JACK's belongings to his mother at Burnshill and took Sotomela's property home.

6

I went through his belongings which consisted of clothing and books. (school books). I found nothing of interest among his property.

7

All along during the June 1975 holidays I was expecting him to come home but did not turn up. I then realised that he was not around. I later learnt that Vuyo JACK was also missing from his home.

2/.....



8

At no stage did Sotomela NDUKWANA mention that he was leaving school for some or other destination.

9

I have not received any correspondence from him. I don't know where he is except that I read in the Newspapers that he was arrested at Durban.

NGOBOZANA LOCATION.  
23.3.76.

(SGD.) C.M. NDUKWANA

Above statement taken by me:- NO.32196M: H.P. NICHOLSON: SGT.

WITNESS: R.M. ELS: SGT.

1. I certify that before administering the oath I asked the deponent the following questions and wrote down his answers in his presence:

(1) Do you know and understand the contents of the declaration?

Answer: Yes

(2) Do you have any objection to taking the prescribed oath?

Answer: No

(3) Do you consider the prescribed oath to be binding on your conscience?

Answer: Yes

2. I certify that the deponent has acknowledged that he knows and understands the contents of this declaration which was sworn to before me and the deponent's signature was placed thereon in my presence.

(SGD.) H.P. NICHOLSON  
COMMISSIONER OF OATHS

DESIGNATION: . RANK: NO.32196M SERGT. EX-OFFICIO R.S.A.  
DATE: 23.3.76. PLACE: NGOBOZANA LOCATION, KEISKAMMAHOEK



A F F I D A V I T

I, the undersigned,

MICHAEL GORDON HEATH

do hereby make oath and say :

1. That I am and was during December 1974 a Senior Medical Officer at Frere Hospital, East London.
2. That on 16th December 1974, Vuyo Jack was brought to Casualty at Frere Hospital by his mother, and I attended to him.
3. My findings were as follows :
  - (a) HISTORY : The patient was unable to give a history. His mother informed us that he had been assaulted at 6.00 a.m. on the previous day, i.e. 15th December 1974, and she noticed that he had become drowsy and unco-operative and was unable to move his left arm and left leg.
  - (b) PAST HISTORY : The patient had no previous illnesses of note.
  - (c) EXAMINATION :

General - A well built young Bantu male. Haemoglobin 16 grams %. 3 cm Laceration on right side of head. No other signs of external injury.

Cardiovascular system - Pulse 66 per minute. Blood pressure 120/70. Heart sounds normal.

Respiratory system - No sign of disease.

Abdomen - Soft, non-tender. No masses, no visceromegaly. Hernial sites intact.

Central / ...



Central nervous system -

General - Disorientated for time and place. Responds to painful stimuli on right side of body. No neck stiffness.

Cranial nerves - Left-sided upper motor neuron facial palsy. Pupils reacting equally to light and of equal size. Papilloedema not evident.

Motor - Complete left hemiplegia.

Sensory - No response to pain on the left side of the body.

Reflexes - Left-sided hyperreflexia. Plantar responses were equal.

Ear, Nose and Throat - No sign of disease and no blood in the external auditory meatus.

- (d) SPECIAL INVESTIGATIONS : X-Ray of skull showed a crack fracture of the right parietal region.
- (e) DIAGNOSIS : Fracture of the skull was extradural haematoma.
- (f) MANAGEMENT : The patient was taken to theatre immediately and a craniotomy was performed in the right parietal region.

My findings were as follows :

There was a large extradural haematoma in the right parietal region, extending both anteriorly and posteriorly towards the frontal and occipital areas of the brain. A tear in the middle meningeal artery was identified and cauterised. The haematoma was exposed with bone nibblers and was evacuated. A drain was left in situ and the overlying tissues were sutured in layers.



(g) POST-OPERATIVE COURSE : The patient recovered well after his operation and on the morning of 17th December 1974, he was conscious and well orientated to person and place. He was able to move his left arm and left leg but there was still residual paralysis in the left hand. Sensation on the left side of the body had returned. Physiotherapy was ordered and by 27th December 1974, the patient was able to walk and move the left arm although this was weak. He was discharged on 28th December 1974, and was to return daily for physiotherapy. He was last seen in the Surgical Out-Patients Department of Frere Hospital on 3rd February 1975, when he was given an appointment to return in August 1975 for plating of the skull.

(h) SUMMARY : This 18 year old Bantu male was admitted to the hospital in a semi-conscious state and with a paralysis of the left side of his body. After an operation to remove a blood clot, which was compressing his brain, he regained reasonable function in the left side of his body and when last seen had about 60 per cent function in the left hand.

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Signed and sworn to before me at East London this 9th day of September 1976 by the Deponent who has acknowledged that he knows and understands the contents of this Affidavit and he has declared that he has no objection to taking oath, that he regards the oath as binding on his conscience and he has uttered the following words "I swear that the contents of this Affidavit are true, so help me God."

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EX OFFICIO COMMISSIONER OF OATHS  
PRACTICING ATTORNEY



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