

IN DIE HOOGGEREGSHOF VAN SUID-AFRIKA
(TRANSVAALSE PROVINSIALE AFDELING)

Ass. 2

SAAKNOMMER: CC 482/85

DELMAS

1986-05-21/22

DIE STAAT teen:

PATRICK MABUYA BALEKA EN 21

ANDER

VOOR:

SY EDELE REGTER VAN DIJKHORST EN

ASSESSORE: MNR. W.F. KRÜGEL

PROF. W.A. JOUBERT

NAMENS DIE STAAT:

ADV. P.B. JACOBS

ADV. P. FICK

ADV. W. HANEKOM

NAMENS DIE VERDEDIGING:

ADV. A. CHASKALSON

ADV. G. BIZOS

ADV. K. TIP

ADV. Z.M. YACOOB

ADV. G.J. MARCUS

TOLK:

MNR. B.S.N. SKOSANA

KLAGTE:

(SIEN AKTE VAN BESKULDIGING)

PLEIT:

AL DIE BESKULDIGDES: ONSKULDIG

KONTRAKTEURS:

LUBBE OPNAMES

VOLUME 91 (IN CAMERA-GETUIE NR. 15)

COURT IN CAMERAIN CAMERA-GETUIE NR. 15 v.o.e. (Deur Tolk)

VERDERE ONDERVRAGING DEUR MNR. JACOBS: Op 25 September 1983 - U Edele, ek gaan nou na BEWYSSTUK V4 toe. Ek sien die datum daar is ook 29/10, maar volgens ek kon vasstel van die getuie is die datum nie heeltemal reg nie. Op 1983-09-25 ongeveer 10h00 het jy 'n vergadering bygewoon van die Alexandra Youth Congress, in kort AYCO Launch. -- Ja, ek onthou dat ek daardie vergadering bygewoon het.

Waar was die vergadering gehou? -- In Ntokozweni was (10) hierdie vergadering gehou.

HOF: Waar is dit? -- Te Alexandra.

MNR. JACOBS: In die Ntokozweni-saal in Alexandra? -- Ja, dit is 'n saal.

HOF: Alexandra, is dit die gebied hier buite Johannesburg? -- Ja.

MNR. JACOBS: Hoe het jy na die vergadering toe gegaan? -- Ek het in 'n koerant gelees dat daar 'n "launching" gaan gehou word van AYCO, dit wil sê Alexandra Youth Congress.

Hoe het u daarnatoe gegaan? Het u alleen gegaan of hoe het u gegaan? -- Ek is saam met mense van SEYCO soontoe. Ons (20) het per bus gery.

HOF: SEYCO? -- Dit is SEYCO - Soweto Youth Congress.

Soweto Youth Congress, dit is SOYCO. -- SOYCO.

MNR. JACOBS: Toe julle daar gearriveer het by die saal, wat het gebeur? Het julle ingegaan of hoe het julle ingegaan? -- Ons het uit die bus uitgeklim. Met ons uitklim uit die bus uit, het ons gesing. Daar was van die kinders wat 'n SOYCO "banner" gehad het.

En toe? -- Ons is toe in die saal in.

Met hierdie banier vooraan? -- Ja. (30)

En singende? -- Ja.

In die saal aangekom, wat het daar gebeur, wat het jy daar gevind? -- Daar was ander baniere gewees in die saal.

Kan jy onthou watse baniere? -- Daar was 'n geel een van AYCO. Die ander kan ek nie meer onthou nie, maar daar was wel ander verskillende baniere gewees.

Voordat die vergadering begin het, het julle daarso gesing of nie, in die saal? -- Ons het gesing.

Het jy deelgeneem aan die singery? -- Ja, ek het gesing.

Wie was die voorsinger gewees? -- Ek kan nie meer onthou wie was die leier van die singery nie, maar daar is van hulle waar(10) ek 'n leier was.

Wat het julle gesing in die saal toe julle ingaan? -- Freedom Songs.

In die saal, was daar baie mense gewees? -- Ja.

En die sprekers, waar het hulle plek ingeneem? -- Hulle het heel voor gesit in die nabyheid van 'n verhoog.

Kan jy onthou of daar op die vergadering kameramane was wat kameras gehad het? -- Ja, ek onthou.

Kan jy onthou wie die sprekers was? -- Ek onthou net een van hulle. Die res kan ek nie onthou nie. (20)

Wie is dit? -- Dan Montsisi.

Goed, ek gaan met verlof van die Hof nou 'n video-opname wat geneem is vertoon hier in die hof.

HOF: Watter nommer gaan u aan hom toeken?

MNR. JACOBS: Ek sal dit vir die Hof nou opklaar. Dit is - BEWYSSTUK 4 gaan dit wees. Miskien kan ek dit net nou noem, want ek gaan hom nie nou oopmaak nie, want hy is reeds oopgemaak. Dit is die bewysstuk wat, toe in cognito-getuie nr. 13 getuig het, oopgemaak was wat saam met V19 gegaan het, toe was dit reeds oopgemaak en die seël gebreek hier in die hof. Goed, ek gaan (30) nou verlof vra dat ons BEWYSSTUK 4 speel en dan wil ek hê jy

moet kyk daarna en enigiets wat jy identifiseer vra dat dit gestop word en dan verduidelik jy.

HOF: Op watter masjien word hy gespeel?

OPERATEUR: Hy word op 'n Toshiba gespeel, model nr. V/5470D.

HOF: En hy werk ook op die nommersisteesem.

OPERATEUR: Dit is korrek.

HOF: Begin ons by 000?

OPERATEUR: Dit is korrek.

HOF: Goed. (Videoband word gespeel - stop.) Nr. 2.

MNR. JACOBS: Kan jy net vir ons sê daardie banier wat daar (10)
ingebring word. -- Ja, dit is die een wat ons saambring het.

En is julle die groep wat hom inbring daar? -- Ja, ons is die groep mense.

(Videoband word gespeel - stop.) Nr. 6.

MR BIZOS: Will Your Lordship note that the chairs are empty and there appears to be no meeting actually in progress at this stage. There is a group in front of the chairs.

COURT: Yes, that is noted.

Speel. (Videoband word gespeel - stop.) Nr. 11. Wat is dit wat julle daar skree? -- Ons skree Oliver Tambo. (20)

(Videoband word gespeel - stop.) Nr. 22. Wat is die papiere wat al die mense dra? -- Dit is pamflette. Waaroor dit gaan kan ek nie meer onthou nie.

(Videoband word gespeel - stop.) Nr. 33. Dit word net genotuleer dat hier 'n onderbreking is. Gaan voort. (Videoband word gespeel - stop.) Nr. 489. Daar is dus 'n onderbreking sowel wat klank as beeld betref tussen 33 en 489. Gaan voort. (Videoband word gespeel.) En op hierdie stadium wil dit voorkom asof daar nog 'n gedansery in die saal is. Ons kan nie op hierdie stadium sien of die stoele al beset is nie. (30)

MNR. JACOBS: Terwyl ons daar gestop het, die persoon wat daarso

so dans, ken jy hom? -- Dit is nie duidelik van waar ek staan nie.

Het jy 'n bietjie moeilikheid om daarvandaan te sien.

HOF: Maak dit 'n bietjie duideliker, asseblief.

MNR. JACOBS: Miskien kan 'n mens net daardie stukke oorspeel, dan is hy duideliker as hy speel miskien. -- Ek ken die persoon.

Ja? -- Dit is Sephiwe Tose.

Weet jy van watter organisasie hy is? -- Ja, hy is van SOYCO.

HOF: Dit is nou die persoon met die uniform aan en die pet op?(10)
-- Ja.

MNR. JACOBS: Kan jy vir ons sê watse uniform is dit wat hy aan het daar? Of dit enige betekenis het. -- Ek sien hom gewoonlik in daardie uniform gekleed. Ek weet nie waarvoor is dit nie.

(Videoband word gespeel - stop.) -- Speel hom 'n bietjie terug vir my. (Videoband word teruggespeel - stop.)

HOF: Is hy reg soos wat u hom wil sien of moet hy nog 'n bietjie aangaan? -- Nee, hy is heel verby.

Gaan weer terug. (Videoband word teruggespeel - stop.)

Nr. 492. -- Dit is ek daardie een wat daar voorkom. (20)

(Videoband word gespeel - stop.) Nr. 494. Wat is die lied wat julle daar sing? -- Die vertolking van die woorde in daardie lied is dat Tambo is ons hoofleier.

En hier wil dit voorkom asof van die mense al plek geneem het op stoele. Gaan maar voort. (Videoband word gespeel - stop.)

Nr. 496. Dit is weer u? -- Ja, dit is weer ek.

(Videoband word gespeel - stop.) Nr. 518. Wat is die lied wat hier gesing word? Wat is sy werklike woorde? -- "Nansi I'Supreme Court Ivuthumlilo".

Wat beteken dit? -- Dit beteken die Hooggeregshof is (30)
aan die brand, is besig om te brand.

Wat bedoel julle met daardie lied? -- Ek weet nie wat die bedoeling daarvan is nie, dit is net 'n lied wat gesing word wat my betref.

Ja, speel maar. (Videoband word gespeel - stop.) -- Speel hom terug. (Videoband word teruggespeel - stop.)

Nr. 526. -- Ek is die persoon wat met die hand wys.

MNR. JACOBS: Kan jy ook vir ons sê watse lied sing julle nou daar? -- "Siyayapambile" wat beteken ons gaan vorentoe na die vryheidstelling.

Ons het nou 'n paar keer die kamera - sover soos wat ons (10) gekyk het, 'n beeld van die saal gegee. Kan jy hierdie saal nou soos wat hy daar is - herken jy hom, is dit die Ntokozweni-saal? -- Ja, dit is die saal.

(Videoband word gespeel - stop.)

ASSESSOR (MNR. KRÜGEL): Gaan net 'n bietjie terug, asseblief. Dit is iemand met 'n uniform aan met 'n serp om die nek. (Videoband word teruggespeel - stop.)

HOF: Nr. 532. Ken u daardie persoon met die serp om die nek? Die geel en groen en swart serp. -- Ja, ek het die persoon daar by hierdie vergadering gesien. (20)

MNR. JACOBS: Weet u wat sy naam is of waar hy vandaan kom? -- Nee.

(Videoband word gespeel - stop.) Nr. 543. -- Die vroumens met 'n "beret" op haar kop wat, soos ek nou hier staan, na my regterkant toe kyk, is aan my bekend.

HOF: Dit is nou voor op die prent, heel voor, heel regs? -- Dit is korrek.

Ja? -- Haar naam is Susan. Ek vry met haar.

Met die "beret"? -- Met haar.

(Videoband word gespeel - stop.) Nr. 552. Hier kom die eerste spreker op die beeld. (30)

MNR. JACOBS: Kan jy net vir ons sê wie is daardie spreker? -- Ek

weet nie wat die persoon se naam is nie.

Ken jy hom van sien? -- Ja, ek ken hom.

Weet jy van watter organisasie hy is? -- Ek weet nie aan watter organisasie behoort hy nie, maar ek sien hom baie.

Onthou jy dat hy daar 'n toespraak gelewer het of gepraat het daar? Is dit reg so? -- Ja, ek onthou dat hy daar gepraat het.

(Videoband word gespeel - stop.) Nr. 555. Die persone daar by die tafel wat daar sit, kan jy vir ons sê wie hulle is? -- Ek weet nie wat hulle name is nie, maar ek herken hulle as persone wat ek daar gesien het, al is ek nou nie meer in staat om vir (10) die Hof te sê of hulle enige toesprake gemaak het daar nie.

(Videoband word gespeel - stop.) - Speel terug. (Videoband word gespeel - stop.)

Nr. 563. -- Ek is die persoon wat daar sit heel voor op die beeld.

(Videoband word gespeel - stop.) Nr. 583. -- Ek het niks gesê nie.

HOF: Gaan maar voort. (Videoband word gespeel - stop.) Nr. 589.

MNR. JACOBS: Daar is nou 'n persoon wat op die beeld verskyn wat blykbaar gaan praat daarso. Kan jy vir ons sê wie is hy? (20)
-- Brian is sy naam.

Brian wie? -- Ek weet nie wat sy van is nie, eintlik ek het dit vergeet. Hy is eintlik oorlede nou.

Weet jy van watter organisasie was hy? -- SOYCO.

HOF: (Videoband word gespeel - stop.) Kan ons sy eerste woorde weer hoor. Hier staan op die transkripsie "On behalf of the NGOYA Youth Movement". Kan dit wees Soweto Youth Movement? Speel net weer die heel eerste woorde wat die man sê. (Videoband word gespeel - stop.) -- NGOYA.

(Videoband word gespeel - stop.) Nr. 600. (30)

MNR. JACOBS: Daardie persoon het nou verwys na ene Moses Kotane

wat sekere woorde gesê het. Kan jy vir ons sê, weet jy wie is Moses Kotane? -- Is dit Kotanye?

HOF: Kotane.-- Ek ken Moses Kotane. Hy was 'n lid van die ANC lank terug. As my geheue my nie in die steek laat nie, ek weet nie of hy nog lewe, of hy alreeds oorlede is, maar hy is vermoedelik uit die land uit, "on exile."

(Videoband word gespeel - stop.) Nr. 623.

MNR. JACOBS: Kan jy vir ons sê die lied wat nou gesing is, watse lied is dit en waarom dit gaan? -- Ek ken nie hierdie een nie.

(Videoband word gespeel - stop.) Nr. 637. -- Om te bewys (10) dat ek nie eintlik hierdie lied ken nie, u kan self sien ek sit net daar, ek sing nie eers nie.

(Videoband word gespeel - stop.)

HOF: Nr. 640. Hier kry ons nou weer 'n spreker aan die woord.

MNR. JACOBS: Kan u vir ons sê wie die persoon is? -- Ek weet nie wat die persoon se naam is nie. Hy is net van sien aan my bekend.

HOF: Was dit die voorsitter van die vergadering? -- Ek kan nie onthou nie.

(Videoband word gespeel - stop.) Nr. 649. Was dit 'n deel van die voordrag of is hy kwaad vir die gehoor? -- Sy was (20) bly gewees. Dit is eintlik 'n gedig wat sy maak.

(Videoband word gespeel - stop.) Nr. 690. Is die lied wat julle sing "Siyaya", waarom gaan hy? -- Ons gaan na vorentoe, na die vryheidstelling.

Wat nog? -- En die bewoording daar is "gobegobe mama, siyaya nomagobe."

Wat beteken dit? -- Dit beteken al is dit sleg na vryheidstelling toe gaan ons. Ons sal tot daar kom.

(Videoband word gespeel - stop.) Nr. 692.

MNR. JACOBS: Kan jy vir ons sê wie die persoon is wat nou (30) daar op die verhoog staan en blykbaar die skare toespreek? --

Hierdie TV is so sleg. 'n Mens kan nie mooi sien nie.

HOF: Speel hom net 'n bietjie heen en weer totdat 'n mens die beeld duidelik kry. (Videoband word gespeel - stop.) -- Ja, ek het hom gesien nou.

Nr. 692. -- Dit is Dan.

Dan? -- Dan Montsisi.

(Videoband word gespeel - stop.) Nr. 696. Die gedeelte in Sotho wat nie oorgetik is in die transkripsie nie, is maar 'n paar sinne. Gaan maar voort. (Videoband word gespeel - stop.)

Nr. 716. (10)

MNR. JACOBS: Jy het vir ons aanvanklik verduidelik daar was 'n groot banier gewees van Alexander Youth Congress. Is dit die een waarna jy verwys het, agter die sprekers teen die muur, blykbaar? -- Dit is die een, ja.

K281 (Video word gespeel - stop.) Nr. 832.

ASSESSOR (MNR. KRÜGEL): Die persoon op die beeld? -- Dit is ene Frank Chikane.

(Videoband word gespeel - stop.) Nr. 854. Die woord onderaan bladsy 8 is nie "Gatsha" nie, dit is "colour."

HOF: Speel dit net oor. (Videoband word weer gespeel - stop.)(20)

MR BIZOS: "Colour". It is in context of the previous ...

ASSESSOR (MR KRÜGEL): The previous word where the dashes are, is "whirlwind sweeping".

COURT: Are all agreed on that? I did not hear it.

MR BIZOS: Is that where the blank is? I did not pay attention.

ASSESSOR (MR KRÜGEL): Yes.

MR BIZOS: But I will accept it.

COURT: Yes? (Video tape is played - stop.) No. 905.

COURT ADJOURNS FOR TEA. COURT RESUMES.

IN CAMERA-GETUIE NR. 15 (Nog onder eed) (30)

HOF: Ons gaan voort by 905. (Video word gespeel - stop.) Nr. 951.

-- Ek wil/..

-- Ek wil hierdie lied verduidelik. Die bewoording is "Bayacolour e Namibia, bayacolour e South Africa. Botha sikwela umhlabawetu."

Wat beteken dit? -- Dit beteken ons is onderdruk. Die manier waarop ons onderdruk is, ons wil hê dat ons onself moet regeer en die vryheid kry van ons land.

Vry vertaal? -- Dat ons onself moet regeer in Suid-Afrika.

Dankie. (Videoband word gespeel - stop.)

MR BIZOS: My Lord, I have a note from the accused and I did not hear it myself, but what purports to be a translation on top of page 9 in fact is not audible, no such - but the use of a (10) Bazuka.

COURT: We will have to hear that song again. Play it back.
(Video tape is played back - stop.)

MNR. JACOBS: Kan 'n mens miskien net stop dat hy net baie mooi luister na die woorde om dan vir die Hof te sê.

HOF: Vra net eers vir die getuie ken hy Zoeloe goed? -- Ja.

MNR.. JACOBS: Kan jy net luister na die lied wat nou-nou gaan kom, vir die Hof sê watter lied dit is en waarom dit gaan.

HOF: Nr. 952.

MNR. JACOBS: Kan ons net by mnr. Bizos hoor is ons op die (20) regte plek nou.

HOF: Wat is die beswaar, mnr. Bizos, by watter nommer ongeveer? Ons moet nou nie die verkeerde lied verkeerd gaan vertolk nie.

MR BIZOS: My Lord, I can only assume, having regard to what the person who was speaking, had to say that the ...

COURT: What are your instructions from your clients because on instruction of your clients you were objecting.

MR BIZOS: Yes. My Lord, that the song which appears to be translated on top of page 9 contains the word Bazuka. I am assuming that we have just passed that section. (30)

COURT: I am not sure. We must have, I take it, because we were

where the chairman was addressing the audience. That was at 951. So we must go back still. Gaan terug na ongeveer 945 se kant toe. (Videoband word teruggespeel - stop.) Daar was woorde wat geklink het soos "mabazuka", maar dit kan ook iets anders beteken.

MR BIZOS: Yes, I have an instruction.

COURT: Yes, what is the instruction?

MR BIZOS: I had the Zulu which sounded like a "Bazuka" and it was not "Bazuka", but I asked for a translation ..

COURT: Let us get the word. Just give the exact Zulu (10) word.

MR BIZOS: The instruction that I have is "he wena Vorster utine mako ye ye bay .." as far as I can read it, it was done rather hurriedly, "bayakhala e Namibia e South Africa, utine mako yeye." Somewhere in the "mako" and the "yeye" some combination of other words the translator picked up "Bazuka" somewhere.

COURT: Well, I do not know. I am not entirely sure that you have correctly set out these words now, but neither am I sure that what is set out on the transcript at page 9 is correct. Maybe the witness can enlighten us. He gave us the second part of (20) this song "bayakhala e South Africa", that is said "kwele umhlaba-wetu", but he did not give us the first part of the song. Give us the first part of the song. -- "Bayakhala .."

Before we get to "bayakhala e Namibia", what is just before that? -- Ek ken hierdie lied, begin met daardie bewoording wat ek nou net genoem het.

Dit is "bayakhala e Namibia, bayakhala e South Africa"? -- Ja.

En dan? -- "Bhakalela iswelabo Botha siyakhela iswelethu. Utine mako ye ye." Dit is die bewoording. (30)

Dankie, ons het dit nou. Gaan verder. Ons was by 951

verby gewees. Begin weer by 951 waar die voorsitter die mense toespreek. (Videoband word gespeel - stop.) Gaan maar 'n bietjie vinniger tot ons aan die einde kom van daardie lied wat gesing is, want ons hethom al gehoor. (Videoband word vinnig vorentoe gespeel, dan gewoonweg - stop.) Nr. 987.

MNR. JACOBS: Kan jy die persoon nou daar op die beeld en wat blykbaar 'n toespraak gaan lewer, kan jy hom identifiseer? -- Ja, ek kan.

Wie is dit? -- Dit is Frank Chikane.

HOF: Ek wil dit op rekord stel dat die nota hier korrek is (10) dat hy saamsing aan die lied. Nr. 987 op bladsy 10 by die transkripsie. Gaan voort. (Videoband word gespeel - stop.)

MR BIZOS: My Lord, may I just ask Your Lordship how Your Lordship wants to deal with this because we have not bothered ourselves with the correctness of the translation or the transcription in the main.

COURT: That isso. I understood it to be that if there is a - let us say a glaring discrepancy, it should be pointed out, otherwise it will mean that we will have to come back to that type of thing every time. (20)

MR BIZOS: We try to avoid that.

COURT: I was intending that should I decide to admit these videos as evidence, then to ask the Defence to indicate which portions of the transcript they disagree with and then play them with the State together and if they cannot agree in the final event I will decide on what is said and what is not said, but that you therefore make your notes and on the points that you disagree with - if there is anything as glaring as you have pointed out, then do so by all means, but I do not want a debate later on on an issue which can quickly be resolved. (30)

MR BIZOS: That is - well, one of the things that I have a note
about/..

about which can be - where we do not want people from the west, we say that this is not a correct translation at all, that it is really vacillators.

COURT: But do you agree with the words, the word "shona" used there or was that not used?

MR BIZOS: No, it is a question of the translation.

COURT: Well, the question of the translation you can sort out with the State should I eventually permit the - I cannot sort it out now. We cannot have debates about the correct translation at this stage. (10)

MR BIZOS: My Lord, I was not paying attention when the Reverend Chikane ...

COURT: Yes, you can replay it if you want to.

MR BIZOS: Could we, please?

COURT: Do you want to replay it?

MR BIZOS: As Your Lordship pleases.

HOF: Gaan omtrent so twee nommers terug. (Videoband word teruggespeel - stop.) Nr. 987.

MR BIZOS: Thank you, My Lord.

HOF: Gaan voort. (Videoband word gespeel - stop.) Nr. 993. (20)

MNR. JACOBS: U Edele, miskien kan ek net vra dat miskien op hierdie stadium dat mnr. Bizos kyk daar waar Oliver Tambo geskree word, het Frank Chikane ook saamgeskreeu "Tambo".

HOF: Ja, maar u moet nie mnr. Bizos dit vra nie. U kan dit aan die getuie vra en as dit die getuie dit so stel en mnr. Bizos betwis dit later dan kan hy die getuie daarvoor kruisvra.

MNR. JACOBS: Kan ons hom net daar by die slagspreuk kry dat die getuie net kyk. (Videoband word gespeel tot op regte plek - stop.)

HOF: Nr. 992. Wat wil u vir die getuie vra?

MNR. JACOBS: Nou op die beeld was daar gewees waar mense n (30) slagspreuk geskreeu het, het jy dit gehoor?-- Ja, ek het.

Watter was dit gewees? -- Oliver Tambo.

En die persoon daar op die voorgrond, Frank Chikane, het hy meegemaak aan die uitskreeu van hierdie slagspreuk? -- Ja, toe dit uitgespreek word, het hy ook daarop geantwoord.

HOF: Gaan voort. (Videoband word gespeel - stop.) Nr. 1067. Op bladsy 15 van die transkripsie teenoor "long video interruption." Gaan voort. (Videoband word gespeel - stop.) Tot by 1074, dan begin die beeld weer en die klank. Gaan voort. (Videoband word gespeel - stop.) Nr. 1092 is die einde van die toespraak. Ekself het nie die woorde "Fant for revolution" daar (10) gehoor nie. Mnr. Jacobs het u dit gehoor?

MNR. JACOBS: Ek het dit nie baie duidelik nie. Ek wonder ...

HOF: Wel, ons kan dit weer oorspeel. (Videoband word weer gespeel - stop.)

ASSESSOR (MNR. KRÜGEL): "Thanks very much."

MR BIZOS: That is what I have, My Lord.

COURT: Yes, that is right.

MR BIZOS: What was it originally?

COURT: "Fant for revolution". Well, it has now been struck out. Gaan voort. (Videoband word gespeel - stop.) Nr. 1109. (20)

MNR. JACOBS: Voor hierdie beeld nou opgekom het, was daar 'n persoon wat blykbaar dromme gespeel het. Kan jy onthou, het dit daar gebeur? -- Ja, ek onthou dit.

Die persoon wat nou op die beeld gekom het, kan jy vir die Hof miskien sê wie is hy? -- Mzwake.

HOF: Sy van? -- Ek weet nie wat sy van is nie.

MNR. JACOBS: Weet jy of hy aan 'n organisasie behoort en watter organisasie? -- Ek weet regtig nie, maar ek sien hom gewoonlik by hierdie vergaderings waar hy die "poetry" doen.

(Videoband word gespeel - stop.) (30)

HOF: Speel net vir ons oor daardie laaste deel waar hy die laaste keer/..

keer die woord "anger" gebruik en ophou. (Videoband word gespeel - stop. Word verder vorentoe gespeel - stop.) Nr. 1142. Ons het dit nou twee keer oorgespeel en die opmerking op bladsy 16, heel onder, "reciter gives clenched fist salute with both hands, thumbs extended" het ons nie gesien nie.

MNR. JACOBS: Net vroeër in die opnames was dit gewees.

HOF: Maar nie aan die einde van die ding nie.

MNR. JACOBS: Nie aan die einde nie, maar deur die loop van die voordrag.

HOF: Wel, dan sal u dit moet speel as u wil ek moet dit daar (10) laat staan. Ek het dit nie gesien nie. Hy gebruik sy vingers oor en weer.

MNR. JACOBS: Kan 'n mens net vra dat dit net vinnig terug - ons sal hom sien dadelik op die band soos hy teruggespeel word.

HOF: Ja, goed. Speel dit terug na die middel toe. (Videoband word teruggespeel - stop.) Nr. 1139. Ja, daar is dit te siene. Gaan dan maar vinnig vorentoe tot ons aan die einde van die gedig kom. (Videoband word vinnig vorentoe gespeel - stop.) Speel hom vinnig vorentoe tot daar 'n onderbreking in die video kom en dan tot die einde van die onderbreking, want daar is niks (20) getik in elk geval nie. (Videoband word vorentoe gespeel - stop.) Nr. 1154. Gaan voort nou. (Videoband word gespeel - stop.) Nr. 1185. Ken u daardie persoon? -- Ja, ek ken hom van sien.

MR BIZOS: My Lord, are we on the first third of page 17?

COURT: We are in the middle of page 17. "An unknown Black man."

MR BIZOS: I do not know whether Your Lordship saw anything which resembled some members of the audience gesture the firing of a fire-arm. Did Your Lordship see that?

COURT: Where was that? "Some members of the audience gesture (30) the firing of a fire-arm". I did not notice it.

MR BIZOS: I certainly did not notice it, My Lord.

HOF: Mnr. Jacobs, het u dit gesien?

MNR. JACOBS: Nee, al wat ek gesien het, is die vinger wat so gewys het.

HOF: Ons haal dit deur. Gaan voort. (Videoband word gespeel - stop.) Nr. 1201.

MNR. JACOBS: Kan jy vir ons sê wie is die persoon wat nou op die beeld verskyn? -- Ek weet nie wat sy naam is nie.

Weet u van watter - of hy van 'n organisasie is en indien wel, watter een? -- Ek weet nie. (10)

(Videoband word gespeel - stop.) Nr. 1293. Daar is nou 'n beeld van 'n persoon wat op tromme speel. Weet jy wie is hy, vir die Hof sê wie dit is. -- Nee, ek weet nie wie die persoon is nie.

HOF: (Videoband word gespeel - stop.) Stoot hom aan tot aan die einde van die - tot die laaste drom. (Videoband word gespeel - stop.) Nr. 1300. Ken u die man met die toutjieshare? -- Ja, ek ken die persoon. Ek weet net nie wat sy naam is nie.

MNR. JACOBS: Het hy 'n bynaam wat julle hom aan ken? -- Nee, dit ken ek ook nie.

HOF: Gaan maar voort. (Videoband word gespeel - stop.) Wat (20) word nou geskreeu tot op hierdie stadium? -- Ek kan nie onthou wat hy daar gesê het nie, op die stadium.

Wat skree die gehoor dan? -- Ek kan nie meer onthou nie, maar hy kom 'n gedig maak en dan sal hy sy fluit ook speel.

Nr. 1303. Ja, gaan voort. (Videoband word gespeel - stop.) Nr. 1335.

MNR. JACOBS: U Edele, ek dink die res van die band kan ons maar oorslaan, tensy My Geleerde Vriend op hierdie stadium - iets is wat spesifiek gespeel moet word wat ..

HOF: U bedoel wat verder kom? (30)

MNR. JACOBS: Ja.

HOF: Moet ek die res skrap van die transkripsie, die twee liedere? Die een oor Tambo en die een voor die "Bazuka"?

MNR. JACOBS: Of kan 'n mens net hierdie deel aansit net oor daardie - by daardie liedere kom. Ek wil nie eintlik die liedere skrap nie, maar ek meen dat dit nodig is - ek glo nie dit kan seker betwis word dat dit daar is nie, tensy die Hof dit wil ...

HOF: Wel, u moet my nie later vra om daarna te luister nie.

MNR. JACOBS: Dan beter ons maar liefwerste net na daardie liedere, twee liedere luister, maar hierdie deel wat nie getranskribeer is nie kan 'n mens miskien vinniger oorgaan. (10)

HOF: Ons gaan weer aan van 1335 af. Gaan aan tot by die video-onderbreking, as daar een is. (Videoband word gespeel - tot by die einde van die video-onderbreking - stop.) Nr.1368.

(Videoband word gespeel - stop.) Weer 'n onderbreking, nr. 1373, en tussenin was daar niks wat die moeite werd was nie.

Nr. 1398. (Videoband word gespeel - stop.)

Mnr. Jacobs, hierdie deel van die band is nie getranskribeer nie. Nou het u nou stukkies uitgepik en dan net gesê "the audience sings in Zulu something about Tambo three times", maar u sê net dat daar nou 'n verkiesing is van 'n voorsitter. (20)

MNR. JACOBS: Ja, ek sien onder dit, die heel onderste deel kom dit. Blykbaar het ons ook hierso ..

HOF: "Chosing of committee", maar dan is ons by al die ander goed verby en het dit nie gehoor nie. Dan moet ons dit skrap.

MNR. JACOBS: Goed, U Edele.

HOF: Vanaf "audience sings in Zulu something about Tambo" tot by "chosing of committee" word deurgehaal en ons aanvaar dat die vergadering afgesluit is met die sing van Nkosi.

MNR. JACOBS: Jy het nou 'n geleentheid gehad om deur hierdie opname te kyk. Identifiseer jy dit as die besondere vergadering wat dan deur jou bygewoon is van die Alexander Youth (30)

Congress se inhuldiging. -- Ja.

En die persone daar of volgens die beeld hier, identifiseer jy hulle? Is dit die mense wat gepraat het op die vergadering?
-- Ja.

En die singery, het dit plaasgevind soos dit op die beeld hier aankom? -- Ja.

En is dit nou 'n ware beeld min of meer van wat daar gebeur het? (Tussenbeide)

HOF: 'n Ding is of 'n ware beeld of hy is nie 'n ware beeld nie, maar 'n ding is nie min of meer nie. (10)

MNR. JACOBS: Laat ek dit so stel, is dit 'n ware beeld behalwe waar daar onderbrekings was wat jy nou nie hier gesien het nie, maar wat ons hier gesien het, reflekteer dit 'n ware beeld? -- Ja.

U Edele, die getuie gaan nou nog op 'n verdere een getuienis gee.

HOF: Miskien is dit gerieflik om nou die verdagting te neem. Die band, BEWYSSTUK 4, moet aan my klerk oorhandig word.

HOF VERDAAG VIR MIDDAGETE. HOF HERVAT.

K283 IN CAMERA-GETUIE NR. 15 (Nog onder eed)

VERDERE ONDERVRAGING DEUR MNR. JACOBS: Op 16 Junie 1984 het (20) jy 'n byeenkoms van die 16 Junie Herdenkingsdiens bygewoon - 16th June Commemoration Service? -- Ja.

Was dit gewees in die Regina Mundi Kerk? -- Ja.

In watter voorstad is dit? -- Rockville in Soweto.

Hoe laat het die vergadering 'n aanvang geneem? -- Dit was in die oggend omtrent 10h00. Ek is nie seker van die tyd nie.

Was die vergadering vooraf geadverteer gewees? -- Ja.

Het jy toe by die kerk opgedaag om dit by te woon? -- Ja.

Toe jy daar aangekom het, wat het jy opgemerk? -- Daar was mense op die erf van die kerk, maar daar was nog nie mense (30) binne-in nie. Buite die erf van die kerk naby die ingang was

daar/..

daar polisievoertuie gewees met polisie daarin.

En jy, het jy 'n besondere taak verrig by hierdie vergadering die dag? -- Waar? Te Regina Mundi?

Ja. -- Ja, ek onthou ek was 'n "marshal".

Wat was die pligte van 'n "marshal" daar? -- Dit is om die mense te beduie waar om sitplek te neem in die saal en ook daar toesig te hou oor die mense, dat hulle nie 'n geraas maak of moeilikheid veroorsaak nie.

Het julle enigiets in hierdie vergadering gedra aan julle persoon of aan julle klere? -- Die "marshals" het geel lappe (10) aangehad, soos aangedui word, aan die arms.

Armbande?

HOF: Geel lappe of armbande? -- "Arm-bands".

Wie het die ding gereël, die vergadering? -- Ek weet nie wie presies die persoon is wat dit gereël het nie, maar predikante van verskillende kerke was betrokke daar. Ek sal sê mense wat 'n heel belangrike rol gespeel het daar, was AZAPO en UDF.

MNR. JACOBS: Was hierdie saal opgemaak gewees? -- Ja.

Waarmee? -- Baniere en plakgate.

Kan jy onthou watse baniere en plakgate daar opgeplak (20) was of aangebring was? -- 'n Banier van UDF. Ek het daardie een opgesit. Daar was een van "National Forum and different organisations".

Wat is die "National Forum"? -- Ek weet nie hoe om te verduidelik nie, maar daar was 'n banier van "National Forum", dit is van AZAPO.

Jy sê ook van ander verskillende organisasies. Kan jy onthou van watter organisasies? -- Ek kan nie meer so goed onthou watter ander organisasies nie.

Voordat die vergadering nou begin het, was daar enige (30) singery gedoen? -- Ja, as ek reg onthou daar was 'n gesingery

gewees.

Tydens die vergadering, het daar toe 'n gesingery plaasgevind? -- Ja, daar was gesing gewees.

Wat is gesing by hierdie geleentheid? -- Freedom Songs.

Kan jy onthou wie was die voorsitter op hierdie vergadering? -- Reverend Sebedi.

HOF: Waar pas hy in? Aan watter organisasie behoort hy? -- Ek weet nie.

MNR. JACOBS: By hierdie vergadering daardie dag, het daar iets besonders plaasgevind? -- Ja. (10)

Wat is dit? -- Ek onthou van 'n ander jeug wat 'n speelgoedwapen gehad het by hom in die vorm van AK47.

Kan jy sê is dit 'n speelgoedwapen of 'n werklike een? -- Dit is 'n "toy".

Het daar nog iets verder gebeur gedurende die vergadering? Was daar polisie-optrede daar? -- Ek onthou hierdie spesifieke vergadering goed, want vroeg die môre, dit is voor ons na die vergadering toe was, was daar in die strate pamflette versprei wat soos volg gelees het, dat AZAPO nie saam met die UDF op dieselfde verhoog of platform gaan staan nie, dit wil sê hulle (20) gaan dit nie deel nie.

Ja? -- Die vergadering het voortgegaan met hierdie twee organisasies.

Kan jy onthou wie die sprekers was of van die sprekers, enige van hulle onthou? -- Ek was baie besig gewees daar. Ek kan nie meer so goed onthou wie hulle was nie.

Kan jy nie een onthou nie? -- As ek reg onthou dr. Motlana "was one of the speakers."

Ek gaan nou ook weer in hierdie geval met verloop van die Hof 'n video-opname speel. Ek wil vir jou vra dat jy weer (20) soos in die vorige gevalle waar daar insidente, die saal of

enigiets kom wat jy identifiseer, die vertoning te stop en vir die Hof te sê en dan te identifiseer wat jy kan op hierdie video.

HOF: Watter bewysstuk sal dit wees?

MNR. JACOBS: Dit gaan BEWYSSTUK 10 wees, en die transkripsie wat betrokke sal wees is V10. Ek het 'n verseëlde koevert wat ek dan oopmaak. Dit is verseël met polisie-seël 1141. Dit is voor op gemerk, staan hier geskryf "Oorspronklike Beta-video: Gemerk slegs met 'n wit plakkertjie 68 daarop." (Koevert word oopgemaak.) Die kasset het nie 'n houër in nie. Hier staan net nommer, die soort maak of iets wat daar staan, L250, verder is dit net (10) nommers wat op hom verskyn. Daar is nie eers 'n naam op nie, en dan is die wit plakkertjie met die 68 daarop, verskyn hierop en hier is net gemerk, vir identifikasie van die transkripsie, V10.

HOF: Dit gaan in as BEWYSSTUK 10. Sal u dit merk, asseblief.

MNR. JACOBS: Ek het hom op die deksel bo gemerk BEWYSSTUK 10, op die kasset self.

HOF: Op watter masjien speel ons die video?

OPERATEUR: Dit is 'n Toshiba, model nr. V/5470D.

HOF: En hy werk soos die vorige met nommers?

OPERATEUR: Dit is korrek. (20)

HOF: Gaan voort.

MNR. JACOBS: Begin hy by nul?

OPERATEUR: Ja.

MNR. JACOBS: Kan ons maar speel dan. (Videoband word gespeel - stop.) Kan jy daardie gebou identifiseer, herken? -- Ja.

Wat is dit? -- Dit is Regina Mundi se gebou.

HOF: Dit is nr. 2 waar ons nou by is. Is dit 'n kerk self of is dit 'n saal by die Regina Mundi Kerk? -- Dit is die kerk self.

So, die vergadering is binne in die kerk? -- Ja.

(Videoband word gespeel - stop.) Nr. 4. (30)

MNR. JACOBS: Jy het gepraat daar was polisie buitekant die

kerksaal gewees, polisievoertuie. -- Dit is die polisievoertuie wat nou daar op die beeld is.

Gaan voort. (Videoband word gespeel - stop.) Is dit van die baniere wat daar aangebring is of wat is dit daardie?

HOF: Nr. 9. -- Dit is die een wat ek onthou, ja.

MNR. JACOBS: Is dit die een wat jy gesê het wat jyself aangebring het? -- Ja.

HOF: Wie het vir jou gevra om hom aan te bring? -- Niemand het vir my gevra nie. Dit het groot gelyk vir my daar toe het ek 'n ander jeug daar gehelp om dit op te sit. (10)

TOLK: Beskuldigdes 10 en 11 sê die beeld kom nie uit op daardie stel nie.

HOF: Is op daardie stel geen beeld nie?

TOLK: Volgens hulle, ja.

MNR. JACOBS: Ek mag net sê dat blykbaar het iemand hierso van die Verdediging, ek dink ek verstaan, het daardie ding omgestamp en hy het afgeval daarso of een van hulle wat hom omgestamp en afgeval het.

HOF: Miskien moet ons daardie een ook omstamp dan sal hy dalk regkom. Sal dit lank duur om hom reg te maak? Kyk gou. (20)

MNR. JACOBS: Ek wonder of 'n mens nie net 'n kort verdaging ...

HOF: Ek wonder of ons nie kan voortgaan nie. Sal daardie beskuldigdes nie hierdie kassie kan raaksien nie? Dan kan hulle vanmiddag net na hierdie kassie kyk dan kan dit later reggemaak word. Is hy gereed? Waar is ons nou, by nr. 9 nog? Het u iemand gehelp om die banier op te sit, was hy besig om die banier op te sit? -- Die persoon was besig om dit self op te sit. Ek het toe gaan help.

MNR. JACOBS: Kan jy vir ons sê waar die banier vandaan gekom het? Het jy gesien? -- Nee. (30)

(Videoband word gespeel - stop.) Nr. 10. Daardie banier wat

nou net verby is, die "Release Mandela Campaign", is dit van die baniere van die ander organisasies daarso? -- Ja.

(Videoband word gespeel - stop.) Nr. 15. Is dit 'n verdere plakkaat van die ander organisasies, daardie COSAS een? -- Ja.

HOF: Net hier voor dit het ons 'n UDF "Make your mark against apartheid"-banier gesien. Ja, gaan voort. (Videoband word gespeel - stop.) Nr. 31.

MNR. JACOBS: Die persoon wat daarso op die linkerkant van die beeld besig is om uit te loop, hy dra daar 'n banier, is dit reg?

HOF: Speel dit weer terug. (Videoband word gespeel tot op (10) regte plek.)

MNR. JACOBS: Kon jy sien waaraan is die vlag vas? Weet jy waaraan was hy vas gewees? -- Ek kan nie sien waarop is daardie vlag vas nie.

En die vlag, wat is die kleure daarvan? -- "Black, green and gold."

MR BIZOS: I saw a folded object, My Lord. Did Your Lordship see something else? A rolled up object on a stick.

COURT: I thought it was a sort of a flag hanging down but we can play it again. Kom weer terug voordat hy begin. (Video- (20) band word teruggespeel - stop.)

MNR. JACOBS: Kan jy net mooi kyk nou as hy daar kom en dan vir ons net sê as hy daarby kom. (Video word gespeel tot op regte plek - stop.)

HOF: Die doek hang oop, mnr. Bizos.

MR BIZOS: Well, I will accept that if Your Lordship has seen it.

HOF: (Video word gespeel - stop - word weer gespeel tot op regte plek.) Die doek beweeg.

MR BIZOS: Yes, it is half open.

MNR. JACOBS: Kan jy sien waaraan hou hy hom of kan jy nie? (30) -- Ek sien.

Kan jy sien waaraan die vlag geheg is? -- Dit lyk na 'n soort van 'n yster of 'n stok. Ek weet nie.

En die kleure? -- "Black, green and yellow."

Wie se kleure is dit, weet jy? -- Ek weet van twee organisasies wat daardie kleur gebruik.

Wie is dit? -- Inkatha en ANC.

Sal Inkatha se mense hier op hierdie vergadering wees? Op 'n UDF-vergadering? -- Nee, gewoonlik is hulle nie daar nie.

Gaan maar aan. (Videoband word gespeel - stop.)

HOF: Wat is die krete wat daar geuiter word? Nr. 32. -- Ek (10) het nie so mooi gehoor nie. Laat hy maar terugspeel. (Videoband word teruggespeel - stop.) Ek hoor hulle maak melding van Botha, maar ek kan nie mooi hoor wat gebeur daar nie.

MR BIZOS: My Lord, could we ask, whilst we have it, whether this is the vestibule or entrance hall of the church or the church itself?

HOF: Is dit die kerk self of die voorportaal van die kerk? -- Dit is binne-in die kerk.

In die groot gedeelte van die kerk waar daar gepreek word op Sondag? -- Ja. (20)

MR BIZOS: And whether it is before the meeting started?

HOF: En is dit voor die vergadering? -- Dit kan so wees.

Ja, gaan voort. (Videoband word gespeel - stop.) Nr. 34.

Hierdie "interruption of video" op bladsy 2 is by nr. 34.

MR BIZOS: Did Your Lordship see an AK47 toy?

COURT: I saw something that was not a stick to which that banner was attached. Whether it was an AK47 toy or something else I could not exactly see. The moment when the chap walks backwards, out of the crowd, you see it best and you can take your time and see what it is. I have marked here on my page the words "nie dui-(30) delik nie", it was not clear. (Videoband word gespeel - stop.)

Nr. 36. Dus die onderbreking duur van 34 tot by 36. (Videoband word gespeel - stop.) Nr. 41 - AK47, maar op die oomblik het hy nou die vlag aan die punt. Ek kan nie nou mooi duidelik sien nie. Kom net 'n bietjie terug weer. (Video word gespeel tot op regte plek - stop.) Is daar 'n vlag aan die punt?

MNR. JACOBS: Dit lyk nie of hy nou hom aan het nie.

HOF: Ek kan nie sien dat daar 'n vlag is nie. Daar is 'n wit ding daar voor waar die loop aan die hef kom. Goed, in elk geval dit is iets wat lyk soos 'n AK47. (Videoband word gespeel - stop.)

Nr. 54.

(10)

MNR. JACOBS: Die persoon wat nou daar loop met die wit T-hempie met blykbaar 'n geel band om die arm, is dit een van die "marshals" daar met die geel band om die arm wat jy van gepraat het? -- Ja, dit is een van hulle.

Watse skaaf het hy aan daar, kan jy sien of onthou? -- Die kleur daarvan is "black, green and yellow."

(Videoband word gespeel - stop.) Nr. 55. Wie is die persoon wat nou daar is? -- Ek kan nie die persoon ...

Moet hy 'n bietjie teruggespeel word of wat? Kan hy hom nie duidelik sien nie of wat? -- Ja, u kan hom terugspeel. (Video-
(20)
band word gespeel tot op regte plek.) Ek ken nie die persoon nie.

(Videoband word gespeel - stop.) Nr. 56. Agter daardie persoon is daarso 'n banier blykbaar waarop staan "National Forum", is dit die een wat u van gepraat het wat daar op is, "National Forum"? -- Ja.

(Videoband word gespeel - stop.) Nr. 59. Die persoon wat nou daarso oorgeneem het na die vorige sprekers afgegaan het, wat nou op die been staan, kan jy sê wie is hy? -- Dit is nou Reverend Sebedi.

(Videoband word gespeel - stop.) Nr. 62. Die persoon (30)
wat nou daar op die beeld is, wat by die rostrum staan, kan jy

sê wie dit is? -- Dit is Ishmael Mkabela.

(Videoband word gespeel - stop.) Nr. 77. Die persoon wat nou 'n toespraak lewer? -- Dit is not Reverend Sebedi.

(Videoband word gespeel - stop.) Nr. 79. -- Frank Chikane.

(Videoband word gespeel - stop.) Nr. 146. Wie is die persoon wat nou daar is op die beeld? -- Hy is 'n lid van AZASUM.

Weet jy sy naam of nie? -- Ek weet nie wat sy naam is nie.

(Videoband word gespeel - stop.) Nr. 176. Kan jy onthou wat daar gebeur het? Watse vrou is dit daardie? -- Ja, ek onthou daardie vroumens. (10)

Wat is dit? -- Sy bid.

HOF: Hardop? -- Ja, sy bid hardop, maar 'n mens kan haar nie so goed hoor nie, want terwyl sy bid is hulle besig om te sing, tensy jy miskien naby haar was dan sou jy gehoor het.

MR BIZOS: Is Your Lordship on page 11 of the transcript?

COURT: It would appear so.

MR BIZOS: I just wanted to know that I was following.

(Video tape is played - stop.)

HOF: Nr. 181. Ken u hom? -- Dan Montsisi.

OP HIERDIE STADIUM VERDAAG HOF TOT 1986-05-22 OM 09h00. (20)

K284 HOF HERVAT 1986-05-22.

IN CAMERA-GETUIE NR. 15 v.o.e. (Deur Tolk)

VERDERE ONDERVRAGING DEUR MNR. JACOBS: Ons kan dan voortgaan met die speel van die video. Ek dink dit is 181. Ons kan voortgaan daarvandaan. (Videoband word gespeel - stop.) Nr. 245. Kan jy sê wie die persoon is wat nou op die beeld verskyn? -- Ingwapele Madingwane.

(Videoband word gespeel - stop.)

HOF: Nr. 271 einde van die band.

MNR. JACOBS: Jy het nou gekyk na hierdie opname. Is dit 'n (30) opname van die vergadering wat deur jou bygewoon is? Die

16 Junie "Commemoration"? -- Ja.

En is die gebeure wat hier getoon was, 'n getroue weergawe van wat daar gebeur het? -- Ja.

CROSS-EXAMINATION BY MR BIZOS: I would like to start with you with the last meeting which you gave evidence about, that is the Commemoration Service of 16 June 1984, the one that we have just seen. Did you know that a group of ministers called the Ministers United Christian Co-responsibility, came into existence and known with the acronym of MUCCOR? Did you know about that? -- I knew about an organisation of the ministers. I did not (10) know that they had a special name.

Did you know that they are a group of ministers of various organisations and not affiliated to any particular organisation? -- Yes.

Did you know that this group assumed control of the commemoration services? -- For the June 16?

For this June 16. -- Yes.

Because it was felt that the tragedy that befell the young people of Soweto on 16 June was not a matter for any particular organisation but belonged to the people as a whole. -- That (20) is true.

And that they appealed to all the political organisations to attend the commemorations services under their own banner, so to speak, if they wanted to come there with their banner, but that they should really show respect and solidarity with the memory of the people who were killed on 16 June. -- That is true.

So that there should not be any unseemly competition between different political organisations. -- That is true.

And the ceremony, the commemoration ceremony of 16 June has from year to year been under the patronage of a high-ranking (30) religious leader. -- That is so.

On this particular year, although you said that you did not know his name, did you see the person clad with a clerical collar and a mauve - it is not a shirt, My Lord.

COURT: Frock? Cassock.

MR BIZOS: No, cassock goes all the way down. He did not have that. Well, we will call it a shirt. The clerical collar and the mauve shirt. -- Yes, I remember seeing that person.

Well, if I can refresh your memory, did you hear the name Dr Manas Buthelezi being mentioned? -- Yes.

Do you know that he is the leader of the Lutherans in (10) Southern Africa? -- Yes.

And on previous occasions did you attend the ceremony of 16 Junie? -- Yes.

And have other leading churchmen, Anglicans and Methodists, taken this ceremony under their patronage? -- I cannot remember a particular church holding these kind of services, but it was a group of ministers together who were holding these services.

Yes, I think that we are correct in that. My question did not exclude that, that there was a particular senior churchmen together with other churchmen from other denominations who (20) actually arranged the ceremony. -- Yes, that is true.

Now, you saw this video relating to EXHIBIT V10, EXHIBIT 10 before His Lordship, would you agree that it is not a complete record of what happened? -- Yes, I agree. It is not a complete record.

That speakers' speeches are not set out fully? -- Yes, I agree.

And that even the first speaker or the person who started offering the prayer, his prayer or speech has not been given completely, that really one hoped would have set the tone of (30) the meeting? -- I am not in a position to dispute that, although

of course/..

of course I am going to explain this, that this day I was a busy man there as a marshal and therefore had no opportunity of observing exactly what was happening. For instance the speeches by the speakers, I am not in a position to comment about their speech, because at times I was busy.

Well, I am going to suggest to you that there is also a further omission from this tape. This meeting like most, if not all others, finished up with Nkosi Sikelele I'Africa. -- At this particular meeting I remember just before the closing of the meeting the person who was leading at this meeting, that is (10) Reverend Sebedi, at some stage informed the people there that the police are giving us five minutes to disperse as a result of which then Nkosi Sikelele was not sung because it may have taken more than five minutes, therefore exceed the five minutes given for dispersing.

Do you recall whether tear-gas was thrown into the church as the people were about or have commenced singing Nkosi Sikelele I'Africa? -- I remember a tear-gas being thrown into the church.

Was it whilst or after you had started singing Nkosi Sikelele I'Africa? -- Just when we started. (20)

Was this a peaceful meeting at which you and your fellow-marshals had managed to control the crowd? -- That is so.

Was there any difficulty with any of the people in the church during this meeting? -- Yes, there were difficulties.

What difficulties? -- The difficulty I am referring to was that people changed seats. Some would go right in front to go and sit near to the stage and then we would tell them not to go and sit there, they must go back to their seats, that is with the other audience in the meeting.

Oh so there were marshalling difficulties? -- Yes. (30)

So those are the difficulties that you .. -- Yes.

At this/..

At this meeting, were there songs and rhythmic walking or marching before the meeting whilst people waited for the meeting to start? -- That is so.

COURT: That is what we saw on the video. -- Yes.

MR BIZOS: Did singing at this and other meetings, take place in between speakers?

COURT: Are you speaking of this meeting or other meetings?

MR BIZOS: Of this meeting, My Lord. I think I had better confine it to ..

COURT: I think so. There are many, many meetings we are (10) dealing with.

MR BIZOS: As Your Lordship pleases. -- I cannot quite recall that. It is possible that there was a singing in between.

I want to deal with this singing generally at all the meetings for the sake of convenience. Is it usual for people that turn up either as a group or as individuals and who are gathered in a hall waiting for the proceedings to start, that they start singing? -- Yes.

Do they use the same tune but from time to time change the words? -- Yes. (20)

You sound as if you have a good bass voice and do you yourself do a fair amount of singing? -- Yes, I do sing.

Now, I want you to please tell His Lordship about these tunes. Forget about the words for a moment, but these tunes that they sung, are they something new or are they from the days of old?

COURT: What are the days of old? Methuselah?

MR BIZOS: No, ..

ASSESSOR (MR KRÜGEL): Sethswayo.

MR BIZOS: The Sethswayo perhaps. Well, recent African (30) history, My Lord. -- It is a recent thing.

The tunes? Do you know what I mean by the tune? -- Well, in fact I do not understand when you say it is an old ...

COURT: Let me ask you, how old are you now? -- I am 42.

Now, when you were a small boy, did you then hear these tunes being played or sung, not necessarily with these words? -- No, this is a new tunes.

MR BIZOS: Well, maybe there are a couple of new tunes. What I am going to suggest to you is that some of these tunes are the folk .. Do you know what I mean by tune? The beat, the beat and the melody, that these are old, that these are old folk songs (10) in the true sense of the word. -- Oh, now I understand.

Well now that you understand, what do you say? -- I am saying yes, some of them are old tunes.

Old tunes which you learned on your mother's knees or your grandfather's knees so to speak. -- Yes.

Would you agree that a song of praise is part and parcel of the African folk-law? -- Yes, I will agree there, for instance you only find Christians singing about Jesus Christ or Elijah.

Similar to that? -- Yes.

And have these songs of praise been used from the time (20) you were a young man or even a boy, to praise people for all sorts of things?

COURT: All sorts of praiseworthy things I take it?

MR BIZOS: Well, My Lord, whether it is praiseworthy, it is subjected, but ...

COURT: I see, all sorts of things, yes.

MR BIZOS: All sorts of things. -- Yes, it used to happen. For instance during my time when I was in the ANC they used to sing about chief Albert Luthuli.

Yes, they used these old tunes in songs of praise and (30) instead of honouring the person that originally - for whom

originally the song or praise was composed, they would substitute Albert - Chief Luthuli's name. -- Yes.

And when you say that you were in the ANC you mean during the period that the ANC was a lawful organisation? -- Yes.

This is before 1960.

COURT: What is the answer? -- Yes.

MR BIZOS: My Lord, I assume that what came out during the enquiry ...

COURT: Well, that was not under oath.

MR BIZOS: It is not evidence. (10)

COURT: It was not under oath, so it is not evidence before Court.

MR BIZOS: As Your Lordship pleases. I just wanted clarity.

People like Mr Mandela and Mr Tambo occupied very important positions in the African National Congress before it was banned. -- Yes.

And they were considered by the ANC, the lawful ANC certainly, and would you say a substantial body of other people, as leaders or amongst the leaders of the African people? -- It is true, even up to now I still consider them to be the leaders.

And way back in the '50's were songs of praise sang for (20) Mr Mandela and Mr Tambo? -- I cannot recall that there were such songs about them. Those that I remember were about Chief Luthuli, J.B. Marx and Dr Maroka.

Dr Maroka had been a president of the ANC before the late Chief Albert Luthuli? -- That is true.

COURT: And J.B. Marx? -- He was serving in the executive of the ANC.

MR BIZOS: Would you say that there is a tradition among the African people to sing the praises of the people whom they consider as their leaders? -- That is so. (30)

Are you able to tell His Lordship whether there are people

in the/..

in the townships who, although they may be opposed to violence themselves, whether they still consider Mr Mandela and Mr Tambo still as leaders of the African people? -- That is so.

And are they daily referred to as the leaders of African people in newspapers, publications, even on radio talks and television talks? By people who dissociate themselves complete from the ANC's policy or objective or achieving an objective by violence. -- Yes.

COURT: Could you give me an example? -- I would not know the exact names now, who they are, but what happens is in my (10) movements I do come across people who do not approve of the policies of the ANC which include violence, from their feelings. (Interpreter) The witness just repeated exactly what was said, that I understood from those people that they do not go with a violent policy of the ANC but still they approve of the leaders of the ANC as being the leaders of the African people, though they are not for their policies.

Yes, I was just testing your very wide statement that it is on television, in radio and in the papers. It may well be true, but I want to know whether that is your own knowledge. -- (20) The question is not clear.

Well, if the question is not clear then you should not answer it.

MR BIZOS: Well, let us take a report from Beeld on 8 May 1986.

COURT: Did you read Beeld of 8 May 1986? -- No.

Can you read Beeld? -- Beeld? I cannot read that.

MR BIZOS: Well, I was only going to use it as a base for my question, that - it says that "Buthelezi en P.W. Botha betrek ANC ook by gesprek." Now, do you know whether Chief Mangosuthu Buthelezi has gone on record regarding Mr Mandela and Mr Tambo (30) as leaders of the African people? Have you seen newspaper

reports/..

reports, have you seen it on television, have you heard about it?
-- I have not seen them on the TV.

Very well. We promise, My Lord, that we will put the material before Your Lordship in due course.

COURT: On video?

MR BIZOS: Video if need be, newspaper - newspaper articles, magazines, talks.

COURT: Yes. Just put it through the correct witness, not the incorrect witness.

MR BIZOS: At these meetings which you did attend, are these (10) old folk tunes, is the wording changed from time to time by people singing it before the start of a meeting?

COURT: Could we just get clarity. One get some tunes where you have the word Tambo changed to Mandela, changed to somebody else's name. You may have a tune where the tune remains the same but at different meetings different words are used or from time to time, last year to this year, the words may be different. What do you mean exactly?

MR BIZOS: No. My Lord, what I mean exactly is that apparently the townships are full of budding poets and they take the tune (20) and with their own little group they put new words to the tune and they turn up at a meeting and they sing the new words.

COURT: Put that to the witness, please.

MR BIZOS: Poets or song writers or composers. -- Yes, that does happen.

Well, and as proof of that I noticed that an old singing hand like yourself remained almost silent at the Alex Youth Congress inaugural meeting, if I have it correct that is on EXHIBIT 4. -- My Lord, if I think proper - look, one must not lose sight of the fact that I am a heavy drinker. It can be (30) that maybe the previous day, that is the day before this meeting,

I had a lot to consume as a result of which then on this day when this meeting was held, I was not feeling well, that meaning that my body was not as happy as all that to be doing things.

You in fact have a serious drinking problem, haven't you? -- I take as much as possible, that is provided I have enough time to do that.

COURT: So the answer is negative? It is not a serious drinking problem. He is just a serious drinker.

MR BIZOS: Yes. Well, it is a serious problem to your family, isn't it? -- Do you mean my drinking? (10)

Yes. -- Yes, we are at loggerheads in the family because of my drinking. I even divorced my wife because of drinking.

I am sorry to hear that that was the explanation for your remaining still at that meeting, but ..

COURT: He did not remain still right through the meeting. He was ...

MR BIZOS: In the beginning, yes.

COURT: He was quiet at some stage, at 637, he did not sing and he then stated that that song he did not know.

MR BIZOS: Yes, I will - My Lord, I think that we did not stop at a couple other occasions where he ... (20)

COURT: There were some occasions where he was sitting in front and where he was quiet.

MR BIZOS: Yes. Now, let us - I did not want to bring up the drinking problem, but once you brought it up - we will leave it at that. That is your concern really, but what we are concerned with here is that younger people, younger than your 42 years, come along with new words to these tunes. -- That is true.

That even a regular meeting attendant such as yourself and with a family history such as you have described, you your- (30)
self did not know the words. -- That is so.

Would you agree that you probably attended as many if not more political meetings than most of the people on the platform at these meetings? -- Yes, I can agree with that.

COURT: No, I am not sure. Could you tell me the names of the regular Freedom Songs and then if you know the names of improvised Freedom Songs that you do not know the words of, you can mention them, but I want to know which are regular Freedom Songs that you have sort of grown up over the last five, six, seven years. That means then songs which you are prepared to lead. -- Polisasa Nelson Mandela, "Freedom is in your hand", is one of them. (10)

Yes? -- Amandla Ngawethu. The third one is "Umkhonto wethu Siso'Landela."

What about Workers Unite? -- "Slaganani wasibensi" is one of them.

What about "Singamasosha Ka-Mandela." -- That one also I know and "Siyaya".

Yes, any other? Is that "Siyaya I'Pretoria" or "Siyaya" something else? -- "Siyaya I'Pretoria."

MR BIZOS: Now let us just take one of the songs that has been mentioned by Your Lordship. This song "Slaganani wasibensi". (20) Is that not the same tune - I am sorry, I do not want to be disrespectful, it is not tuned in a religious sense. What is the ..

ASSESSOR (MR KRÜGEL): The melody.

MR BIZOS: The melody, the same melody as "Langeni Ma'Christu" for which it was originally written - "Let us unite in Christ." -- I do not know about that, the reason being of course I do not know the songs that are sung by the Christians.

COURT: No, this one "Aya angena aya puma", do you know that song? -- "Baya didire" is the name of the song.

"Aya didisela aya saba." -- That one I know. (30)

You will have to bear with me a bit, Mr Bizos, otherwise I

will have to come back to this again and again. We must get this sorted out, what is an improvisation and what is not. What about this "Slanganani wasibensi injona le'shlangano", is that the same song? -- Yes.

And what about "Songena Ngonyama"? -- That is one of the songs which beats me. I do hear when they sing, but I cannot sing with them.

Is that not a regular Freedom Song? -- It is a regular Freedom Song, but unfortunately it beats me. I cannot take part in the singing. (10)

Is it the tune or the words? -- The words are giving me trouble, in fact even the tune.

I cannot help you with the tune, I am sorry. "Pambile Makwedeni sisababona." -- No, I do not know that.

"Amagama abahlewe." Not? -- No.

Go ahead, Mr Bizos. I may come back to it later.

MR BIZOS: Do people, in addition to writing new words or improvise of words from one meeting to the other, also regularly change, for instance "siyaya". It does not really have to be to Pretoria. If people are marching, say, to - well, marching to Johannes- (20) burg, they may say "siyaya I'goli". -- Yes.

And - if I pronounce it correctly - the "Slanganani wasibensi" somethings is sometimes "Slanganani bafundi", that is referring to studens, you know. -- Yes, that is so.

And when a speaker finishes, it does not happen as we sometimes see on the video that some chap or some young woman who fancies themself as a singer, starts off a song without by the leave of the chair or the leave of the meeting, but decides that now this is a good time to have a song? -- Yes. In most cases you do not have to be told by the chairman to start a song. We (30) just start the song when we fell like this is now time to start

a song. Of course it does happen sometimes that he will give you that chance of singing.

But most times it is spontaneous at the end of a speech.

-- That is so.

COURT: I want to ask you some more, what about "Rolli Shlahla hayi-yayo."

MR BIZOS: If Your Lordship refers us to the exhibit number and the page we will hand it to the interpreter.

COURT: The exhibit number is EXHIBIT V14 and the page is page 2, at the top of the page. (The exhibit is handed to the inter- (10) preter.) Is that a regular Freedom Song or an improvisation? -- This one I cannot remember.

What do you say about "Ma guerilla amasothoho hayi-hayi" and then "Oliver Tambo Hayi-hayi" and then "Ubabawethu".--0 ja, that one I remember.

Is that a regular one or an improvisation? -- It is an improvisation.

An improvisation on what? -- They just started singing it. I do not know what that means.

And "Asiwafuna a mavelashona"? -- That one I know. (20)

Is that a regular song? -- Yes.

And "UMandela Hayi-hayi ubabawethu hayi-hayi, Oliver Tambo Hayi-hayi" and so it goes on. That is the "voertsek-voertsek" one. -- That is the one. It is common.

Yes, go ahead, Mr Bizos.

MR BIZOS: This expression "hayi-hayi", do people improvise from time to time, if something is happening and someone is thought to have done something of which a particular person approves, does he put in his name instead of Mandela, instead of Tambo? -- Yes. (30)

COURT: And the song "Nansi ivuthumlilo" where you insert the

high court is on fire? -- Yes.

Is that a regular one or an improvisation? -- It is an improvisation.

What is improvised? -- I do not understand this question.

Well, if I say it is an improvisation, it can be an entirely new thing that has fallen out of the air or that some words in an existing song have been changed. Now, what do you mean? -- I do not know of any words which were improvised for that song. I only know it as a song sung like that.

Now, what is the song that you know? Just give us the (10) words. -- "Nansi I'Supreme Court ivuthumlilo abafana bonkhonto bashaye izolo."

Is this a regular Freedom Song or an improvisation?-- It is a song which was always there like that.

It says the Supreme Court is on fire? -- Yes.

What does it say about the boys of Umkhonto? -- It says the Umkhonto boys hit it yesterday, that is literal translation.

MR BIZOS: Do people who attend these meetings and sing these songs, take a tune and incorporate a happening or an event into the words of that song - that happening? -- Well, that can (20) happen.

In your experience, and we have seen some of it on some of the tapes we have seen here, is it difficult or easy for the chair person at the meeting to put a stop to the singing? -- Yes, he can.

He can?

COURT: Do you mean it is difficult or it is not difficult? -- It is not difficult.

MR BIZOS: Haven't you seen a chairman trying to stop the singing in order to get on with the meeting without any success? -- (30) It happens.

Well, what we saw on one of the tapes, not necessarily the one seen by you, that you have attended there, many of the meetings, that one of the most effective ways in which chairmen try to stop the singing is by raising their right hand and shouting "Amandla". -- Yes.

And I think it is quite clear from your evidence, because you were asked a number of times by His Lordship yesterday, who asked you to do this and who asked you to do that, that in particular, in relation to the singing, the individuals and groups are keen volunteers at these meetings and you yourself have no (10) experience of actually been asked by the organising body to come and do the singing? -- That is true.

COURT: A song like "Siyenzi na", is that a Freedom Song? -- Well, that is one of the songs which is being sung in the organisation.

Yes, I want to know whether it is a regular one or whether it is an improvisation. -- It is a song which came to be because of a certain event which took place.

What was the event? -- The event was the dying of the children in 1976, then they said "Siyenzi Na, Isonosethu bubumyama." (20)

What does that mean? -- It means in other words, according to the song, it is a sin to be a Black person, because the first part is a question of what have we done.

MR BIZOS: I have seen translations saying "What have we done? Our only sin is to be Black." -- Yes.

COURT: A song like "Wosa amasotsha, wosa Amandela, wosa Gumede, wosa - utatebo, wosa Masotsha." -- That one I do not know.

MR BIZOS: Well, could I give Your Lordship an example of this also? Part of the words of the national anthem contain "wosa". -- Yes, towards the end. (30)

COURT: "Wosamoya".

MR BIZOS: Do you know whether someone uses this from the national anthem at a particular meeting and combines it with some name or another?

COURT: I doubt, Mr Bizos. This is a prayer. "Wosamoya" is a prayer.

MR BIZOS: Well, My Lord, "Let us be united in Christ" was also a prayer, but it has become "Let the workers unite."

COURT: Well, you can put that. Ask the witness. -- Which is wording from the national anthem being used differently by someone? (10)

MR BIZOS: Yes. -- Oh, now I am clear. Now I am clear. I thought you were saying it was being used in the national anthem as "wosa Mandela". Now I understand your question.

No, we did not go that far. -- Now I understand the question. It is possible that a person can take the wording of "wosamoya" and use it in a different song and add "wosa Mandela" instead of "wosamoya" in the national anthem.

Let us deal with the other meetings. We will try and take them in the order in which you gave them. I know that you were led on the date. Do you remember the dates of these meetings (20) that you went to? -- These meetings were held some time back and it is so difficult to remember everything, but the only meeting I remember pertinently is the one which was held on June 16. That one I know it was on 16 June and it was during the week, but the others I cannot really remember, what the dates were.

Do you remember the year, of June 16? -- Year of?

The June 16 meeting. -- '84.

Tell me, on what date did Mr Ramgobin speak? I am referring to V13, My Lord. -- I do not know the date.

Do you know who else spoke on that day? -- I remember (30) Dorothy Nyembe as well. She also spoke.

Anyone else? -- I cannot remember.

Whether there was another one or another five? -- According to my memory there were others who also spoke. I cannot remember their names.

Well, what they said? -- No.

And if you had not seen this video here, you would not have been able similarly to remember what Mr Ramgobin said?

C285 COURT: The video is then video number 13. -- That is true.

MR BIZOS: And even now that you have seen the video you would not even try and remember what Mr Ramgobin said other than the two(10) topics that you mentioned which were important topics. -- That is so.

Which were two two important topics? -- Rivonia trial and Hector Petersen.

That is right. Save for that, you do not remember anything? -- That is true.

Does the same apply to the meeting held at Khotso House. Can you tell us the date? I am referring to V3 and EXHIBIT 3. -- It was during the week. I cannot remember what the date was.

And do you remember who the speakers were? -- Oupa Mona- (20) reng, Popo Molefe who was reading the messages of support.

Yes, that is very good. Yes, what else do you remember about the meeting? -- You are talking about the speakers, aren't you?

Yes. -- Muntum Myeza.

Yes? -- Tiego Moseneke.

Yes? Do you remember in what capacity Mr Tiego Moseneke spoke?-- Well, this thing happened long ago. I cannot remember.

Can you remember what they said or did you remember what they said before you saw the video? -- I cannot remember their speeches. (30)

Even after you have seen the video? -- Yes.

Was/..

Was this the first time that you saw the videos or did you see them before you came into court? -- It was not the first time.

When did you see the videos before you came into court?

COURT: The one video or all the videos?

MR BIZOS: The videos. Did you see them all at the same time? -- Yes.

When did you see them for the first time? -- In Protea.

Protea police station, next to Soweto there? -- Yes.

How long ago? -- Some time during this year. I cannot (10) remember exactly when it was.

Despite you seeing it twice, you cannot really confirm or make any comment about what they might have said? -- No.

Do you remember what year this Khotso House meeting took place? -- I think if my memory serves me well it was 1983.

The month? -- August.

When did the Alexandra Youth Congress inauguration meeting take place according to you? -- If I remember well I think it was in 1983. I cannot quite remember anyway.

The month? -- No, that I cannot remember. (20)

What period of time was there between the Khotso House meeting and the Alexandra meeting? -- I won't remember that because I cannot even remember which one came first and which was the second one after the other.

I see, and would you agree that in relation to that meeting similarly you would not be able to ...

COURT: Is that now the Alexandra ...

MR BIZOS: Yes, My Lord, that is EXHIBIT 4, you would not be able to remember precisely what the speakers said and you will not be able to confirm whether what was said on this video - (30) whether it was complete or not? -- No, I am not in a position.

And it/..

And it may even be a better reason for your lack of memory in relation to this one because you looked a little spent up, "uitgeput".

COURT: Is that correct?

MR BIZOS: I thought that that is what he ...

COURT: He was quite quiet on occasions but did he seem spent out?

MR BIZOS: Well, he himself says that he ...

COURT: He may have felt that.

MR BIZOS: Yes, he may have. (10)

COURT: Yes. Very well.

MR BIZOS: Is that so, that you appear not to have been well as a result of your .. -- Well, that is possible.

HERONDERVRAGING DEUR MNR. JACOBS: Dit is aan jou gestel dat die vryheidsliedere is liedere om mense te prys.

MR BIZOS: He said some of them.

MNR. JACOBS: Die vryheidsliedere wat dan gesing word oor Umkhonto we Sizwe, is dit ook in liedere om Umkhonto we Sizwe te prys of nie?

MR BIZOS: My Lord, with respect, we must be careful. There (20) was only this witness's mention to Umkhonto once, in relation to one song.

COURT: Yes.

MR BIZOS: You are entitled to ask him in re-examination whether that is a descriptive situation or a song of praise. You cannot take - he did not say that all these songs - the witness has not said that all the songs were songs of praise.

COURT: Well, there was quite some cross-examination on praise, but ..

MR BIZOS: No, My Lord, that there were songs of praise and (30) we identified these songs - certain of the songs of praise.

There was no suggestion ..

COURT: Now he is asking him whether the Umkhonto song is a song of praise.

MR BIZOS: Yes, but the preamble to his questioning was "that you told us that Freedom Songs were songs of praise", meaning all of them.

COURT: Mr Jacobs, we chop off the preamble. Ask your question.

MNR. JACOBS: Die liedere wat gesing word oor Umkhonto we Sizwe, is dit 'n lied van prys? -- Well, that is what I think it is.

Selfs ook van "Freedom fighters", is dit 'n lied van prys? -- Yes, that is what I think. (10)

En soldate van - laat ek die ander een liewers so stel, julle sing dan ook van Tambo in die bos wat besig is om soldate te prys.

MR BIZOS: I do not remember this witness ...

HOF: Dit is nie korrek nie. Dat Tambo sy soldate prys?

MNR. JACOBS: Op te lei, dit is wat ek wou gesê het, "to train soldiers." Is dit van die nuwe liedere wat daar is of is dit ook van die liedere wat van kindsbeen af gekom het? -- Ek weet nie wanneer dit begin het nie, maar ek hoor dit deesdae, dit word gesing. (20)

Hoekom sing julle dan oor Tambo wat - sing oor Oliver Tambo wat in die bos is en wat soldate oplei daar? Hoekom sing julle daaroor? Weet jy?

MR BIZOS: Did this witness say that they sing this song?

HOF: Het ons met daardie een gehandel? Ek het hom net gevra of "Sinamasoldier ka Mandela", dit wil sê ons is die soldate van Mandela, 'n gereelde - "regular" het ek dit genoem - 'n gereelde "Freedom Song" is. Ons het nog nie by Tambo in die bos gekom nie. (30)

MNR. JACOBS: Ek sal hom dit nog vra, U Edele.

HOF: Maar kan u? Vloei dit voort uit die kruisondervraging?

MNR. JACOBS: Dan net een aspek, op die vergaderings wat daar gehou is en waar die mense nou hierdie vryheidsliedere sing, het die mense in beheer van die vergadering ooit mense gestop en gesê geen vryheidsliedere word op hierdie vergaderings gesing nie?
-- Nee.

GEEN VERDERE VRAE

HOF VERDAAG VIR TEE.

HOF /..