

CROSS-EXAMINATION BY MR. BERRANGE CONTD.:

Do you mean the struggle between the whites and blacks ?-- Yes.

That's what you mean by the class struggle ?-- Yes.

And you made political studies and you read communist books ?-- Yes.

And you have never even heard of the word 'Marx' or 'Lenin' or the instruments of production, and the class struggle you say is a struggle between white and black. I want to put it to you again, as I put it to you before, that you are a paranoic who is trying to pretend that you are something other than what you are; you've got delusions ?--

BY THE COURT: I don't think that would help us much, Mr. Berrange; it is really a form of argument.

BY MR. BERRANGE: I am going to suggest it to the Court; the witness can say he is or he isn't.

BY THE COURT: I don't think that that will help us at all. You have made your points.

CROSS-EXAMINATION BY MR. BERRANGE CONTD.:

I suggest to you that you have certain delusions of grandeur -- do you know what that means ?-- No.

I'm going to suggest to you that you like to imagine yourself as being a very much bigger and more important person than you really are; that's what I am suggesting to you; do you admit it ?-- Yes.

You do like to imagine yourself in that capacity ?-- Yes.

And that's the definition of a paranoic. Tell me, when you started using these words, speaking about the class struggle, and telling His Worship that you had made political studies and you had read Communist books, had you at that time read the newspapers and the evidence that has been given in this case by Professor Murray ?-- No.

You weren't trying to pretend that you were prepared to deal with Communism ?-- I don't understand.

It doesn't matter. What were these Communist books that you read; tell us the authors of them, first of all. Because I'm going to suggest to you that you have never read a Communist book in your life. Now then, you tell us the authors of these Communist books ?-- I have read some Communist books.

I'm asking you to tell us the authors; didn't you hear me ?-- Yes.

Then answer my question ?-- I read a Communist book by Adler.

It wasn't a book on psycho-analysis, was it ?-- No.

What was the title of the book ?-- The one that you mean is the one that Adler wrote 'How to be Happy Though Human.'

That's a Communist book ?-- No, that is one he wrote, psycho-analysing.

That is the same Adler, is it ?-- No, that is not the same Adler.

I see, you've read two different Adlers ?-- Yes, both books.

What was the title of the Communist Adler, of the book written by the Communist Adler -- 'How to be Human Though Happy' perhaps ?-- No.

Well, what was the title ?-- I would not be able to recall that now.

What is it about ?-- I've forgotten having read quite a good number of books.

What is it about ?-- I've forgotten the books now.

What is it about ?-- I would not be able to tell you anything about them now.

I'm talking about this one book by Adler that you said; what's it about ?-- That is a book that deals with psychology.

That's a book that deals with psychology; you've never read a book by Adler which deals with Communism, have you ?-- I have.

Well then, tell us what it is about; tell us what he had to say about it ?-- That is why I said I would not be able to tell you now, because I've actually forgotten, but the one that you have just mentioned, it is a book that I was still trying to read that one.

Look here, I'm not interested in psychology; I'm interested in Communism. Tell us another Communist book that you read; you who have made political studies 'I have read books on Communism. I've made political studies.' That's your evidence ?-- (No reply)

You ^{were} / trying to put on an act yesterday, weren't you, to pretend you were bigger than you really are, weren't you ?-- I read some Communist books.

You were trying to put on an act, yesterday, by trying to be something bigger and more important than you really are, were you not ?-- No.

All right then, tell us what these Communist books are, in regard to which you have made political studies ?-- I would not be able now unless.....

Can you give me the name of one, or the name of one author, even ?-- I see I have now forgotten the authors.

You can't give me the name of a single author, nor can you give me the name of one book ?-- Yes, I might be able to give you when I've got it.

You mean after you have got your correspondence ?-- Yes, after I have got the correspondence.

Now, you spoke yesterday about instructions being received by members of the African National Congress, from Mr. Kahn, Mr. Carneson and Mr. Solly Sachs. Do you remember that

?-- Yes.

And you told His Worship that you have got letters containing these instructions which are signed by Mr. Sachs, Mr. Kahn and Mr. Carneson -- do you remember saying that ?-- Yes.

Where do you say those letters are ?-- They are in Port Elizabeth.

Will you please be so good as to tell His Worship how many letters you have got written by Mr. Kahn ?-- I will not be.....

Why not ?-- ... able to remember them all because they are.....

Is it more than one ?-- Maybe, I'm not sure.

Then why do you say you can't remember them all ?-- Well, I wouldn't say whether I saw one or two letters, or any amount. I would not be able to give the number.

Containing instructions ?-- Yes.

And how many letters from Mr. Carneson ?-- I would also not remember.

How many approximately ?-- I would not be able to remember.

Containing instructions ?-- Yes.

And how many letters from Mr. Solly Sachs ?-- I would also not be able to remember.

Not even approximately ?-- No.

Containing instructions ?-- No.

Just tell His Worship then what the nature of the instructions were that Mr. Sam Kahn gave ?-- At present I would not be able to recall all those letters.

I don't ask you to recall all of them; I ask you to give us some of them. Tell us any instruction that Mr. Sam Kahn is alleged to have given -- any one, that's enough for me

?-- I would not be able to remember any.

Give me any one instruction that Mr. Carneson is alleged to have given ?-- (No reply)

Just one, that's all I ask you for ?-- (No reply)

What is your answer ?-- I'm afraid I would not be able.....

Give us any instruction that Mr. Solly Sachs is alleged to have given -- just one ?-- If I would have taken a note of this, then I would have been able to explain, but unfortunately.....

I am asking you to give us just one instruction given by any one of these three persons ?-- I would not be able to.

Not even to give one. Give us the dates of these instructions. And by dates I don't tie you down to a week, or a month; I'll just ask you to give us the year in which these instructions were given. During what year ?-- If I'm not mistaken, it should have been 1950 or 1951.

Now, whose instructions are you referring to -- Mr. Kahn's, Mr. Carneson's or Mr. Sachs' ?-- I would not be able to

To what ?-- To recall.

Recall what ?-- What were the instructions on the letters.

I didn't ask you about the instructions; I asked you about the year in which these instructions are given ?-- I said I am not sure. It could have been between 1950 and 1951.

All right, now I'm asking you whose letters are you referring to, Kahn's, Carneson's or Sachs', when you say it was 1950 or 1951 ?-- I would not be able to remember.

So you came into this Court yesterday and you say that you own letters, written by these three persons, giving instructions to the African National Congress, and you can't tell us how many letters, you can't tell us what the letters con-

tain; not even one single instruction. Is that your evidence; is that correct ?-- Yes.

Well, I want to suggest to you that this is also a complete fabrication on your part. You are a hard-labour prisoner at the present moment, aren't you ?-- Yes.

I suppose you would quite welcome a little journey down to Port Elizabeth, even under escort; it's a bit of a holiday from gaol, isn't it ?-- No.

Don't you think it is a bit of a holiday from gaol ?-- No.

The Freedom Charter that you spoke about, the one that was drafted in 1951, is it in your handwriting ?-- I have one typed, and I have one.....

Is it in your handwriting, this Freedom Charter that you say is one of the documents that must be fetched; is that in your handwriting ?-- No.

Is it in anybody's handwriting ?-- Yes.

Whose handwriting ?-- I cannot be able to remember now, till I see the handwriting.

Who drew it ?-- (No reply)

Who drew it up ?-- We have....drew up that Freedom Charter.

Who is 'we' ?-- I said it was myself and.....

And ?-- Mr. Moll.

In 1951 ?-- Yes.

Just the two of you ?-- No.

Well, who else ?-- And Mr. Ngi.

The three of you drew it up ?-- And I think Dr. Lethela too.

You think.... did you say you think ?-- Yes.

Are you sure ?-- Yes, I am sure.

Then why do you say 'you think' ?-- (No reply)

Why do you say you 'think' ?-- (No reply)

What is your answer ?-- No, I think I'm sure now.

You think you're sure ?-- Yes.

That is four of you; anybody else ?-- No.

Just the four of you ?-- Yes.

You, Advocate Moll, Mr. Ngi, and Dr. Lethele; the four of you drew up the Freedom Charter in 1951 ?-- Yes.

And you've got the copy ?-- Yes, I've got the copy.

The original ?-- Yes. The original copy, yes.

You've got the original, the one that you people drew up in 1951 ?-- Yes.

Now, I want to know whether that is in type or whether that is in handwriting ?-- It is in handwriting.

There were four of you ?-- I've got one typed and I've got one in handwriting.

Yes, there are hundreds, thousands, typed. I'm only interested in the one that is in the handwriting. So it is either you who could have written it, or Mr. Ngi, or Advocate Moll, or Dr. Lethele; it must be in the handwriting of one of the four of you, not so ?-- Yes.

I suppose the date is on it too to show that it was done in 1951 ?-- Yes.

And the dates.... you say that you have got a printed copy too, of the Freedom Charter ?-- Yes.

That was copied from this handwritten one ?-- Yes.

Word for word the same, it is copied ?-- Yes.

And therefore the date, 1951, must be on the printed one too ?-- Yes.

MR. BERRANGE APPLIES FOR RESERVATION OF FURTHER CROSS-EXAMINATION:

MR. COAKER: SIMILAR APPLICATION:

MR. SLOVO: SIMILAR APPLICATION:

DISCUSSION BETWEEN MAGISTRATE, DEFENCE AND P.P.:

APPLICATION GRANTED:

COURT ADJOURNS:

COURT RESUMES:

BY MR. BERRANGE: As Your Worship pleases, although I intimated that I would like the remainder of my cross-examination to stand down, on consideration over the luncheon interval I have come to the conclusion that there are a couple of questions which should urgently be asked before there is any further adjournment. With your Worship's permission I shall put them to the witness.

BY THE COURT: Yes.

SOLOMON MGUBASI, still under oath:

CROSS-EXAMINATION BY MR. BERRANGE CONTD.:

Now, these books and documents that you state are in the possession of two different individuals in Durban and Port Elizabeth; in regard to these books and documents I want to know from you when you made your statement to the Crown, to the detective that you told us about, did you tell him in your statement about these books and documents ?-- Yes, I've mentioned about it.

So the Crown is aware of the existence of these books and documents ?-- Yes.

And did you tell the detective where they were and where they could be found ?-- Yes.

And that was how long ago ?-- It was the same day when I made the statement.

Three or four weeks ago ?-- Yes.

BY THE P.P.: My learned friend suggested the time now, the witness never said....

BY MR. BERRANGE: He said 'Yes.'

BY THE P.P.: He didn't say he made a statement three or four weeks ago.

BY MR. BERRANGE: I never said he said so. I said 'That was three or four weeks ago' and the witness says 'Yes'.

BY THE P.P.: Yes, but my learned friend can't just suggest anything, the witness gave evidence yesterday, saying that he made a statement on the 27th July, last month. Now my learned friend puts it in his mouth, three-four weeks ago.

BY MR. BERRANGE: Shows the sort of witness you call, I put words into his mouth.

CROSS-EXAMINATION BY MR. BERRANGE CONTD.:

Well, when do you say it was ?-- I said that when I was making the statement on the 27th of last month.

And I asked you whether that was three or four weeks ago and you said 'Yes' ?-- Well, I made a mistake. It should have been about.....

All right, I won't hold you to that mistake; that's even a longer period than the Crown has been in possession of this information, since the 27th July ?-- Yes.

Now, in regard to your convictions, which you've told us about, I want to tell you that it is our intention to trace the whole of your criminal record and your criminal career, and to that end I want to know from you whether, when being convicted, you always gave your correct name ?-- Yes.

Always ?-- Yes.

That is the name under which you are appearing in Court today ?-- Yes.

And lastly, remember what I said that I am going to trace all your convictions, and when you were in gaol, and I want to put it to you that you were in the Durban Central Gaol during October 1952; do you deny it ?-- Very untrue.

It is untrue ?-- Yes.

Did you ever serve a term of imprisonment in Durban Central ?-- Yes, it is where I was illegally practising and I was convicted in Durban.

When did you start that term of imprisonment in Durban Central ?-- I was sentenced in Durban in March-April, 1953.

Was that a case that came before the Supreme Court ?-- No.

The Regional Court ?-- The Regional Court.

And how long were you awaiting trial ?-- You mean where?

Before you were convicted, how long were you awaiting trial ?-- I was out on bail, on £35 bail in that case.

How long were you in gaol before you obtained your bail ?-- I was arrested in Cradock and I was sent to Durban, and on my arrival in Durban I think I stayed about four days in gaol and I was granted bail.

And when was that, what month ?-- That was between February and March.

1953 ?-- Yes.

FURTHER CROSS-EXAMINATION RESERVED:

BY MR. BERRANGE: There is only one thing I feel I must raise; this is raised by me in view of the comments which fell from the Prosecutor's lips in regard to the danger, the possible danger, of these books and documents disappearing, and I take it, and I hope that an assurance will be given to us by the Crown, that the Crown being aware, if only today, i.e. shortly before lunch, of the names of persons and the places in which those persons reside, who are in possession of those documents, will take all steps immediately to have telegraphic search warrants executed on them. I hope that will be done so as to obviate any suggestion that these documents have disappeared. And I say that for this reason, Sir, because it will be the submission of the Defence that this witness' evidence about the Freedom Charter being drafted in 1951, is to say the least of it, an hallucination. In 1951 no such thing as the

Freedom Charter had been thought of, and furthermore that his suggestion that he has letters written by these three individuals mentioned, Kahn, Carneson and Sachs, giving instructions to the A.N.C. is also an hallucination, to say the least of it. That is why we are very anxious to have these letters produced.

BY THE COURT: I understand the Defence attitude, but I can't give the Crown any instructions, you will appreciate that. The Crown knows what you have in mind.

(Witness stands down)

CARL FREDERICK POHL, duly sworn,

EXAMINED BY P.P. (MR. LIEBENBERG)

Are you a major in the S.A. Police, and at present
?-- I am at present District Commandant, King William's Town District.

Were you stationed in East London during 1952 ?-- I was.
Did you know an organisation known as the African National Congress ?-- Yes, I do.

Has this organisation a branch in East London ?-- Yes, it was.

Do you know of the Defiance Campaign that was launched by this organisation ?-- I do. I was kept informed of it.

When was this campaign launched ?-- It started in East London on 20th July, 1952.

Did you receive reports from subordinate officers in connection with the development of the campaign ?-- I did.

Did you find it necessary to take certain measures ?-- Yes, I had to take action, get special men out on night duty.

When did you first decide to take measures ?-- It was soon after the 20th. We started on the 20th July.

What did you do ?-- I detailed some of the men, extra patrols at night to round up any defiance campaign persons.

Did you personally become aware of any change in the attitude towards Europeans ?-- Yes, I certainly did.

Just tell us your impressions ?-- Soon after the Defiance Campaign had started, there were quite a lot of complaints received from members of the public, and I personally noticed too that whenever you passed a crowd of non-Europeans they usually put their thumbs up and called 'Afrika' sign.

Do you know what organisation used those signs ?-- That is the African National Congress sign.

What happened later on ?-- Well, things became rather, during that period from the 20th, there were quite a number of arrests made nightly, or at least once or twice a week. They were brought in in batches of about 150 or sometimes more, charged under the curfew regulations, without the usual curfew pass. They were brought before the Court and they were dealt with in the usual way.

Will you describe how the campaign developed ?-- Yes, it continued from then onwards, until about November, then I was drafted with some men to Peddie. We were expecting some trouble there according to our information. I was drafted with some men out to Peddie District, but everything went off fairly quietly. The last member for taking part in the Defiance Campaign was just before I arrived there; I got there about the beginning of November, and the afternoon before I got there, the last batch were sent to East London gaol to be dealt with. We had no further trouble there.

Were there any incidents which involved the police ?-- At Peddie?

No, in East London ?-- I was then drafted back with my men to East London, and I took charge there on the morning of the 9th again, 9th November.

Yes, but I am speaking now of any time before the 9th

November; do you know whether police attended meetings ?-- Yes the Special Staff attended quite a number of meetings. And I personally was drafted to the Duncan Village Location on the 9th. There were rumours that there was going to be.....

BY THE COURT: I wish you would be more specific about your dates; you just say the '9th' ?-- On the 9th November, I beg your pardon. 9th November, 1952.

BY MR. BERRANGE: If the witness is going to deal with rumours, I think that he should be asked not to mention what the nature of the rumours were.

EXAMINATION BY P.P. CONTD.:

Were steps taken in connection with the holding of meetings by this organisation ?-- Yes, on the 7th November, 1952, an order was received from the Minister of Justice which was further circulated by the magistrate at East London, Mr. Steynberg, prohibiting all meetings in the East London District for a period of one month as from the 7th November, 1952.

Was that order conveyed to the native population ?-- It was, by means of loudspeakers, and also by posting up posters, in the Duncan Village, and in the East London District, magisterial district.

Did anything happen on the 8th November 1952 ?-- On the 8th November permission was requested to hold a church meeting, as far as I can remember, by one Ngwentsha.

BY MR. BERRANGE: Could we know whether the witness was personally present when this permission was asked for ?-- No, it was only brought to my notice.

By the District Commandant ?-- Yes.

EXAMINATION BY P.P. CONTD.:

Did you see anybody with the District Commandant on the 8th November ?-- I don't quite follow.

Did you see anybody with the District Commandant on the 8th November ?-- Yes, I saw Ngwentsha. He passed my office and went into the District Commandant's office.

Do you know whether he actually spoke to the District Commandant ?-- Well, he went into his office and then they left. I presume they went to Mr. Steynberg.

Is Mr. Steynberg the magistrate ?-- The chief magistrate, East London, at the time.

Did you see them going to the magistrate's office ?-- No, I merely saw them leave our offices, in Fleet Street.

Did you see them again after they had gone out of the office ?-- No, I didn't see Ngwentsha come back; only the District Commandant came back. He made a report to me.

What happened on the 9th November, 1952 ?-- On the 9th November, 1952, I proceeded to the Duncan Village police station. Duncan Village is the non-European area just outside East London.

How many men did you take with you ?-- I took with me a batch of 40 European members of the Force, and 34 non-European members. We proceeded by means of two lorries.

What time did you arrive at the Duncan Village ?-- Say soon after 2, round about 2 o'clock, in the afternoon.

Was any report made to you in the course of the afternoon ?-- Yes, at about 3 o'clock that afternoon a report was made to me by Det. Sgt. Bouwers.

And where did you go as a result of the report that you received ?-- I then collected all my available men, and I proceeded to Bantu Square, which is more or less in the centre of Duncan Village.

What time did you arrive at this Bantu Square ?-- I should say it took me about 20 minutes to get there, get my men ready and get there.

What did you find ?-- On my arrival there I found that there was a meeting in progress.

Will you be more specific, what sort of meeting was it ?-- From what I could see, it was an African National Congress meeting that was being held.

What did you observe ?-- I saw the African National Congress flag flying, and there were between 700 and 800 non-Europeans collected on the square, attending the meeting. Two men were standing on the raised stand and addressing them.

Was anything said by anybody on your arrival there ?-- As soon as we arrived there was a cry of the usual thumbs up by those present, and Mayibuye Afrika, was shouted. And they also said 'Amabulu' meaning 'Here are the Dutchmen'.

Were there any ministers of religion around ?-- There was no minister of religion anywhere near the place. It was quite obvious to me that it was an A.N.C. meeting, that was being held there.

Not a religious meeting, religious service ?-- No, there was no religious service being held whatsoever. I saw no minister, nothing to indicate that a religious service was being held.

Well, now, will you describe the events in detail from the time of your arrival ?-- I then ordered my men from the lorry, firstly, and formed them up on the side of the lorry. They were armed, armed in the usual way. The Europeans had rifles, and their bayonets with them, and they also were armed with batons. Non-Europeans were all armed with batons, that was the usual baton. After I had formed them up on the side of the lorry I personally proceeded to the stand where the natives had stood addressing the meeting, and I mounted the stand and addressed those present, telling them that the gathering there was illegal, was in contravention of the prohibi-

tion order issued by the Minister of Justice, and as it was a political meeting I ordered them to disperse within five minutes.

Was there a microphone at all ?-- There was a microphone.

Did you make use of it ?-- I did.

After you had made that statement, what happened ?-- After I had ordered them in both the English and the Afrikaans language to disperse, I called one of my non-European sergeants and instructed him to repeat that order in Xosa, which he did, giving them five minutes to disperse. The position became very critical then. They all adopted a very aggressive attitude towards the police, and they were sort of inter-mingling with the police, approaching the line where the police were standing. I had formed my men up about 20 or 30 yards away from the place where the meeting was being held. And I noticed some stones being thrown at the police. I then gave an order after nine minutes had elapsed for a baton charge.

After nine minutes, had these people started to disperse ?-- They had not dispersed. A few of them indicated, or gave me to understand that they would disperse, but they were called back by the majority, and they did come back. At the same time, from what I could gather from the Zulu -- I am a Zulu linguist, and Xosa is very similar to a certain extent -- what they said was that 'Come back men, come back. This is our day, this is our meeting.' It was then that I realised that they were not going to comply with that order.

Up to that time had the police taken any strong action -- can I put it that way ?-- The police had taken no action up to that time. It was then that I ordered a baton charge, and the baton charge was delivered and they scattered, they were driven back. But no sooner had I called my men back when they followed and reformed on the square. I gave a second order for a further baton charge which was delivered, and just as the men were

about to deliver the second baton charge, I heard two shots being fired, from the direction where the crowd was, away from our..... The men delivered the baton charge, and drove the men back to a certain extent, about 30 or 40 yards.

What did these natives do ?-- They withdrew to about 30 or 40 paces, and as the men came back, I called the men back again, they followed, and they were then stoning us, throwing stones at the police. I then realised that the position was fraught with danger. There was danger of men being struck and injured, and I ordered the men to fire at those whom they saw stoning the police.

And were shots then fired ?-- Shots were fired, and during the course of the firing, some natives were injured. I saw nobody dropped on the square, but I had noted one or two being struck. The natives then withdrew behind the buildings, which are situated in the vicinity, and although they weren't visible from all angles, the stone throwing continued. Two of my men were struck and injured.

And in the course of the stone throwing were there any shouts ?-- Yes, there were quite a lot of shouts, quite a lot of them shouted out. I heard non-Europeans shouting. 'Injure the police, drive them out.'

What happened then ?-- That stone-throwing continued for quite a while, and the men were instructed to penetrate deeper in and to try and force these men who had taken shelter behind the buildings, drive them right out. Eventually things quietened down and I withdrew my men.

What was the time then ?-- The time was then between 4 and 5, I should say, after 4. It may have just been on 4 o' clock.

Where did you go then ?-- I withdrew the men to the Duncan Village Police station again.

How many of the police were injured ?-- Two of my men

were injured, two European constables.

What happened to the injured natives ?-- The injured natives, they must have been removed. I saw nobody on the square after we collected and withdrew our men.

Were any instructions given for ambulances to be fetched ?-- Yes, I omitted to say that just after the first baton charge two men, two non-Europeans were taken from the scene, and put into the car of Det. Sgt. Bowen, and sent off to hospital. Two men who had been injured. But apart from those I came across no injured or dead persons.

What happened then ?-- After I had been at the Duncan Village police station for some time, I should say it must have been 5.40, or half-past five, in that vicinity, I received a report again.

Where did you go as a result of that report ?-- I first sent out a patrol to Bantu Square, to investigate, and I followed up soon afterwards.

And where did you go ?-- To a spot close to Bantu Square.

That is where the meeting was held ?-- There I found a small black Austin car overturned and burnt out, and underneath was a body which was later identified as the body of a European woman.

Who was she ?-- Dr. Quinlan of the convent, at Duncan Village.

Was she known to you ?-- She was a nurse, actually a doctor, but she did doctoring and nursing in the Duncan Village itself.

Was she known to you ?-- She was known to me by sight only.

You say she was of the native hospital ?-- It is a Roman Catholic convent, at Duncan Village, on the outskirts.

What did you do then ?-- The body was removed and taken down to the Duncan Village police station, and subsequently re-

moved to the mortuary. The car was left there for the time being, the burnt out car. Soon after I got back to the Duncan Village police station, then I received a further report. It was about six, or after six. As a result of this report I sent out a further patrol into the Duncan Village location.

Did that patrol come back with anybody ?-- Afterwards the patrol returned with the body of a Mr. Foster, an insurance agent. He had been brutally murdered. His body was very, very badly mutilated, mutilated by cuts and bruises. He was hardly recognisable at the moment when he was brought in.

Did you observe anything on the police car, or vehicles that the patrol used ?-- Well, when the patrol came back one of the European constables had received a bullet wound. The bullet just penetrated through the helmet and grazed the scalp.

Was there anything done to the car that you could see ?-- The car showed signs of having been stoned as well. Not extensively, but it showed marks.

What was the next thing ?-- After that the position was very highly explosive. The whole location then appeared to be in a very difficult position, situation. Some non-European families were coming out of the location and seeking refuge at the police station itself, quite a large number, and after dark we noticed that places were set alight, went up in flames. Amongst those, first was the house of Mr. Egerton, the ranger. His place was completely destroyed there by fire, and the Gompo Institute.....

Where is the house of Mr. Egerton ?-- Just on the south side of Duncan Village, on the outskirts of the location. The Gompo Institute for native male delinquents was also attacked and set alight. It is a place where they keep the juvenile offenders, pending their cases. An attempt had been made to burn it, but the fire had been extinguished, by the inmates of the place.

You also mentioned another building, just before you mentioned this other building?-- Another building that was also battered and destroyed there was a small Model Dairy, close to Mr. Egerton's house, just adjoining the location itself. All the milk cans standing there were destroyed, the roof of the premises was battered in, the wood and iron. It was constructed of cement, which apparently withstood the attacks. The cement walls stood to a certain extent, they weren't demolished.

Were any other buildings damaged?-- After that I sent men out to patrol that particular area, and soon afterwards I noticed that the convent was on fire. All the Roman Catholic buildings, consisting of the Roman Catholic Church itself, the dwelling house of the Father there, and the schools, the three schools as far as I can remember. At that particular moment I didn't have the men available to send out there, to take any particular action, but just before night fell, I had evacuated all the Europeans from that particular premises, all the nuns, and the Fathers who were there.

To what race of people did the buildings belong, that were burnt?-- They were European buildings, all belonging to the Roman Catholics.

Were any buildings burnt down that belonged to natives?-- Yes, that was later in the night the non-European training college was set alight, teacher's training college. That was burnt down, a third of the building was destroyed. We tried to get the fire brigade to but they were stoned before they got to the place and had to withdraw.

Who controlled that training college?-- The training college was controlled by European teachers, European staff.

BY THE COURT: Do you know to whom the college belonged?-- It belonged to the Education Department, as far as I know, the Provincial Administration.

EXAMINATION BY P.P. CONTD.:

How many natives in all were killed ?-- Well, eight natives died as a result of gunshot wounds and other injuries sustained, I take it their bodies were brought from the hospital afterwards, from the Grey Hospital, East London, to the police mortuary. During that particular night, I would like to mention, the reason why proper attention could not be given to the burning buildings that night, was due to the fact that all available men had to be placed to guard the Amalinda Township, European township, because I ascertained that non-Europeans were trying to break through.....

BY MR. BERRANGE: What you ascertained is not evidence.

EXAMINATION BY P.P. CONTD.:

You got certain information ?-- Yes.

The Amalinda European Township.....?-- Yes, it's a suburb of East London which borders on the Duncan Village. I actually saw the non-Europeans there. I actually saw the non-Europeans during the course of the patrol that I accompanied out there. They had come through the wire fence and they were actually in the village already. We drove them back. We drove a strong party of non-Europeans back into the location.

What wire fence had they broken through ?-- There is a wire fence dividing the Duncan Village Township from the Amalinda European section, the buildings.

Were there any incidents in the Amalinda section which you saw ?-- No, apart from the party we encountered there, and drove back, there was no damage done. As a result of that, of course, I had to place a cordon right round the dividing line between the Duncan Village Location and the European populated area of Amalinda.

What races were involved in these riots in East London ?-- What races?

BY THE COURT: How do you mean involved?

EXAMINATION BY P.P. CONTD.:

Shall I say 'affected' by the riots ?-- They were all non-Europeans, natives.

BY THE COURT: I don't understand; people who don't take part in a riot might also be involved. Are you talking about the people who took part in the riots.

EXAMINATION BY P.P. CONTD.: I want to find out from the witness which people took part and which sections, against which sections ?-- Who came to the police for protection..... they were coloureds and non-Europeans, mostly natives families.

But my question is, which races were affected by the riots ?-- Affected by the riots?

Yes ?-- Europeans.

And against which races were these attacks directed ?--

By the natives.....

BY MR. BERRANGE: The witness has told us what he knows; the witness has said whom he found; the witness has given the race of the persons he found injured or killed or murdered. I don't know what my friend is trying to do.

BY THE COURT: Probably that is.....

BY THE P.P.: I just want to round off the.....

BY MR. BERRANGE: to continue, Mr. Liebenberg, would you mind resuming your seat until I have finished.

BY THE P.P.: His Worship is talking to me.

BY THE COURT: I directed myself to the Prosecutor.

BY MR. BERRANGE: I beg your pardon. It seems to me that all this evidence is given; I don't know what reason underlies my friend's requests for the 't's' to be crossed and the 'i's' to be dotted.

BY THE P.P.: My learned friend need not be so sensitive about this evidence; obviously he does not like it.

(No further questions)

BY MR. BERRANGE: I would ask for the cross-examination to stand

down until Monday morning to enable me to get further instructions.

BY MR. COAKER: I make a similar application.

BY MR. SLOVO: I make a similar application.

BY THE P.P.: I have no objection.

APPLICATION GRANTED:

(Witness stands down.)

CHARLES ESSEX BOWEN, duly sworn,

EXAMINED BY P.P.:

You are a detective sergeant in the S.A. Police, stationed in Queenstown?-- Yes.

You have previously given evidence in this case?-- Yes.

Were you stationed in East London during the years 1952 to 1954?-- I was.

And during that time were you attached to the Security Branch?-- Yes.

Was it part of your duty to attend meetings held by the African National Congress?-- It was.

Now, do you know about the Defiance Campaign?-- Yes, I do.

When was that started?-- 26th June, 1952.

Had you been attending meetings from the beginning of 1952?-- Yes.

Meetings held by the African National Congress?-- Yes.

Can you say whether there was any change in the manner in which these meetings were held?-- Yes, there was a marked increase in the attendance at these meetings.

During the first part of 1952?-- Yes.

Do you know whether there was any change in the organisation itself?-- No, there was a repeated call for volunteers.

When was the idea of the Defiance Campaign first mentioned in East London?-- It was mentioned in June 1952.

Can you give the Court a rough idea of the type of speeches that were delivered during the course of that part of 1952 ?-- Yes. Statements such as 'This land belongs to our forefathers' 'We must unite so that we can regain it' 'We must be prepared to sacrifice ourselves to gain our freedom' 'If necessary we should be prepared to go to gaol to obtain our freedom' 'You must know that the Europeans are your enemies' One particular speaker used the term 'I would be very disappointed if I were to die from natural causes rather than die by a bullet from a white man.'

Was anything said about European laws, the laws of the country ?-- Yes. 'We must unite so that we can fight the European laws of this country.' There were also statements such as 'We do not only claim South Africa but the four corners of Africa.' 'The Europeans are doomed, yes, they are doomed.' On 20th July, 1952, the Defiance Campaign at East London commenced in earnest.

These speeches that you have quoted from now, were they frequently made, or only on rare occasions ?-- Frequently, every week-end. Saturday afternoon or Sunday afternoon, or on both afternoons.

Did they have any effect on the relationship between the natives and the police ?-- These speeches were very well received by the audiences and they there were always shouts of Afrika, Afrika, Mayibuye.

How did they affect the attitude towards the police ?-- Well, the attitude towards the police was quite despicable.

In what sense ?-- These meetings were attended by the police in a car, and they used to try to cause all sort of obstruction to the police in the execution of their duty, by being very rowdy in the vicinity of the car, and shaking and at times stoning the police who were seated in the car.

And did this attitude persist as time went on, or did it stop?-- It continued, it became progressively worse, up until the time of the riots.

Did you find that you could still attend meetings, did you continue attending meetings?-- At one meeting on the 25th October, 1952, we had to withdraw from the meeting.

Why?-- Because of the attitude of the audience.

Was anything ever said to the police?-- They used to shout at us 'Amabulu, Mayibuye' and spit at the car, and shake the car.

What is the meaning of Amabulu?-- Amabulu includes any white man, whether he be a Dutchman, Jew or Englishman.

Did you report these developments to your superior officers from time to time?-- I did.

How did things develop after the 25th October?-- During the first week of November all public meetings were banned for a month in East London -- that was the first week of November, 1952.

On what date did this ban become effective?-- On the 8th November, 1952. That was a Saturday, the day before the riots.

Was that ban conveyed to the people in the location, were the people informed of the ban?-- Yes, written notices were placed at all public buildings, and on the Bantu Square, which was the recognised place for the holding of A.N.C. meetings.

What was the next thing to happen?-- On the evening of the 8th November, 1952, I received information that a meeting was being organised.....

You received a report?-- I received a report.

What did you do as a result of this report?-- I patrolled the Duncan Village location on Sunday the 9th.

What did you find?-- At approximately 2.45 p.m. I found

that there was a fairly large gathering on the Bantu Square, and that numbers of persons were proceeding to the square.

Was there anything to indicate by what organisation the meeting was to be held ?-- The A.N.C. flag was prominently displayed in the centre of the square, and there was a table on the square.

Anything else ?-- I would say that there were at that time between 300 and 500 in attendance.

Were there..... was there any place to be used by speakers ?-- I recognised two A.N.C. executive members at the table.

Where was the table placed ?-- It was more or less in the centre of the square.

Was it placed on the ground ?-- Yes, the table was on the ground.

Where were these executive members of the A.N.C. ?-- They were on the table, standing on the table.

And was there a microphone ?-- Yes, there was a microphone too.

What happened then ?-- Native male Reginald Mdubi was addressing the audience at the time.

In what language ?-- In Xosa.

Are you a Xosa linguist ?-- Yes.

What was he saying ?-- The other executive member of the A.N.C. that was on the table with Mdubi was M. Gubayo.

BY THE COURT: Do I understand from this that Reginald Mdubi is an executive member of the A.N.C. ?-- Yes.

EXAMINATION BY P.P. CONTD.:

Now, you say that Reginald Mdubi was addressing the gathering ?-- Yes.

What did he say ?-- The only thing that I heard him say was this, 'God must help us to retain what we have won.'

What happened then ?-- The shouting and the noise made

by the audience, by members of the audience, close to the car, was such that you couldn't hear what the speaker was saying.

What did the people shout ?-- It was the usual 'Amabulu, Afrika, Mayibuye.'

Will you describe the events as they developed further on ?-- I was satisfied that an A.N.C. meeting was in progress.

Did you send a message to Captain Pohl, as he then was ?-- No, I went personally. I went personally to the Duncan Village police station where I reported to Major Pohl, who was then a captain.

Where did you go after you had made the report to him ?-- I returned with him to the Bantu Square.

What did you find on arrival ?-- The meeting was still in progress.

Was anybody addressing the meeting ?-- Reginald Mdubi was still addressing the meeting.

What happened ?-- A force of uniformed men were taken to the square, and they were paraded. Captain Pohl then went up to the microphone and called upon the audience to disperse. No notice was taken of the command to disperse, instead there were the shouts of 'Amabulu, Afrika, Mayibuye'. Yes?--There were a few of the audience who commenced to disperse after a while, and they were recalled by members of the audience who said 'This is our meeting.' The order for them to disperse was repeated several times by Captain Pohl in English, and it was translated into Xosa by a uniformed native sergeant, I don't remember his name. After several minutes Captain Pohl gave the order for a baton charge, which was carried out, and the gathering was dispersed. At this time there was a lot of stone throwing from the audience, as well as from behind neighbouring buildings to the square. And the gathering started re-assembling on the square in their hundreds. A second baton charge was ordered, and it was at this stage that I removed

from the scene and conveyed three injured native males to the hospital. It was while I was at the hospital that I heard what appeared to be rifle fire coming from the direction of the location. I then returned to the Duncan Village police station and at that time the police started assembling again, having withdrawn from the location. At about 5.20, I would say it was, we received a report at the police station about a car that had burnt out on the fringe of the location.

Did you go down ?-- I did not go down to the scene.

Did you see anything ?-- I later saw a corpse at the police mortuary;

Did you see any car that was burnt ?-- Yes, I saw the car afterwards.

When did you see it ?-- That same evening.

Where ?-- It was still in the street approaching Bantu Square.

What was its condition ?-- It was completely burnt out.

Did you recognise whose car it was ?-- No, I didn't recognise the car.

Did you see anything else, apart from this body that was brought in by the police ?-- I later saw the mutilated body of a European male.

Where did you see his body ?-- Also at the police mortuary.

Whose body was it ?-- It wasa Mr. Foster.

Do you know where he worked ?-- He was an insurance agent.

Did he have business in the location or not ?-- Yes, his business was entirely in the location.

What was the next thing that you saw ?-- That night, or that evening, the Roman Catholic mission in the location was burnt out, and so was the commonage ranger's dwelling house, on the fringe of the location.

Who was that ?-- Mr. Egerton. The Peacock municipal hall in the location was slightly damaged by fire, and the Model Dairy depot in the location was damaged by stone throwing and so was the Gompo Institute and the native training college in the location, the teachers training college.

What did you say about the teachers training college ?-- That was also damaged by fire.

Who was the principal of that college ?-- Miss Vitcham.

Were you ever present when any speaker of the African National Congress had anything to say about this training college ?-- Yes. Just shortly after the Van Riebeeck celebrations on 6th April, 1952, one of the speakers expressed his appreciation in the co-operation they had received from the teachers in boycotting the Van Riebeeck celebrations, but he added that the training college which was controlled by a white woman, Miss Vitcham, had not co-operated and she was no good to them.

Who was that speaker ?-- A.S. Ngwentshe.

Were any other buildings burnt, apart from those in Duncan Village ?-- In Westbank location about two miles distant from Duncan Village, on the night of the 10th November, 1952, the St. James Hall was burnt out, and the Roman Catholic Church, as well as the General Post Office.

What persons used the St. James Hall ?-- The location residents, but it is a municipal building.

Used by which location residents ?-- Westbank Location.

Did anything else happen, apart from the riots on the 9th, the burning of property on the 9th and the 10th November ?-- In connection with the riots?

Yes ?-- No, I don't think so.

Did the speakers of the African National Congress explain how this Defiance Campaign was to operate ?-- Yes.

What had the people to do ?-- They had to hand in their names as volunteers to defy certain so-called unjust laws. The defiance of the so-called unjust laws, commenced on the night of 20th July, 1952.

Do you know how many people were convicted in the courts in East London, in connection with defiance of laws ?-- Approximately 1500.

And were people convicted in the courts in connection with the murders of this nurse and the European Foster, and the burning of certain buildings ?-- Yes, approximately 52 were convicted on charges arising out of the riots.

Can you say whether there were any people convicted as a result of the disturbances which took place in the course of the riots, who were also convicted in the course of the Defiance Campaign ?-- Yes, I kept a list of all the persons who were convicted under the Defiance Campaign, and of those convicted in connection with the riots, 19 had previously been convicted for the defiance of pass laws in East London.

Yes ?-- I recall now that Reginald Mdubi who was addressing the meeting on the Bantu Square on the 9th November, had been convicted under the pass laws on 27th July, 1952.

One last question. Did the ban of the Minister of Justice include religious services ?-- No.

And this meeting that was held on Sunday, 9th November, 1952, can you say whether that was a religious service ?-- Not at all.

Did you see any ministers of religion around ?-- No.

Did you see any praying or singing of hymns ?-- There was no sign of any hymn books or Bibles or Ministers of religion.

(No further questions)

COURT ADJOURNS:

COURT RESUMES 12/8/57:

MR. COAKER ADDRESSES COURT:

Accused Absent, position as on 9/8/1957: save that -

Accused No. 56, returned to Court,
Accused No. 76, returned to Court,
Accused No. 96, returned to Court,
Accused No. 101, returned to Court,
Accused No. 103, returned to Court,
Accused No. 117, returned to Court,
Accused No. 131, returned to Court.

Accused No. 50, absent through illness,
Accused No. 83, absent through illness,
Accused No. 111, absent through illness,
Accused No. 149, absent through illness.

Accused No. 45, in default,
Accused No. 69, in default,
Accused No. 143, in default,

Medical certificates handed in -- Accused No. 50,
Accused No. 101, No. 134, 149, 153.

LEAVE GRANTED FOR PROCEEDINGS TO CONTINUE:

FRANCOIS GROBLER, beëdig verklaar. (Tolk: J.A. Maree.)

VERHOOR DEUR P.A. (MNR. VAN NIEKERK):

Is u n speurder konstabel, S.A.Polisie, gestasioneer te Kirkwood, distrik Uitenhage ?-- Ek is.

Have you been stationed there since 1952 ?-- Ja.

Since the beginning of 1955 did you attend meetings of the African National Congress held at Kirkwood ?-- Ek het.

Was one of the topics discussed at these meetings the Bantu Education Act ?-- Ja.

For instance on 16/1/55, did you attend a meeting of the African National Congress held at Kirkwood ?-- Ek het.

Did you take notes at that meeting ?-- Ek het.

Are these the notes that you made at that meeting ?--
(Handed to witness) Ja.

Did you record these notes in Afrikaans ?-- Ek het.

Who was the interpreter at this meeting ?-- Nat.Konst.
Hlabene,

Were these speeches delivered in a Bantu language?-- Ja.

Did this person Hlabene interpret what was said by the various speakers ?-- Ja.

What language did he interpret into ?-- In Afrikaans.

Will you tell the Court what happened at this meeting, looking at your notes ?-- Sekere sprekers het opgetree waarvan ek n afskrif gemaak het van wat getolk was. 16/1/55, Bonterug Lokasie, Kirkwood. "Henry Mtoa, Port Elizabeth. Al die mense wat hier agter is, polisie, moet nie gehinder word nie, hulle moet Wet handhaaf. Ons wil net vry wees, en as ons moet sterf, moet ons vir vryheid sterf. Sing wat het ons gedoen. Afrika kom terug. F. Ciko, Port Elizabeth, opgetree as Voorsitter. Ek staan net op om die volgende man te roep om iets te sê oor die Bantu Education Act. F. Matomela, Port Elizabeth: "Wanneer God kom kom Hy vir almal op die pad. Eendag het God se seun gesoek gewees deur die Romeine. Hulle het hom gekry maar Hy was sondeloos. Al die mense hier weet wat hulle wil hê. Vandag is ons hier omdat julle ons geroep het. Ons wil julle help, as hulle iets in julle harte het. Ons sal julle help. Julle klein kinders is die mense wie moet staan vir die toekoms. Julle moet sorg dat ons weeskinders ook voorgesorg word na ons/^{dood}" Volgende spreker : Thanya, Port Elizabeth: "Wat nou gebeur is nie net vir Xosas, Fingos, ens. nie, maar ook vir al die nie-blankes. Kyk na die blankes as hulle na die see gaan, is dit nie net hulle wat sink nie maar al die passasiers. Want in 1856 was die hele wêreld met water oortrek. Wat ons vandag doen is similar to that. Al die mense wat vandag praat is die mense wie vir A.N.C. praat. Party mense dink as ek opstaan wil ek net bedel. Volgens ons naturelle gewoontes, as ek net £5 het om n bees te gaan koop en die bees kos £20, moet ek hom tog koop, al het ek net £5. As die kaffer dokter lieg sal hy nooit vorentoe gaan nie. Al sit die kaffer mense op die kole en brand sal hulle sit maar hulle sal sit totdat hulle regkom.

Die kentekens wat julle ou dra sal nie regkom as julle sing en dan nog lieg nie. Die ander mense het gedink die African mense is skelms maar hulle het nou uitgevind dat ons nie skelms is nie. In Kafferland is iets, julle weet wat. (Hy kom nie uit wat dit is nie.)" Gesing: Afrika Kom. Volgende spreker F. Ciko. "Daar is baie dinge wat ons afgevat is maar daar is geen rede waarom dit gevat is nie. Ons moet saam staan in hierdie wêreld sodat ons lekker kan lewe. Ek wil nie tyd mors nie. Ek roep die ander man." Florence Matomela, Port Elizabeth. "Dit is mooi dat ons Afrikas so mooi saamsit. Jesus Christ sê hulle moet 99 skape laat staan en die een gaan soek. As jy eenheid kan kry sal ons lekker lewe in die wêreld. Daar is drie goed wat God lief het, en dit is Lierde. Niemand kan liefde keer nie. Jy moet ander lief hê soos jouself. Jy moet ook ander nasie lief het. Daar sal nooit vrede in hierdie wêreld wees as jy die ander nasies nie lief het nie. Jy kan nie vir ander mense se kinders uit n drom gif gee nie, en nie jou eie nie. Die Bybel wat die Engelsman hier gebring het is somar leuens. Die mense sê God het wit mense na hierdie land gestuur om ons te help, maar dit is nie waar nie. Hulle het die Bybel gebring maar nou praat hulle ander dinge. Ons het baie planne gemaak om vryheid te kry, maar dit is nie gekry nie. Ons sal die Bybel se swaar pad vat, al staan die soldate daar ons moet daar deurgaen. Anderkant die rooi kole sal ons Vryheid kry. Elke dag praat die wittes van die geleerdheid van kinders. Iemand wat kan praat van kinders is Verwoerd se vrou. Van generaal Smuts se tyd was die swartmense se geleerdheid nog nooit reg nie. Ek gee nie om vir die geleerdheid nie, al vat Verwoerd die geleerdheid weg. As daar mense langs Verwoerd was, sou ek gesê het die mense moet Verwoerd wakker maak want hy slaap. Soos die swart mense die wette wat die Kongres het volg sal die swart mense vryheid kry. Die mense moet nie

skrik vir die polisie nie, hulle doen hulle werk. Die Baai se mense skrik nie meer vir die polisie nie. Hulle gaan elke dag tronk toe, hulle is dit gewoond. Verwoerd moet maar sy wette maak, ons gee nie om nie. Daar sal n dag kom wanneer die witte en die swartes teenmekaar sal kom. Dan sal ons sien watter die grootste sal wees. Daar sal n dag kom wanneer die kinders nie skooltoe sal gaan nie. Die onderwysers sal vir die stoele onderwys gee. n Meisie moet net tot Std. 2 leer sodat sy in die kombuis gaan kook. Al maak Verwoerd wat hy sal weet van 1952 se goed." Volgende spreker, Ciko of Port Elizabeth: "Mense moet nie skrif vir polisie nie, hulle doen hulle werk. As die polisie mense hier kom haal moet ons hulle net so kyk, hulle doen hulle werk." Volgende spreker, Tamsanga Tshume, Port Elizabeth: "Die witmense het die wêreld weggevat van ons. Oumas en Oupas. Toe die witmense in die wêreld gekom het, het die r~~oen~~ opgeraak. Ons wil nou sien hoe kan ons loskom van die swaarkry. Van die Kongres begin het, het die swart mense deur baie swaarkry gekom. Die polisie sien ons wil vryheid hê. Dit is daarom dat hulle na ons vergaderings kom. Die Kongres het in Durban gesit vir 4 dae om planne te maak. Ons het al die planne deurgekyk. Die eerste ding is die swart mense word weggevat van hulle plek af na n ander plek. Die swart mense van Sophiatown was weggevat na n ander plek. Net soos die Goewerment sien die swart mense lewe lekker op sy plek dan vat hy hulle weg. Johannesburg se mense het gesê hulle gaan nie weg van Sophiatown nie. By die Kongres het hulle klaar gesê die swart mense moet nie weggaan nie, waar hulle is nie, al sê die Goewerment wat. Sophia town se mense sal nie weggaan nie. Die Goewerment sal hulle met krag daar moet wegvat. Die beste is die Goewerment moet hulle wegvat na plek waar hulle lande is, waar hulle kan plant, nie na n slegte plek toe nie. Die 12de van volgende maand moet Sophia-

town se mense weggaan. Hulle gaan nie weg nie. Goewerment moet sy planne maak om hulle weg te vat. Goewerment sal ook Kirkwood toe kom om mense weg te vat. Julle moet kyk dat die Goewerment julle na Vryheid toe vat. Die tweede ding wat by die Durban se Kongress gepraat is, is dat die Indian Congress, Coloured Congress en African Congress beymekaar moet staan. Hulle moet baklei vir vryheid. Julle moet voor julle mense bymekaar kom en praat van dinge wat julle wil hê. Elke dorp moet n man kies om na daardie vergadering te gaan. Hulle gaan lang papiere opskryf van alles wat hulle wil hê. Op daardie papiere moet geskryf word alles wat ons wil hê, en die base moet tot niet wees. Al die mense moet werk soos daardie papier sê. Die een wat nie volgens daardie papier werk nie sal bewys dat hulle nie hulle mense like nie. Die mense wie klagtes het moet by die vergadering gaan sodat hulle klagtes by die vergadering kan kom. Die polisie sal in kennis gestel word van die vergadering. Dit sal nie weggesteek word nie. Die derde is die Bantu Education Act. Ons het een en n half dag gepraat daarvoor in Durban. Die Goewerment het gesien dat hy n fout gemaak het om naturelle geleentheid te gee. Nou wil hulle dit weer wegvat. 1946 en 1947 het Goewerment vir Eiselen uitgestuur om te gaan kyk hoever die swart mense se geleerdheid is. Eiselen het rapporteer dat party dokters, onderwysers, ens., is, en nou sien hulle die swart mense is te ver geleerd. Nou het Goewerment daardie geleerdheid weggenem van ons kinders. Die geleerde mense word gevang en weggestuur. Die swart mense leer van Sub.A tot by B.A., toe sê Eiselen al is hulle hoe ver geleerd n kaffer moet weet hy is n kaffer. Nou het Goewerment besluit die kinders moet klaarmaak by Std. 2. Dit is ver genoeg geleerd. As die kind verder as Std. 2 leer, en hy slim is, sal hy weer die Congress opwerk. As hy Std. het, sal hy goed wees vir n baasboy of vir

die myne. Nou se geleerdheid wys vir n swart mens dat hy n swart mens is en dat hy by die myne moet gaan werk. Die Congress sê daardie geleerdheid nie toegelaat moet word nie. Die witmense het vir 300 jaar gebid om swart mense slawe te maak. n Kind wat Std. 5 gemaak het moet nie dink hy gaan na Std. 6 nie, hy gaan slaaf word. Kinders van Sub.A. tot Std. VI moet van 1 April hierdie jaar nie skooltoe gaan nie. As Goewerment vra waarom kinders nie skooltoe gaan nie, moet Goewerment gesê word hulle wil goeie geleerdheid hê. Hulle moet al die mense loop en sê hulle moet nie hulle kinders skooltoe stuur nie. Die mense moet loop en preek van die kinders se skool, van die Union of People en van die mense wie van hulle plekke weggeneem word. Ons wil omtrent 5,000 vrywilligers hê om hierdie drie goed te loop en preek." Die volgende spreke is Caleb Mayekiso, van Port Elizabeth: "Die mense wie vrywilligers wil wees moet hulle name opskryf. Ons wil 5,000 hê. Daar is n groot werk wat aankom. Die mense moet hulle name opskryf. Die mense moet nie net luister nie. Hulle moet hulle name opskryf, hulle moet lid word. Dit help nie om te kla as jy nie lid van Congress is nie. Die mense van Kirkwood moet na die mense van Port Elizabeth luister. Hulle sal sê wanneer boikot gestop/^{moet}word. Die swartes kan agter die toonbank staan al is hy swart. Die kleur van die mense maak nie saak nie. As hy die werk verstaan, is hy reg. Die witmense maak donkies van swart mense om hulle hout en water te maak dra, na hulle huise. Omdat die witmense gesien het die swart mense kan agter die toonbank staan, dit is daarom dat die swart kind nou net tot Std. II mag leer. Nou sal die nuwe geleerdheid maak dat die swartmens altyd klein bly. En wat maak die witmense wat, die Union of the People sal die ding deur veg en ons sal sê hoe ons dinge wil hê. Ons sal ons kinders tot enige Standaard laat leer. n Kind wat by Std.

II uitgaan moet weet n witman is hoer as hy. Hy moet maar altyd baas sê. Verwoerd sê die swart mense is al te hoog geleerd, daarom wil hulle saam met die witmense bly, saam moters koop, ens. Al is n witman se werk skryfwerk, sal hy met sy hande in sy broeksak sit, die swart man sal vir hom moet skryf. As ons hier in Kirkwood glasvensters in ons huis het sal ons weggejaag word. Ons moet nie glasvensters hê nie. Die swart mense se geleerdheid moet afgeneem word sodat hy nie die wette kan lees nie. Hy moet nie skale lees nie. Ook nie moters kan bestuur nie. Ons moet net werk kan doen wat ons van hou. Die witmense wil nie hê dat jy moet aantrek wat jy like nie. Jy moet aantrek wat dit wittes wil hê hy moet. Jy kan nie kaal blaai loop nie. Soos n kaffer n pak klere aan het, is hy 'good for nothing.' Hy moet nie netjies aangetrok wees nie. Voorheen was daar nie soveel siekte soos nou nie. Dit is vandat die witmense in die wêreld kom dat daar so baie siekte is. Baie mense sê hulle sal nie hulle kinders wegneem van die skool nie. Hulle is nog in die duisternis en gaan nog agter die witmense aan. Die vrywilligers moet vir daardie mense gaan sê waarom hulle hulle kinders uit die skole moet hou. As jy die Congress join en jy n predikant is, sal Donges sy sertiifikaat kom wegneem en sal hy nie meer n predikant kan wees nie, maar Donges moet onthou God het daardie man gekies om predikant te wees. Die werk van die Congress is om al die slegte wette te baklei. Die Congress is n goeie ding. Die mense moet weet die Congress is nog nie dood nie, hy lewe nog. Al is die voorste leiers, Sisulu en Magi nie hier nie, die mense moet Congress toe kom. As die Congress sê hulle moet boikot, moet hulle boikot. Al die mense moet na die vergadering van Union of the People gaan en te gaan luister. Daar is baie mense wat hulle kinders sal skooltoe vat want hulle is bang vir die predikant en bang vir Verwoerd. Die witmense dink hulle is die enigste nasie wat

God geskep het. Die swart mense het somar uit die grond gespring. As daar wette by die Parlement gemaak word, moet al die soort mense daar wees, nie net die wittes nie. Verwoerd wil nie hê dat die swart mense so n kar soos daardie een wil hê nie. Ons praat nou van Verwoerd. Voorheen het ons so van Smuts gepraat toe hardloop hy weg, sodat hy nou onder die grond is. Dieselfde met Malan. Hy het ook gehardloop vir die African Congress se stem. Toe kom die ander een, hy sal ook weghardloop. Die witmense wil hê dat die swart mense in die bosse moet bly. Hy moet net uit die bos kom vir werk en weer teruggaan na die bosse toe. Ons sal deurkom na vryheid. Ons sal lekker bly. Die witmense sê dat die Congress gemaak het dat die swart mense se kinders drank soek en dice speel. Dit is nie so nie. Toe die Goewerment Transkei-toe gaan vra hulle waarom gaan die kinders nie skool toe nie. Die mense het gesê die kinders pas beeste en skape op. Goewerment het toe gesê hulle moet draad maak sodat die beeste in die kampe kan kom en die kinders skool-toe gaan. Daar is nou nog nie genoeg skole in die Transkei nie. Al die mense wie nog nie lid is nie moet 2/6d. na die sekretaris neem en sy naam laat opskryf sodat hy lid kan wees. Al die mense moet na die vergadering gaan van die Union of the People te Durban. Die klein kindertjies moet by die kerk en by die Congress ook gedoop word. Hulle moet n kaartjie kry vir bewys dat hulle lid van die Congress is. Die Congress bestaan uit (1) Die Congress, (2) Die Moeders Congress, (3) Die Jongelinge Congress. Daar is n nou paadjie wat ons moet loop. Al staan daar twee polisiemanne met gewere by die hek, ons moet daar deurgaen. Ons moet nie bang wees nie." Die volgende spreker is weer Tshume. "Die vergadering wat vandag hier in Bontेरug Lokasie gehou is, is omdat ons nie die Bantu Education Act wil hê nie. Die mense moet nie hul kinders vanaf 1 April skooltoe laat gaan nie. Al die mense moet stem wie van hulle

kinders nie skooltoe gaan nie." Almal tot kinders het hulle hande opgesteek. Almal saam sê "Ons wil nie slawe geleerdheid hê nie."

(Notas ingehandig G.985.)

VERDERE VERHOOR DEUR P.A.:

On 13th March, 1955, did you again attend a meeting at Kirkwood, a meeting of the African National Congress ?-- Ek het.

Did you take notes at that meeting ?-- Ek het.

Were the speeches delivered in a Bantu language ?-- Ja.

Was it interpreted over to you ?-- Ja.

By whom ?-- By interpreter W. Monki, native constable.

What transpired at that meeting ?-- Die vergadering was gehou en sprekers het opgetree en die vergadering gespreek. Eerste spreker, Minnie van Port Elizabeth -- 13/3/1955.

"Lste April kinders gaan nie skooltoe nie. Dit sal elke man se skuld wees as hy sy kind skooltoe stuur. Ons leiers is deur Swarts gekeer, hulle kan nie meer werk nie. Die mense van oorsee is ook kwaad oor daardie ding dat ons leiers gekeer is. Al die mense van oorsee is tevrede dat ons ook vry wil wees. Ons het mense oorsee gestuur om daar te gaan sê wat hier aangaan. Die mense wie ons oorsee gestuur het wil probeer dat van ons mense ook in die parlement kom. Enige man wie n A.N.C. is moet skoon wees, hy moet nie n vuil rekord hê nie. Die A.N.C. staan vir die mense wie swaar kry. n Natuur-
elle onderwyser kry ook swaar. As die onderwyser skooltoe gaan daardie dag moet hy maar alleen gaan. Die A.N.C. is nie kwaad vir die onderwysers nie. Die witmense druk die A.N.C. mense dat hulle nie vorentoe gaan nie. Ons loop met n wit policy om al die mense net bymekaar te bring. Dit sal goed wees as die witmense trek van hierdie wêreld. Al die A.N.C. leaders wil hê dat witmense moet trek van hierdie wêreld.

Ons mense wie in die tronk groot geword het nie, ons weet dat die A.N.C. goed is. Ons lees in die boeke dat enige nasie wie verlos wou wees moes baklei. Ons sal ook moet baklei om los te kom. Ons het in die papier gelees dat Britanje, Amerika, German, ammunisie het wat vir ons wag wat ons kan kry. Ons groot leiers was by China gewees en hulle was weggeja. Die Indians het in Durban gaan suiker plant. Nou wil die Indians Durban vat. Op 25 Maart moet ons almal reg wees om na die groot vergadering te gaan. Ons weet nog nie waar nie! Die volgende spreker, Nxopo van Rooidraai. "Julle het gehoor wat laaste spreker gesê het." Volgende spreker n onbekende van Port Elizabeth. "Ek staan op om dankie te sê dat julle gekom het. Ons bedank ook die Goewerment se mense dat hulle ook gekom het om te hoor wat ons sê. As daar nie n man was om te tolk nie, sou hy nie Goewerment vertel het nie. Laat ons nou praat van die Freedom. Laat ons praat van dinge wat daar is. Laat ons praat van nuwe reels van die skole. Die mense wat sê dat die nuwe leer metode van die kinders is reg, hy weet niks. Vandag Goewerment het bruin mense gehuur om die leer van die skool dood te maak. Almal moet weet op die 1ste April moet geen kind skool toe gaan nie. Die naturel wie n polisieman of tolk vir witmense is, sal saam met ons geskiet word. Die witmense gee nie vir hom om nie. Die ammunisie van die witmanne sal niks aan ons maak nie. Hulle sal saam met hulle ammunisie weggaan. Toe die eerste witmense in hierdie land gekom het, het die kaffers hulle in die see gejaag. Jy kan sien die witmense is bang vir ons. In Johannesburg het hulle duisende polisie gestuur toe hulle bang was daar sal moeilikheid wees. Onthou Dr. Malan het resign oor hy bang is vir die A.N.C. Ons sal ook deur die Jordaanrivier gaan. Julle moet net nie bang wees nie. Dr. Malan wil niks van die parlement weet nie. Hy wou net resign. Daar is nie ander mense in die

wêreld wie mal is soos die wit mense nie. Al die Engelse stuur die boer om iets te gaan doen. Die boere is mal mense. Daar is nie meer so n ding dat n swart man moet werk tot sonder nie. Enige boer wat mal is gaan ons booi kot. Ons gaan nie vir hom werk nie. Hulle is dom. Hulle kan nie eers n mens se naam skryf nie. Die boer sal maar self kaalvoet na sy bees moet kyk. Die A.N.C. baklei nie; die witmense baklei. Ons het nie wapens nie. Die witman skiet net een met sy wapen maar die wittes sal almal doogaan. Kyk hoe baklei die Mau Mau maar hulle het net nie wapens nie. Die Here kan jou nie volmaak as jy nie self te sleg is nie. Ons bid elke aand en vra die Here om die mal mense reg te maak. Hierdie onderwysers en minister van ons sê hulle werk saam met ons. Dit is nie so nie; ons wil nou probeer dat ons ons eie skool het. Ek is jammer die tyd is nou om maar ek wil nog met die vuil wit mense praat. Hier is een wat hier staan. As jy in daardie van van polisie gaan search sal die rewolwer daar kry. Hulle sê ons moet nie baklei nie maar hulle is altyd gewapen. Daar sal n tyd kom wanneer speurders in die straat sal loop en niemand eers vir hulle water sal gee nie. Die witmense sal ook nie regkom voor die swart mense nie reggekome het nie. Dit is n moet dat die witmense agter die swartes moet loop. Daar was witmense wie na die A.N.C. wou kom aansluit maar ons het hulle weggejaag. Ek gaan nou Rusland toe vlei om daar te gaan vertel wat hier gebeur het. Julle mense moet nie slaap nie, julle moet werk, dis nou tyd. Jy sal nooit vryheid kry voor jy nie baklei dat die bloed loop nie. Ons moet ook deur die bloedbad gaan soos Jesus voor ons vryheid sal kry." Volgende spreker Nxele van Mistkraal. "Al die volunteers moet Sondag te Bonterug wees. Dan sal weer plaaslike vergadering wees."

(Notas ingehandig, G.986.)

VERDERE VERHOOR DEUR P.A.:

On 1/5/55, did you also attend a meeting at Kirkwood ?--
Ja, ek het.

Did you make notes of that meeting ?-- Ek het.

Are those the notes before you ?-- Ja.

Did the various speakers speak in a Bantu language ?--
Ja.

Was it interpreted over to you ?-- Ja.

By whom ?-- Deur natu.Konst L.S. Kowe.

Can you tell the Court what happened at that meeting ?--
Die vergadering was gehou en verskillende sprekers het die vergadering toegesprek. "Sondag 1/5/1955, Mistkraal, Kirkwood. Onbekend, Wesbank: "Die witman het na hierdie land gekom. Ons was hier. Die witmense het sonder vrouens hier gekom en hulle het Boesmans getrou, dit is nou die Cape Coloureds. Al gaan ons vandag Kaapland toe, hulle wittes sal ons volg. Hulle kan niks sonder ons doen nie. Blankes wil nie hê ons moet wapens dra nie, want hulle weet ons is die vyand en die land sal ons sin wees as ons wapens het. Volgende maand Junie, ons sal na die Kongres van die A.N.C. gaan. Ons wil julle almal daar hê." Hulle sing: Ons huil oor ons land wat van ons geneem is." Volgende spreker, Joyce Belekane, Wesbank. "Op 2de Mei MacClaren sal geboikot work en ook Claassen se winekl. Wanneer ek die polisieván sien word ek bly want ek weet ek is n slaaf en die 'van' hier wys dat ons slawe is. Verlede was ek in die tronk. Dit wys jou ons is slawe. My boete was £1. Wat ook al gebeur ons moet nie terugstaan nie. Ons moet nie bang wees nie." Volgende spreker, chairman, Charlie Mtemba, Mistkraal. "Ek is jammer die tyd is kort. Ons sal begin te sing. Ons het drie besoekers met nuwe nuus." Volgende spreker Maqambu, Port Elizabeth. "Die tyd is kort, maar die werk wat ek voorgekom het is gedoen. Die boere is nie bang vir God nie. Hulle dink hulle is gelyk aan God. Ek vind die nuwe

Goewerment het niks met skole te doen nie, maar net met polisie en tronk. Vroeer was daar geen handboeie en polisie en tronk nie. Die boikot van skole sal nog gedoen word, die datum sal nog vasgestel word. Die boere wat nou hier is is besig om te tel hoeveel slawe ons is. Binnekort sal hier weer 'n vergadering wees. Plek sal genoem word. Ons vra nou julle moet aansluit by die A.N.C. Eendag sal die mense trek en julle sal nie weet waarheen hulle trek nie. Julle moet nie deelneem in Verwoerd se komitees nie. Een dag sal julle so sit en Verwoerd sal kom hier sit en sê hier is van my mense tussen julle. Ons is verantwoordelik vir ons kinders. Daarvoor skole moet geboikot word, ons sal die datum noem. Die skole behoort nie aan Goewerment nie, maar wel polisie en tronke." Volgende spreker Mrs. Matomela, Port Elizabeth. "In die toekoms wanneer die bel van die berg afroep moet julle opgaan. Ons het klaar vergadering in die huis gehou, en ek sal nie veel praat nie. Ek praat met moeders, want my moeder het my in die wêreld gebring. Ek het my ma lief. Ons moeders is bekommerd oor die Education. Die tronke deur Malan en Strydom gebou is vir ons gebou. Al het julle lank in die gewees het julle nog niks oorgekom nie. Die storm van die Israeliëte kom vinnig nader. Ek was verpleging in skool geleer. Die onderwysers was blankes. Wat gebeur vandag dat die witmense se bekommerd word. Die leerstelling wat nou gegee word is vrot en julle sal slawewees altyd. Die onderwysers en predikante lieg almal. Inspekteurs vertel ons van die nuwe leerstellings en sê dat dit goed is. Ons glo dit nie. Dit sal net slawe van ons maak. Laat die kinders skool toe gaan. Chief Luthuli sal die datum sê wanneer skole geboikot moet word. Die Nasionale Party gooi vir ons vrot eiers, moet nie na hulle luister nie. Ons baklei nie, ons vra net vir 'n stukkie brood. Ons wil ons self regeer en weer ons ou customs terug hê wat van ons geneem is. Wie het die Atoombom.

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Julle armes is die Atoombom. Anders sou die lemoenbome nie hier staan nie. Boikot McClaren. Hy is ryk van julle geld. "oet nie dink die leiers verlei julle nie, neem hulle advies aan. Hulle lei julle nie verkeerd nie. Onderwysers sê hulle sal nooit A.N.C. aansluit nie. Hulle word deur Goewerment betaal, maar ons betaal hulle, ons het kinders, nie Goewerment nie. Ek as die moeder is verantwoordelik vir my kinders nie Goewerment nie. Luister wat die A.N.C. leiers sê. Sommige is bang vir die Ministers, daarom volg hulle nie A.N.C. nie. Sê julle is moeg vir die leiers, daarom kom julle nie na die vergaderings nie." Volgende spreker, Mtwá, Port Elizabeth: "Mense van ons land, Mrs. Matomela het gesê julle kan die grootmaag van n predikant sien. Dit wys slawerny. Die witmense is jaloers op die kaffers as die kaffer met n blink moter ry dan sê hulle kyk, daardie bobbejaan. Julle moet nie doen net wat julle wil nie, julle moet net doen wat ons sê. As ons sê julle moet nie by McClaren koop nie, dan moet julle luister. Die moeder wat by McClaren koop is ontrou aan haar kinders. Datum vir boikot vir skole is uitgestel. Datum sal later gegee word." Volgende spreker Nxopo, Rooidraai: "Ons het vandag oor boikot besluit gepraat. Die leiers het ons vertel dat ons nie moet boikot nie, maar ons moet eers ons eis stel. Claassen sal geboikot word indien hy nie doen soos ons wil hê nie. McClaren sal vanaf môre geboikot word. Die leiers sê ons moet nie eers McClaren se bus gebruik nie. Hy moet heeltemal geboikot word. Indien Claassen ons sin gee sal hy nie geboikot word nie." Volgende spreker, Elijah Nxele, Mistkraal, Kirkwood. "Vireers sal ons praat as kinders van hierdie plek; ons moet mekaar nie verrai as ons boikot nie. Indien julle iemand in Mc Claren se winkel sien ingaan, neem sy naam en die vergadering sal moet hom afreken. Hulle name sal hier genoem word. Daar is gerugte dat die

leiers skelm na McClaren se winkel gaan. Hulle moet ophou daarmee. Claassen se boikot is uitgestel vireers. Claassen het aan ons hoofkantoor geskryf ons sal eers sien of hy die waarheid praat. Julle moet rond vertel dat Claassen se winkel nog nie geboikot word nie."

(Notas ingehandig G.987)

VERDERE VERHOOR DEUR P.A.:

The next meeting that you attended was an African National Congress meeting at Kirkwood on 5/6/1955. ?-- Ja.

Did the speakers speak in a native language ?-- Ja.

And was it interpreted over to you ?-- Ja.

By whom ?-- Natu. spr. konst. Plaatjes.

Did you take down the notes ?-- I did.

Have you got your notes before you ?-- Yes.

Looking at those notes, can you tell the Court what happened at that meeting ?-- Vergadering was daar gehou en was toegesprek deur sekere sprekers. Sondag 5/6/55, Bonterug Lokasie, Kirkwood. Eerste spreker Mayekiso, Port Elizabeth: "Vanaf 26 April moes die kinders nie skool toe gaan nie. Die wie nie gegaan het nie word weggejaag. Die moeder moet die kind die eerste geleerdheid gee. Daar is baie mense wie kerk toe gaan net om te gaan kyk hoe lyk dit daar. Verwoerd is n Duitser, sy plek is in Duitsland. Ons wil hê ons geleerdheid moet almal eners wees. Die skool inspekteur sê vir julle om die kind skool toe te stuur. As die kind Std. 2 gedruip het moet hy met sy hande gaan werk. Die moders met kinders wat tussen 7 en 18 jaar oud is, en nie hul kinders skool toe stuur nie, sal gevang word deur polisie. Daar is baie mense in Port Elizabeth gevang omdat die skool geboikot is. Julle moet nie omdraai nie. Julle moet vorentoe gaan. Goewerment se wa sal nie staan as die kinders nie

skooltoe gaan nie. Hy sal loop. Hy sal die kinders soek. Hierdie skool van Verwoerd word deur die leraars geleerl. As die man in die werk is dan gaan die predikant na die vrou en vertel haar dat die A.N.C. verkeerd praat en lieg. Ons mense het B.A. graad gemaak en weet hulle nog niks. Hulle kan niks doen nie. Verwoerd sê hy gaan alle blankes van kafferland wegstuur. Dit is verkeerd. Die witmense moet nie daar weggaan nie. Hierdie jaar deur moet skole geboikot word. Plaaslike ouers moet die voorsitter van die A.N.C. gaan sien en sal hoor dat die skole toe is. Ons A.N.C. gaan ons eie skole bou en self onderwysers huur. Daar moet net een onderwyser in elke skool wees. Die witmense vertrou die kaffer glad nie. Die 23ste van verlede maand was al die lokasie hoofmanne te New Brighton weggejaag. Nou word die Headman uitgelag. n Onderwys kan jou kind nie leer voordat jy self die kind by die huis geleer het nie. Die kinders voordat jy self die kind by die huis geleer het nie. Die kinders respekteer nie meer vir grootmense nie. Hulle is nie bang vir grootmense nie. Die kinders moet by die huis reg geleer word. Baie mense sê die Kongres maak dat ons kinders in die strate rond dwaal. Vanaf Junie moet nie een kind skooltoe gaan nie. Al die kinders moet skole boikot. Ons het almal geroep, predikante, onderwysers, ens., en hulle sê almal die boikot is reg." Volgende spreker, Jack, van Port Elizabeth. "Mense van die vergadering. Die Baai se mense haal hulle hoed vir julle af, omdat julle kinders nie skooltoe gegaan het nie. Baie mense vloek ons, hulle sê ons is rooi mense. Rooi mense van Kirkwood julle is reg. Predikante sal nooit geboorte gee aan rooi-mense nie. Mense ons baklei, ons is diep van die baklei. Ons het hulle klaar gewys hoe sterk ons is. Baie mense sê hulle is Afrikas, maar hulle is nie. Hulle moet uitgesit word. Die boikot het dit vir ons bewys. My kinders wat glad nie skooltoe gaan nie is beter. Hierdie geleerdheid tot Std. 2 is

iets wat in die pot pas. Verwoerd is nie ons Here om ons te sê om net tot Std. 2 te leer nie. Hulle wil net slawe van ons maak. Die Baai se mense kan nie hier kom werk nie. Hulle moet n pas hê. Kirkwood se mense kan ook nie in Port Elizabeth gaan werk nie. As jy jou voet neergesit het, moet jy vasstaan. Wat die kinders uit die skool, dit brand in die skool. Vat ons kinders uit die skool julle sal sien maar hulle geler sal word. Hulle sal in Afrika se skool leer nie in Verwoerd se skool nie. Afrika se skool sal hulle leer sing. Julle sit stil en al die tyd gee Verwoerd julle kinders gif in. Vat julle kinders uit die skool en leer hulle tuis. Julle moet glad nie met die mense baklei nie. Alles wat Verwoerd vir die onderwyser sê, sê die onderwyser maar voor 'ja.' Hulle luister net vir Verwoerd. Mense waarom vat julle nie die graaf en keer die water vroegtydig nie. Nou wag julle todat die water tot in julle huise kom voordat julle dit keer. Ons het n brief van Johannesburg gekry, hulle kinders gaan gladnie skooltoe nie. Die 26ste van hierdie maand moet al die mense Johannesburg toe gaan. Daar gaan ons Afrikas n groot vergadering hou. Daar sal ons alles besluit. Net twee mense regeer ons duisende mense. In hierdie tyd wil ons mans hê, ons wil nie mans hê wat vrouens is nie." Volgende spreker, Mhlabeni, Port Elizabeth: "Ek wil julle net vertel van die boikot van skole. Baie mense sê ons is nie geleerd nie. Ons is nog rou kaffers. Geleerdheid help niks as jy daarmee loop en speel nie. As jy tussen ander nasies kom, moet jy ook kan sien dat jy geleerd is. As ek dood is, moet my kinders kan sê ja, my ouers het ons geleer. Ons moet ook leer tot LL.B., B.A., en vir dokters. Ons kan nie mense opereer nie. Somtyds is die inspekteur n wit man nie beter geleerd as ons nie, maar hy is n inspekteur oor hy wit is. Die witmense lieg as hulle sê ons gaangeleerdheid kry onder die Bantu Education

Act. Ons sal niks geleer word nie. Wat is Bantu Education? Leer liever jou kind om 5 uur in die môre op te staan en koffie te maak. Die witmense het ons al 300 jaar gelede leuens begin leer. Ons gaan ons eie skole bou en self ons kinders leer. Al ons mense moet ons eie skole bou en self ons kinders leer. Al ons mense moet net leer om 'Ja Baas' te sê. Om hou te kap vir die meisies. Std. 2 gaan nou ons J.C. wees. Staan vas met die boikot van skole. n Kind se onderwyser is sy moeder en sy vader. Hulle moet na die ouers luister nie na die onderwyser nie. Die kinders wat nie skool toe gaan nie sal arm wees. Maar die wat gaan sal slawe wees. Volgende jaar gaan on ons eie skole oopmaak. Ons kinders sal later geleerdheid kry. Op 18de en 19de sal ons n vergadering te Port Elizabeth hê. Julle moet soontoe kom. Julle moet nie as tien mense na die vergadering stuur nie. Julle moet die tien mense kies wat julle Baai-toe stuur. Julle moet geld vir die tien mense gee." (Notas ingehandig G.988)

MR. COAKER ADDRESSES COURT:

Accused No. 84, I. Horwitz, granted leave of absence;
Accused No. 45, absent through illness.

LEAVE GRANTED FOR PROCEEDINGS TO CONTINUE.

FRANCOIS GROBLER, nog onder eed:

VERHOOR DEUR P.A.: (VERV.)

During this period 1955, when these meetings were held that you have testified about, did you visit some of the schools in the Kirkwood area?-- Ek het.

What did you find?-- Ek het gevind op 23ste Mei 1955 dat skole geboikot was, van daardie period af.

Do you know of any other organisation in the Kirkwood Area which agitated against the Bantu Education?-- Ek weet nie.

Do you know of any others ?-- Ek weet van geen andere organisasie nie.

Do you know a school held in the Ethiopian Church Order building, known as the Malmaison Bantu School ?-- Ja, ek weet van so n skool.

Did you visit this school..... where is it ?-- In die Plaatlokasie, Malmaison, te Kirkwood.

Do you know whether this school suffered from the boycott ?-- Hierdie skool was totaal geboikot, en was nader gesluit as gevolg daarvan.

Do you know what happened to this building ?-- Die kerkgebou wat gebruik was as n skoolkamer, was op die nag van die 12-13de Februarie 1956 afgebrand.

Do you know who was the principal of that school up to the time of the boycott ?-- Ja, ek ken hom.

Who was he ?-- Ek kan nou nie van sy naam dink nie.

When giving evidence on these meetings, you gave certain names of speakers -- how did you get those names ?-- Die name was bekend gemaak deur die voorsitter voor die spreker gepraat het, of hy was die laaste spreker voorgestel.

(No further questions)

CROSS-EXAMINED BY MR. COAKER:

Whilst you were stationed at Kirkwood, were you in the habit of going to meetings called by the African National Congress ?-- Ek was.

And I take it that you went to a fair number of such meetings ?-- Ja.

And did you take notes at all the meetings you went to ?-- Ek het.

It was your practice to go to these meetings accompanied by a native member of the Force ?-- Ja.

And you would make use of such member as an interpreter wherever speeches were made in the African languages ?-- Ja.

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