

Ass.

SAAKNOMMER: CC 482/85

DELMAS

1987-06-03

DIE STAAT teen:

PATRICK MABUYA BALEKA EN 21

ANDER

VOOR:

SY EDELE REGTER VAN DIJKHORST EN

ASSESSOR : MNR. W.F. KRUGEL

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

COURT RESUMES ON 3 JUNE 1987.

KEVIN ARTHUR ROBERT HARRIS, d.s.s.

MR BIZOS : All the accused are before Your Lordship this morning. There is just a little visual material left at the end, the singing of Nkosi Sikilele e Afrika in Sotho and then some hand and fist waving at the end which we would like to show Your Lordship. There is also on that the interview in English. I do not know if Your Lordship wants to hear that at this stage.

COURT : I have read the interview. (10)

MR BIZOS : It is on the tape. So, Your Lordship does not want to hear that?

COURT : It is not necessary. If you want me to hear it, I will listen to it.

MR BIZOS : No, I do not want that.

COURT : Well, just place on record what video material are we looking at, EXHIBIT?

MR BIZOS : EXHIBIT 40.

COURT : And we start at?

MR BIZOS : 1167. At 1196 it is a shot apparently from the (20) back of the church hall and I think that Your Lordship might notice that there is a small group of apparently young people there where the raised fist is more ... (Court intervenes)

COURT : The fists are more active bobbing up and down?

MR BIZOS : Bobbing up and down. They are also more concentrated at that part than any other part of the meeting.

COURT : Yes, it would seem that the older people are sitting in the front part of the church and the younger ones at the back? (30)

MR BIZOS/...

MR BIZOS : At the back, that is so. The visual material finishes at 1224.

COURT : That is the interview?

MR BIZOS : The interview is added onto the tape because it is on the sound-track. We do not have to listen to that.

FURTHER EXAMINATION BY MR BIZOS : Mr Harris, there are just one or two questions that I want to ask you. Did you and your camera-man feel in any way uncomfortable being at this meeting as a result of what was happening there? -- No, not at all.

Do you recall whether anyone came onto the lectern or (10) podium during the meeting for a short while with or without a banner to take part, an important part in the meeting and then go away? Do you remember any such incident taking place? -- Nothing like that happened as far as I can remember at all.

If anybody had come there with a banner accompanied with young people singing, would that have attracted your interest? -- Yes, definitely.

ASSESSOR (MR KRUGEL) : Is this about the meeting of the 26th? (20)

MR BIZOS : Of the 26th. What I am referring to is a suggestion made by the State that Raditsela came there and moved a resolution. That is what Mr Fick put to Oupa, accused no. 2. That is what I am eluding to.

COURT : Very well.

MR BIZOS : You recorded a song in the beginning and a song at the end. Had there been any other singing, would you have recorded that? -- Yes, I would have.

Why? -- I normally record apart from just the course of events, if there is singing of a kind of any chanting or (30) anything/...

anything like that, I would have recorded it, because it is the sound dimension that I use inherently in the program that I was making.

COURT : Your program, is that film, not a video? -- It is a film, yes.

Has it been completed yet? -- Yes, it has.

Is it available? -- Yes, it is.

Has it been shown in South Africa or is it for overseas consumption? -- No, it was intended for local and overseas consumption. Unfortunately it was rejected by the Publications Control Board. So, it has not been distributed here. (10)

What does that mean? -- It means that legally it cannot be shown... (Court intervenes)

It may not be shown? -- It may not be shown commercially in South Africa.

MR BIZOS : In cinemas and in other places? -- That is right.

It can be shown privately? -- By special arrangement I would think so, yes.

My Lord, Your Lordship was told yesterday that the State knew nothing about this. I have reason to believe that the Attorney-general has seen a copy of it, because I was told about it. (20)

COURT : Of the film, of the end result?

MR BIZOS : That was submitted to the Board. Mr Harris, you say you can make it available if you are asked to do so? -- Yes, I could.

Either at the meeting or at the interview, was there any indication to you that there would be a stay-away and/or a march on 3 September? -- None whatsoever.

Were you asked by me to look at your desk diary to (30)

find/...

find out where you were on 3 September? -- Yes, you did.

Were you in Johannesburg? -- Yes, I was.

COURT : 1984 I take it?

MR BIZOS : 1984. Had you had any inclination that there would be a stay-away and a march on 3 September, where would you likely have been? -- At the scene of the march.

Is a march good documentary material? -- In the context of what I was filming, most certainly.

CROSS-EXAMINATION BY MR JACOBS : Mr Harris, the film you said you completed it. What is the name of the film? (10)

COURT : Just get clarity, Mr Jacobs. The film is the end product film that you are referring to not the film taken in the church on 26th?

MR JACOBS : The end product. Under what name did you distribute it? -- When it was finished under the title of "The Struggle from Within."

Which organisation or body distributed it? -- No, it has not been distributed.

And was it made for the South African Council of Churches. -- That is correct. (20)

COURT : It was commissioned by them? -- That is correct.

MR JACOBS : Can you supply the Court with a copy of it? -- Yes, I can.

When? -- I have one at home.

MR BIZOS : There is also one in the possession of my attorneys and we can make it available fairly soon.

COURT : Well, I at present are not interested. If you want to look at it, you can look at it, Mr Jacobs. If it is not relevant at this stage, I do not want to listen to it.

MR JACOBS : Can you make it available to me and hand it (30)

to/...

to me? Is it a copy or the original? -- No, I have the original and there is a video copy available.

I just want to ask you a few questions at this stage because I am a layman in the making of films and so on. Can you tell the Court, the 16mm film that you used, does it contain a sound-track of its own? -- One records the picture and the sound on two separate machines.

No, but what I am asking you now is, does it contain a sound-track of its own. Except for the visual part of it, is there also a sound-track on the film itself, on the (10) negative or what do you call it? -- When you are recording?

Yes? -- No.

Is there no sound-track on the film itself? -- No, there is no sound-track on the film itself.

COURT : Could I just get clarity for my purposes. When a film is used commercially, it has a sound-track? -- The finished product, yes.

The finished product has one? -- That is right.

So, that is actually a composite thing. The sound-track is added to the film later on? -- That is correct. (20)

It is not on the film when the film - when the pictures are taken? -- That is correct.

MR JACOBS : You said that when you took up the sound, you used a tape of its own. Is that correct? -- That is correct.

And you switched it off at certain stages. It is not a continuous track of the whole meeting? -- That is correct.

And you only switched it on to capture the essence of what was said, if I understood your evidence correctly? -- The essence of the meeting, yes.

What do you mean by the essence of the meeting? -- (30)

I/...

I, in the making of my final film product, would include a sequence taken from the meeting at Sharpeville, an edited sequence and within that edited sequence I would need to convey what I witnessed overall while I was filming at that meeting. In other words, the essence of what happened at that meeting. I would need to crystallise into the final edited version for the film.

And if I understand you correctly, you did not understand the language spoken, the Bantu language spoken at that meeting? -- That is correct. (10)

So, is it correct then to say that you did not - it is impossible for you to say what the essence of the speeches was made by these people? -- In terms of recording each speech from beginning to end, that is correct.

But did you record every speech from the beginning to the end? -- No, I did not.

So, this tape does not contain - am I correct to say that this tape, you cannot say that it contains the essence of each speech when you did not record the whole speech? -- When I did not record that. That is correct. (20)

And is it correct that you did not record all the speeches? -- That is correct.

COURT : If you want to take the essence of a meeting, the essence of a meeting may differ from the point of view of the film maker depending on the theme of his eventual film, I take it? -- Yes, that is the overall point.

If the theme is church singing, your essence is the singing part of it. If the theme is fist waving, the essence would be fist waving, to give a simple example. -- Correct.

So, your whole perspective is captivated by the (30)
theme/...

theme of your eventual film? -- Not quite. I was going to a meeting. I had sort of an idea of what it would be about. That it would be about the rent increases. I did not know the exact form that the meeting was going to take. I did not know what was going to transpire. So, I did not go there with a preconceived structure. I went there to feel the impact of the meeting. In other words, to expose myself to the meeting and to capture as accurately as I could the general mood and/or essence of what came out of that meeting, of what happened there. (10)

MR JACOBS : Yes, but I cannot understand, when you do not understand the language and do not know what is being said, how you can decide what is the essence and what is not the essence? -- Well, one definite thing would be, in order to capture the essence, firstly one would have to capture the mood, the tone. Therefore I would record anything that heightened the pitch of the meeting, if there was any singing, if there was any chanting, if there was any dancing around. If there was anybody who tried to take over the meeting or who became a central figure in the meeting, I would certainly (20) go for that.

What do you mean by central figure in the meeting? -- Can I just give you an impression of the way I saw the meeting? Father Moselane and Mr Hlubi were the two chairmen, as it were, of the meeting and generally speaking I captured Father Moselane handling the meeting as he handled it overall. He was generally concerned with placating the meeting, keeping the people on track and laying out certain points. Words like "court interdict" kept coming up et cetera. So, that general tone of Father Moselane I captured. The only (30) character/...

character who was at any stage seen to be trying to heighten the pitch of the meeting or to aggitate, if I could use that word, was a youngster who has been identified as Botha. As you see I captured Botha when he was making quite an evocative speech or suggestion.

Did you capture his whole speech? -- No, but I captured the essence of it.

How do you know what is the essence? -- In terms of the audience's response, in terms of the general flair up, the way he was performing, I am convinced that was his most (10) dramatic performance if I can put it that way.

But the essence of his speech could have come later. Is that correct? -- In terms of what he actually said, it could have, yes.

The sound-track that you handed in here, the first one EXHIBIT 36, the tape-recorded sound-track at the meeting, EXHIBIT 36, is that the original? -- That is correct.

The one that you handed in, is that the original sound-track? -- That is the one that was at Sharpeville on the day.

What kind of tape did you use for the sound-track? -- (20) That is a quarter inch Agfa.

Was it a new tape that you used? -- Yes, it was.

It has not been used before? It was brand new? -- Brand new.

And when you recorded it, as you said, to switch it on from time to time, how do you control the switch to switch it on or off? -- That is on the Nagra tape recording machine.

Did you go back to the machine or as I understood you you were walking around in the hall? -- That is correct.

There were times when I placed the machine and was not in (30)

the/...

the vicinity of the machine and on those times I left it running all the time. When I had the machine with me, I would switch it on and switch it off at my discretion.

What do you mean by "when I had the machine with me"? Did you carry it around with you? Is it a portable sort of thing? -- Yes, it is.

Can you tell the Court how many times did you carry it around with you or how many times you left it at a certain spot? -- Not exactly, no.

Where did you leave the machine? -- If you are facing (10) the speakers, if you are in the audience, facing the podium, on the right-hand side there was a clear area and that is where I placed the machine when I left it.

COURT : Is it between the audience and the speakers but on the right-hand side? -- Yes, to the right-hand. That is correct. In fact it is where we were standing, it is the point of view from where we were standing when we recorded Mr Botha.

MR JACOBS : And is it correct that this was running and you switched it off and then it ran again. There are no (20) blank spaces between, at all on this tape? -- If there are any blank spaces it would have been a malf ... in other words, instead of hitting the record position, I might have hit the play position. That would account for any momentary blank space.

That would be momentarily? -- Yes.

The visual recording, what kind of film did you use for that? -- I would think it was high-speed Kodak.

No, not think, do you know? -- I can check. It was either high-speed Kodak or normal speed Agfa. (30)

That/...

That is EXHIBIT 37? -- That would be the negative, yes.

Am I correct, because I am a layman, you must help me and correct me, please, you switched it on at the beginning and when you stopped it, it stopped at that spot and when you recorded again, it went on from there? There are no open blank spaces in that recording? -- Inbetween there are a couple of flashes because of the start-up mechanism of the camera, plus there may be one or two short spaces where one takes the magazine off and checks the camera gate through which the film passes when it gets exposed, just to make (10) sure that there has no dust got in there or a hair or something accumulated in there. It is normal procedure to do this.

COURT : What distance would that be or how many seconds would that be? -- That would be roughly three seconds.

And what do you do in the three seconds? You open it up? -- What you do is, because you have got- because you have exposed the film with material that is important, before you open, before you take the magazine off, you will just run the camera probably with your hand in front of the (20) lens just to give it a burst, to move that film on, so that you did not accidentally expose material that you wanted. That is the reason for giving a three second burst, if I can put it that way.

So, you would sort of space your takings? -- That is right. You just run the camera for two or three seconds to move the film on, then you open it up and you check the gate and by that you obviously expose the piece of film that is at that point.

ASSESSOR (MR KRUGEL) : Would that only be at the end of (30)
the/...

the film or also ...-- No, at any point in fact.

COURT : Why would that be necessary? -- You get dust or a hair that would may come in to the camera gate and that exposes itself on the film and it is quite undesirable.

When you say camera gate, that is not the lens you are speaking of? -- It is the aperture behind the lens past which the film actually passes.

It is in front of the film then? -- Yes.

Between the lens and the film? -- That is correct, yes.

MR JACOBS : EXHIBIT 37, that is the original taken at the(10) church? -- That is correct.

It is not a copy of that? -- No, this is the original.

And EXHIBIT 38? -- That is the assembly.

COURT : You told us that is the positive picture assembly. -- Right. That is a reprint of all the negative that was filmed on that day at that meeting in the hall, in the church, that has been synchronised and placed in sequence relative to the master sound-track.

MR JACOBS : Is that a continuous recording? -- No, it is not. It is what you saw on the video screen. (20)

Yes, but continuous on the sound itself?

COURT : That does not work, Mr Jacobs. The sound is to a large extent, but not fully, continuous. The pictorial part has been added to those sections of the sound to which it is applicable and inbetween there are large gaps. So, you cannot speak of continuous.

MR JACOBS : But the sound itself, are there any lapses between sound where it stops and goes on to another speaker, say for instance on this reproduction now?

COURT : Just a moment. I thought that EXHIBIT 38 was (30) merely/...

merely a pictorial assembly, no sound included. Is that correct? -- That is correct, yes.

Counsel is speaking of sound. Are you not mixing the matter up?

MR JACOBS : I am mixing it up. EXHIBIT 38, is that the original one completed by you at the time when you made this picture assembly? -- Could I just have clarification on what it is? Is it the picture or the sound?

EXHIBIT 38 is the picture assembly? -- The picture assembly was assembled by myself, yes. (10)

It is not a copy of ... (Mr Bizos intervenes)

MR BIZOS : My Lord, may I suggest that the exhibits are placed before the witness, then he would not have to ask every time what it is.

COURT : Yes, I think that would be safer.

MR JACOBS : EXHIBIT 39 is a combination of the sound and the pictorial ... (Court intervenes)

COURT : I am not so sure of that. -- It is a corresponding sound assembly that goes with EXHIBIT 38 which is the picture assembly. In other words, if you take these two, the one (20) is a sound track, the other is the picture track, and you put it on a mechanism such as an editing desk which can run 16mm sound and 16mm picture and there is a synchronising point on the beginning of both, if you synchronise those two points and you switch the machine on, then the two tapes will run in synchronism as you saw the video.

MR JACOBS : But I cannot understand. Can you help me on this. If you synchronise the sound and the visual part from the beginning, the sound is running longer than the visual part. Is that correct? -- That is correct. (30)

And/...

And the visual part was taken on another camera. Is that correct? -- On a camera. There was only one, yes.

And you did not take all the speeches on the camera, the visual part? -- That is correct.

How can you synchronise that because there are longer lapses on the visual than on the sound part? -- Well, you would notice that on the picture assembly there are blank spaces.

So, can you fit in afterwards the visual part to the speaking of people then? -- Let us for example take C and (10) A, which would be, alright ... (Mr Jacobs intervenes)

Say at the start C and A are the same? -- The people singing in the beginning. So, I would synchronise the people singing in the beginning. When I got to the end of that I stopped the camera and I carried on with the sound. I only started filming again when Reverend Moselane went up to the podium. So, for all that period of time where I recorded sound and did not record picture, I put spacing, in other words it is just tape that is the same size as film, but it has no image on it. So, what you get is picture (20) and sound for the portion of the people singing, then you just get sound where there are speeches et cetera going on and you get blank screen for the period where I have not recorded on the camera and then when Father Moselane takes the podium and I have recorded it, you then get picture and sound running in synchronism again.

Yes, but I cannot understand how you synchronised that because you also during the recording stopped the sound- tape at some times and then you ... -- It is a process that is done afterwards. In other words, I was not synchronising (30)

on/...

on the day, in other words, the sound-recording machine records the sound, the camera records the picture, they have within them a crystal, a 50 Hertz crystal in each mechanism which makes sure that they run at exactly the same speed. So, for example, when I synchronise a sequence of film that we have shot continuously, I just have to find the beginning point or the end point or any point on that visual sequence and synchronise the sound-track with that and once I have got that and I have locked the two together, that whole portion of the visual sequence where the camera rolls (10) continuously, will be in synchronism with the sound for that portion.

You said you synchronised it on lipreading. Is that correct? -- Not totally on lipreading, but that is the process I would have to use, yes.

Is it correct that you have no independent recollection of what happened at this meeting? -- No, I do not think that is correct.

COURT : Could we just get one aspect on record before we get on to the recollection. As I see it, therefore, there (20) are interruptions in the continuity of the film, there are interruptions in the continuity of the sound apart from technical hitches and that sort of thing, but there are intentional longish interruptions in both? -- Correct.

In the film they are much longer than in the sound? -- Correct.

When one synchronises the two and you reach an end product, as we have seen on video 40, it would appear on video 40 that the sound is continuous and the film interrupted, but actually it is not a very true picture, because the (30) interruptions/...

interruptions in the sound are not shown? -- They are shown. You hear them.

What does one hear there? -- A blip here and there. It is as if ... (Court intervenes)

Yes, to the technical man it may be apparent? -- No, you will hear it.

To me as well? -- Yes, to you as well.

And on the transcript, is it shown that here a portion of sound was left out or is it not in the transcript? -- I would have to refer to the transcript. I think it is. (10)

MR BIZOS : Interruptions and pauses are shown in some of the transcripts, but I do not know if we have done them all.

COURT : Well, we will have to check the transcript against the sound then and even then to the layman we may miss a blip or a pause. There is on page 3 for example "Interruption on tape" in V31 but can we say that they are all shown on the transcript? -- No, I do not think ... (Court intervenes)

You would not know? -- Not 100%.

I understood you to say that you checked the transcript? -- Only of the interview at the end. (20)

Only of the interview? -- That is correct.

Not the other transcript? V31? -- No, I have not 100%.

MR JACOBS : I will repeat the question. Is it correct then that you have no independent recollection of what happened at this meeting? -- As I understand the question, I think it is not correct to say that.

Do you recollect everything that happened there, except or did the video or the tape help you to recollect? -- No, I can say that I recollect everything that happened on that day that was significant, yes. (30)

And/...

And you have no recollection - you have no knowledge of what was said on this meeting when it was spoken in a Bantu language? -- No, apart from the occasional English phrase that was used.

Did you attend many meetings and record many meetings during this period 1983 to 1985? -- Yes, I did.

Where? -- In the Johannesburg area and in Cape Town.

Is it also meetings in connection with rents and all that stuff? -- Some of there were, yes.

COURT : What is all that stuff? (10)

MR JACOBS : And meetings held by the Black population? -- Not solely. Sorry, is the question did I record other meetings that were held by the Black population?

Yes, in connection with rent or removals or other political meetings? -- I did - the rent issue did occur again, yes.

How many meetings did you record for this film you were making? -- Around four or five.

COURT : What was the theme of your film? Was the title the theme or not actually? -- Not directly. The theme was a (20) social political overview of the time 1983 to 1984 and ultimately it hinged on the new constitution.

And the reaction thereto? -- And the reaction thereto, yes.

MR JACOBS : How many meetings did you record in the Vaal? -- One.

Only this one? -- That is correct.

MNR. JACOBS : U Edele, op hierdie stadium is dit vir my onmoontlik om met die kruisondervraging voort te gaan, totdat ek iemand gehad het om hierdie bewysstukke voor die Hof (30)

te/...

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te ondersoek en dat h tegniese man my kan adviseer van wat sy bevindings daarop is. Ek kan nie op hierdie stadium dus aangaan nie. Ek vra dat die kruisondervraging van hierdie getuie dan afstaan totdat ek h geleentheid gehad het om behoorlik te konsulteer met h deskundige en dat hierdie bewysstukke ondersoek is.

HOF : Wat is u prognose? Hoe lank gaan dit duur?

MNR. JACOBS : Ek is in die hande - ek gaan probeer om prof. Jansen te kry om hierdie ontleding vir my te doen en ek is in sy hande. U sal beseef dit is vier bewysstukke wat deurge-(10) gaan moet word en wat hy moet ondersoek. Dit kan h tydjie neem. Ek dink seker ten minste twee weke.

COURT : What is your situation, Mr Harris? -- In terms of availability?

Yes, in terms of availability? -- In the next two weeks?

Well, I think beyond the next two weeks, it would seem? -- There is a week in July that I will not be available. That is from 10 July and possibly thereafter I would have to do an overseas trip, but otherwise I will be around.

Very well. Will you give Mr Jacobs your dates of (20) non-availability, so that we can do our best to meet you? -- Thank you.

There is one more matter and that is that I do not want any debate later on as to what happened to these exhibits, between them leaving the possession of my registrar and coming into possession of Dr Jansen. So, some sort of a method has to be worked out that I do not have any debate on this in court. That you can do with Mr Bizos and with my registrar. I do not want to be involved, but I do not want any debate on tampering with exhibits inbetween my registrar(30) and/...

and Dr Jansen.

MNR. JACOBS : Daar is net 'n ander ding wat ek wou gemeld het. Mnr. Bizos het gemeld dat daar 'n sekere film by die prokureur-generaal was. Ons dra geen kennis daarvan nie. So, dit is daarom dat ek gevra het of ons dit ook beskikbaar kan kry en dit ook vir ons te gee.

HOF : Ja, dit moet u met die getuie reël sodra die getuie afgestaan het.

MR BIZOS : The tape EXHIBIT 40 would have to remain at least during the period that accused no. 3 is giving evidence(10) because he will have to identify a number of things.

COURT : So, what we can do is, we can send all the others to Dr Jansen and keep the tape?

MR BIZOS : And keep the tape in the meantime. If the State for its facilities wants to make a copy of the tape, of course, this may facilitate matters, but there is no reason why the other material cannot go off. It is only the tape that we will require in court. We would have no objection to the State being given time to test this and do whatever they want. (20)

COURT : My registrar will retain it until such measures are taken to hand the exhibits to Dr Jansen.

MNR. JACOBS : Ek sal voorstel dat my kollega, mnr. Fick, sommer nou met mnr. Harris gaan en die regsregistrator, dan kan hulle die goed seël en hulle teenwoordigheid om dit so gou as moontlik weg te kry.

HOF : Asseblief. Laat mnr. Harris dit doen en mnr. Fick en my griffier.

MNR. JACOBS : Mnr. Dyason kan ook saamgaan.

HOF : Mnr. Dyason kan saamgaan en dan moet u ook by mnr.(30)

Harris/...

Harris uitvind wat sy program is, sodat hy so min as moontlik ongerief verduur.

MNR. JACOBS : Dit is wat ons alles doen.

WITNESS STANDS DOWN.

- - - - -

MR BIZOS CALLS ACCUSED NO. 3 :

TEBOGO GEOFFREY MOSELANE, confirms to speak the truth

EXAMINATION BY MR BIZOS : Father Moselane, you are a duly ordained priest in the Anglican Church? -- That is so.

And were you the priest in charge of St Cyprians, the Anglican Church at Sharpeville? -- That is true but my (10) parish is in fact taking in the two other places, Bophelong and Boipatong and some other areas in the district of those places. That is three in Vereeniging and four in Vanderbijlpark.

Is there a church building in Boipatong? -- Yes, that is so.

What is the name of the church? -- St John's.

COURT : A church has been referred to as "Los my cherry"?

-- Yes, that is the St John's situated in the area called

"Los my cherry." (20)

MR BIZOS : When were you appointed to Sharpeville? -- July 1980.

You are married? -- Yes, I am.

Have three children? -- That is so.

You lived in a church house near St Cyprians? -- That is so.

When did you enter the priesthood or did you enter as a pupil or a trainee of the priesthood? -- After having passed by JC I then entered the priesthood at the age of 19.

Where/...

Where was that? -- St Augustine Priest Theological College, Modderpoort in the Free State.

Did you have formal training other than theological training at that stage? -- No, I did not have any other training.

Did you thereafter pass your matric? -- That is so.

Where did you pass your matric? -- Umphumulo Theoretical College in Natal. This was a Lutheran college, which had a matric class.

When were you ordained as a priest? -- After completing (10) a diploma from the Federal Theological College of Southern Africa in Alice which is in the Cape Province.

COURT : What date was it? -- I completed it in 1971. That means I left the college in 1971 from 1969.

MR BIZOS : Were you ordained as a deacon in 1971? -- Yes.

COURT : What does a deacon do? -- That is the first step where you start after having qualified at the college before you can be trained as a priest.

Yes, but does a deacon preach? -- Yes, he preaches, but he cannot celebrate mass. (20)

Is that the only thing he cannot do? -- Yes.

MR BIZOS : Just for the sake of completeness in view of His Lordship's question. During mass, either portions of the literature in which he responds to the celebrating - to the priest that is actually celebrating the mass? -- Yes.

Are you actually sent to a particular church and do you take part in the celebration of the mass? -- Yes. You do not do it by yourself. You do it under the supervision of a priest of that particular church.

COURT : But now, is there a sort of a division of work (30)

in/...

in attending the deeds of the parishioners between the deacon and the priest? -- Yes, there is a difference between the two.

What is the difference? -- The deacon cannot do the duties of a priest, like for instance doing any type of blessing which is to be done by the priest.

Or consecration I heard you say? -- Yes.

MR BIZOS : How long did you remain a deacon? -- Only for a year, that was in the year 1972.

And were you then ordained as a priest? -- Yes, in the same year, that is 1972. (10)

COURT : Are there people who always remain deacon or does every deacon become a priest? -- Yes, it has changed now. It used to be but now it has changed. You can remain a permanent deacon without being a priest. In the church, that is the congregation, Church of the Province, you have three positions there. A deacon, a priest and a bishop.

There are no elders? -- There are elders, but they do not form part of the three orders I have just mentioned.

MR BIZOS : Do you have a church council? -- Yes, we do.

Do you have a council at each level, the parish, the (20) diocese and for the country as a whole, the archbishopric? -- Yes, that is so. This is known as Church of the Province of Southern Africa. It includes Mozambique, Lesotho and South Africa as a whole. Then you have an archbishop who is in charge of the whole church in the area. In a province you find diocese which are small areas within the province. Each diocese has got a bishop who is heading the diocese. Then the bishop will have priests in his diocese. Then the priest will have parishes which is the different areas, that is the churches serving under him. Each and every (30) parish/...

parish has a control of its own, which is now working under the control of the diocese in that province at which this parish is falling. Then the parish will not be allowed to do anything which is against the regulations of the Church of Province. The parish is under the control of the parish council. Then the priest of that parish is the chairman of the parish council. The decisions which are being taken by the parish council have a bearing on that parish.

Is there a position of an archdeacon? -- Yes, there is.

Is the archdeacon an ordained priest or not? -- He (10) is a priest.

How does he fit into the hierarchy? -- There are different parishes. Then there is a person who is in fact above all the parishes there. Like for instance, if one was to talk about the archdeacon of Vereeniging, the parish in Sharpeville and Bophelong, that is my parish, parish in Vereeniging and parish in Vanderbijlpark, Randfontein which is Mohlakeng and Krugersdorp, all these areas I have just mentioned in the Church of Province that area is controlled by the archdeacon, which person represents the archbishop(20) in that area. He is representing the diocesan bishop in those areas.

Whilst we have had this, who was your archdeacon in 1984? -- Archdeacon Peter Wilson.

We will come to that later.

If my statement correctly reflects your age, you are 40 or 41 years of age now? -- 40.

Since the age of 19, have you been involved in the Church of the Province, either as a student or as a deacon or as a priest? -- That is so. (30)

Whilst/...

Whilst you were studying theology to become a priest in the seminary in Alice from 1969 to 1971, did you come across the expression or the concept of Black Consciousness? And what is sometimes called Black Theology? -- Yes.

Let us deal with the notion of Black Consciousness. How did you understand that in your student days? -- I understood it to be referring to Black people and their position, what they could do in order to express their feelings about the manner in which they are living, their living conditions and express their feelings about the or pertaining to how (10) they are treated. That they must not feel inferior within themselves. That is how I understand it.

And Black Theology, was that talked about in your student days?

COURT : Is this the total concept of Black Consciousness as you understood it or is there some more? -- It is a wide concept, but that is briefly what I understood it to be.

MR BIZOS : Was Black Theology spoken about in your student days? -- Yes.

Just in casual conversation with your fellow students (20) or did it form part of your course? -- It was not part of the syllabus at the college, but it was just being discussed at the college during the seminar.

Do you know whether the concept of Black theology has become ... (Court intervenes)

COURT : Could you first define it for me? I do not know what it is?

MR BIZOS : What is the concept? What did you understand by this concept of Black theology in your seminar? -- Black theology is the reflection of a faith in God as we as Black (30) people/...

people and theologians engage meaningfully in the struggle of our people. Black theology means also it is a way of - it is a means whereby God of history, the God of history revealed himself in the manhood of Christ. As Black people, Black Christians' whole lifestyle will have to reflect what reflects Christ and Black theology is based on the interpretation of scripture.

You referred to the struggle of our people. Would you like to give His Lordship an idea of what you mean by that? -- By that I mean anything that has got to do with Black (10) people in this country. In the sense that as Black people they do not have the right of saying whatever they would like to say as God creatures. That means now what does God say about our position in which we find ourselves where we have no say.

COURT : Are you or were you, because we have just had your student days so far, an adherent of Black Consciousness and of Black Theology in your student days? -- Yes.

MR BIZOS : Was there a student organisation at your college? -- Yes. (20)

Was there an SRC? -- Yes.

Were you an elected member of it? -- Yes.

Was there any student - was your SRC affiliated to any organisation? -- Yes.

To whom was it affiliated? -- It was affiliated to SASO which is South African Students Organisation.

And did it have a presence on your campus, SASO? -- Yes, that is so.

COURT : How? -- There was a branch of SASO at our college.

MR BIZOS : Were you an office bearer in that branch? -- (30)

Yes/...

Yes, I was the vice-chairman of the seminary branch.

Did you come into contact as a result of your membership of the SRC and of the branch of SASO with any wellknown exponents of Black Consciousness? -- Ues.

Who were they? -- During the 1969 to 1971 I met the late Steve Biko. He was during that time at a medical school.

At which university? -- Wentworth Durban.

COURT : How did you meet him then? -- During the seminars which were held, that is at the formation of SASO.

MR BIZOS : Is your seminary next to any university? -- Yes.(10)

Which one? -- University of Fort Hare.

Was there a strong presence of SASO at that university? -- Yes.

Did the late Mr Steve Biko visit that university regularly? -- Yes.

Was there any co-operation between your branch of SASO and the branch of SASO at the Fort Hare University? -- Yes.

Did you consider the late Mr Steve Biko as one of your friends? -- Yes.

And did you have talks with him about the meaning (20) of Black Consciousness? -- Yes.

Any other wellknown person that you came across in that milieu, in that environment? -- Yes, during my time at the college, at the seminar's college, I met George Wauchope who was a student at the university of Fort Hare and the late Jerry Modisane. He was one of the students at the University of Fort Hare and a member of the SASO branch.

The George Wauchope that you referred to, is he the person who subsequently became a leading figure in AZAPO? -- Yes. (30)

We/...

We might as well deal with it now. Did you ever become a member of AZAPO yourself? -- Not at all.

COURT : Why not? -- Because there are quite a number of other things one can do as a priest, things that have got to do with the Black Theology. We see that then, that is the Black Theology as the only thing on which one can concentrate as a priest and with a lot to do by the priest, because Black people in themselves, they have that Christianity. In fact they are religiously inclined by nature.

There might be a difference between being religiously(10) inclined and having Christianity. What is the answer? -- In this case I am talking of by nature they are religiously inclined. Secondly, as a priest of a parish I have a lot to do which then keeps me occupied and therefore makes it difficult for one to be a member of an organisation.

MR BIZOS : If you became a member of AZAPO or any other organisation, would that please or displease your congregation as a whole? -- According to my feeling they would be divided. Some may have been pleased, some not. Why, because my congregation is composed of different people with diffe-(20) rent views.

COURT : Is there a philosophical difference between Black Consciousness, the philosophy of Black Consciousness and the philosophy of Black Theology? -- No, because Black Consciousness is concentrating on the position of a Black person, in general what the position is of a Black person and the Black Theology has got to do with the inclination of a Black person to - in relation of its spirituality.

MR BIZOS : Whilst you were a student, was an organisation called the Black Theology Project formed? -- Yes, that is so.(30)

Did/...

Did you become a part of it? -- Yes, because I was a theology student.

Were all the theology students part of it? -- Yes. In the sense that this project was holding seminars and discussions. That is the body which was in fact organising those two.

MR BIZOS : This concept of Black Theology, do you know whether since, that is since the early 70's, it is now being taught as a part of the syllabus at any of the universities? -- Yes. (10)

Which universities? -- University of Cape Town and UNISA. Those are the two universities I know about and having seminars with the colleges. What I mean is, in this case I am using the seminars with reference instead of saying a college. I am talking about a seminary.

COURT : It is taught in the University of Cape Town, UNISA and at the Theological Seminaries? -- Yes.

All Theological Seminaries of the Anglican Church? -- These are the two universities where the Black Theology is forming part of the syllabus and this is also now taught (20) at the Theological Colleges.

Of which church? -- Church of the Province, Presbyterian Church, Methodist Church and the United Congregationalists. These churches are all using the same Theological College. That is the one I am talking about when I talk about the Federal Theological Seminary and all the seminaries of the Roman Catholic Church. Those are the - and the Lutheran Church - main churches I know about and the University of Natal. This I know to have also opened a theological department and there again Black Theology is being taught. (30)

Could/...

Could I just get some clarity. One can teach Black Theology as background material for students in Theology or you can teach Black Theology as the doctrine of your church. What do you mean? -- Background. It is being taught as a background.

Is Black Theology the doctrine of the Church of the Province of South Africa, Southern Africa? -- Yes, it is the doctrine of the whole church, because the church itself is based on Christianity in the sense of how does God show his presence to the people. (10)

Well, that is normally the doctrine of each and every Christian church. I just want a clear answer. Is Black Theology the doctrine of the Church of the Province? -- I find it difficult to answer that question in the sense that I have said Black Theology is the reflection of the Christian faith in God as we are confining it in the South African context are engaging as Christians in a meaningful positive way in the struggle. So, to confine it to a church in that sense is a bit difficult, because we are dealing with the whole concept of God and how it is interpreted, particularly (20) in the South African context.

Well, I am sure that Black Theology is not part of the doctrine of the NG Church. Is it correct or not as you see it? -- What I understand by doctrine is matters completely defined only in terms of faith, in terms of teaching, but not in terms of the engagement of one's whole life, reflection of life above board. You can see that doctrine means the teachings of the church.

Founded on the Bible? -- Founded on the Bible and Black Theology is founded on the Bible itself also. (30)

It/...

It is a certain way of interpreting the Bible as I see it. Am I correct or not? -- It is not a certain way, it is a reflection of faith in God as used in scripture, because scripture is the word of God. Should I explain a bit? For instance, during the times of the early history of our country, the Afrikaners were using scripture to try and riddle themselves from the domination of the British and then that awareness that they were seeing in terms of what God tells them, that was also part of the theology. So, that type of thing it is not that you can say it is only (10) confined exclusively to a particular people.

MR EIZOS : Could I try and clarify some of this. Has your church got Articles of Faith? -- Yes, it does.

If I understand His Lordship, is any notion of Black Theology in the Articles of Faith, any specific reference to the Articles of Faith? -- At the time of my apprehension in 1984 I have not yet heard about that being part of the Anglican Church faith.

Articles of Faith? -- Articles of Faith.

Were you appointed to a parish in Soweto? -- Yes. (20)

COURT : That is immediately after your studies? -- I say, yes, because I have been to Soweto's parishes twice.

MR BIZOS : Were you appointed to the St John's Anglican Church in Orlando East? -- Yes, that is so.

In 1976? -- Yes.

Shortly before the commencement of the unfortunate events of 16 June 1976? -- Yes, that is so.

Was there a body known as the Black Priests Solidarity Group? -- Yes, that is so.

Do you recall when that became a body, when did it (30)

start/...

start? -- This started during the year 1973/74. It was first composed of the priests from the Roman Catholic Church. The membership was later opened to other churches as well. That was in 1977 during which period I was still at St John's parish, Soweto.

Did you become aware of the formation of a body known as the Committee of Ten of Soweto?

COURT : Just a moment. Did you join it? -- Yes, I did.

What did you do? Help the community or what was it? A study group? -- It was about working together with what(10) had in fact to do with the priests who were priests of different churches.

MR BIZOS : An interdenominational body? -- Yes.

COURT : To study matters or to help the community or to do what? -- We met as discussion groups.

MR BIZOS : To what end? -- In order to enable ourselves to look into our problems as priests and to look into what is happening within the community.

Did you become aware of the formation of the Committee of Ten after the unfortunate events of 16 June 1976? -- Yes.(20)

COURT : Was it formed in 1976? -- I do not have much knowledge about that, but what I know is that there is such an organisation in Soweto.

MR BIZOS : Do you know whether it was in 1976 or early in 1977 or precisely when this Committee of Ten was formed? -- I became aware of it during the year 1977.

Do you know Dr Motlana? -- Yes.

Did he ask you to do anything? -- Yes, he asked me to serve in a committee, that was during the year 1977.

What committee did he ask you to serve in? -- The (30)
committee/...

committee was named Thusanang.

What was the purpose of this committee? -- There was a trust fund known as Zemele Trust. This Thusanang Committee was a committee serving under this Zemele Trust.

What was the purpose of the Zemele Trust? -- This was assisting the families of the people who are in jails serving sentences or detained. Then this was giving some assistance to their families.

What position did you hold in this committee under the Zemele Trust? -- I agreed to serve in this Thusanang (10) Committee and the first meeting which was held was chaired by myself. No, what happened is the following. At the first meeting when we came together is the meeting where there were some elections held. I was elected a chairman of the Thusanang Committee at this meeting.

COURT : The Thusanang Committee is not the controlling body of the Zemele Trust? -- No, it was not controlling the Zemele Trust.

Is the Thusanang Committee a committee which does a portion or did a portion of the work of the trust? -- Yes. (20)

And that is in relation to the families of the detainees? -- Yes.

So, the trust had other aims as well I take it? -- Yes, that is so.

MR BIZOS : Was it left to you to identify the people who needed help and to go out and help them? --Yes, that is so.

This Committee of Ten, do you know whether or not they were detained during 1977? -- Yes, I do.

Was Dr Motlana among those persons detained? -- Yes, that is so. (30)

Did/...

Did you and your fellow clergymen do anything after the detention of the Committee of Ten? -- Yes. Not only the clergymen did something, also some members of the community within that community did something.

Was any committee formed in order to try and continue the work of the Committee of Ten? -- Yes, that is so.

COURT : What had been the work of the Committee of Ten? -- During the year 1977 the community councils were no longer working in the township and during which period the members of the Committee of Ten were arrested. After that had (10) happened, that is the detention of the Committee of Ten and the defunct of the community councillors and the banning of the political organisations, namely BC's in 1977, there were no other political organisations remaining. So, there was a need then to look into the services which were supposed to be rendered in the township or within the community as to how these services were going to be carried out.

Yes, but actually my question was, you said that you formed a committee to continue the work of the Committee of Ten. So, I asked you what was the work of the Committee of (20) Ten? -- What I am saying is, as a result of the banning of the organisations, namely the BC's and the detention of the Committee of Ten members, then this committee was formed. Was it not for that, there was no committee to be formed.

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My question is, what had been the work of the Committee of Ten? -- They produced what they termed a blue print in which blue print they were saying what and how to go about running Soweto and what can be done in order to run Soweto. I did not see the blue print and therefore I do not know what the blue print contained and I am therefore not in a (30) position/...

position to say, because I was not long in Soweto then when this happened.

WITNESS STANDS DOWN.

COURT ADJOURNS. COURT RESUMES.

TEBOGO GEOFFREY MOSELANE, confirms further

FURTHER EXAMINATION BY MR BIZOS : Were you in fact familiar with the doings of the Committee of Ten? -- No.

When were they detained - you told us that there was this committee formed. Did it have a name? -- Yes, it had a name. (10)

What was it? -- Soweto Action Committee.

For how long was it in existence? -- From November 1977 up until somewhere in April or just before April 1978.

What happened in April 1978? -- A meeting was held by the members of the Soweto Committee of Ten and the Soweto Action Committee SAC.

COURT : Were they not detained any more the Committee of Ten? -- They were released.

MR BIZOS : Did you meet shortly after their release? -- Yes, that is so. (20)

And what was the decision in relation to the Soweto Action Committee? -- Because the members of the Soweto Committee of Ten were released, therefore what was decided was that the Soweto Action Committee was to disband.

And did they disband? -- Yes.

Other than this committee in 1977/78, did you become a member of any other organisation during this period? -- No.

When were you appointed to Sharpeville? -- In 1980.

Whilst you were in Soweto during the period 1977 to 1980, did you have any dealings or any former dealings with (30)

AZAPO/...

with AZAPO at all? -- No.

The late Steve Biko died in September 1977, if my memory serves me correctly. Where there commemoration services held in relation to his death in your church at all? -- No, not in my church.

Where were they held? -- Regina Mundi which is a Roman Catholic Church in Soweto.

When you moved to Sharpeville in 1980, during 1980 or 1981 did you have anything to do either with AZAPO or anyone from AZAPO? -- No. (10)

Were you approached by anyone in 1982? -- Yes, that is so.

Who approached you in 1982? -- Mr Oupa Hlomoka, accused no. 2.

Why did he approach you? -- He came there to ask for the use of the church in order to hold a commemoration service for Steve Biko.

Did you know him before this? -- No, I did not.

Did he tell you what organisation he was from? -- Yes.

COURT : AZAPO I take it?

MR BIZOS : Which organisation? -- AZAPO. (20)

Did you give him permission? -- Yes, I gave him permission.

Was this a noble thing for a church to be used for a commemoration service for the late Steve Biko in your experience? -- Yes.

What experience did you have? Had other churches been used for this purpose? -- Yes, there were other churches used for that.

Just locally or throughout the country? -- Throughout the country. (30)

Did/...

Did the commemoration service in fact take place in 1982 in your church? -- No, it did not.

Were you approached again thereafter by accused no. 2, Mr Hlomoka, for the use of your church? -- Yes.

When was that? -- It was in October.

COURT : Of which year? -- 1982.

MR BIZOS : And what was that for? -- It was a service to be held in respect of the banning of the organisations which were BC organisations.

Did you grant permission for that? -- Yes, I did. (10)

Do you know whether that service was held? -- It was also not held.

COURT : Why were these two not held? -- I do not know.

AZAPO was the organisation which wanted to hold these commemoration services.

It just did not materialise? -- That is so.

MR BIZOS : Were you approached again during 1983 for the use of your church? -- Yes.

When was that? -- Some time in March.

COURT : Of 1983? -- Yes, of 1983. (20)

MR BIZOS : What was that for? -- It was a commemoration service for the people who died in Sharpeville during the year 1960.

Did that take place? -- No, it did not materialise.

Were you again asked for the use of your church? -- Yes, that is so.

When were you asked? -- Some time in September.

Also 1983? -- Yes, that is so.

What was that for? -- A commemoration service for the late Steve Biko. (30)

Did/...

Did this one take place? -- Yes, this one did.

Did you attend that service? -- Yes, I did.

In what capacity did you attend it? -- As the priest of that place.

Who organised that commemoration service? -- AZAPO.

Did you consider that you were transgressing any regulation or law or the church's policy in allowing your church to be used for that purpose? -- No.

Can you recall what you said at this commemoration service? -- Yes, I can. (10)

Please tell His Lordship? -- I opened the service with a prayer and I read from the Bible. During such service when a commemoration service is being held for people who died I usually make use of a Bible making reference to the following. I always prefer to read from the Saints. I read from Chapter 21 Revelations verse 16 where it refers to three different parts. I am sorry, three dimensions of life is what it refers to. Love to Christ, love to each one of us and love for self.

You say you made reference to the Saints. Is that (20) a book which contains the life history of the Saints? -- No, not in that way. What I am saying is, in the Church of Province services, there are days on which the Saints die, like the Saint Steven, who died on 26 December. So, there are different days in the year during which commemoration services are being held for different Saints. When I said in my evidence that I made use of the Saints, I was referring to the day, for instance on which the Saint Steven died, then I used the words which were used there for this Saint. By this I mean there is a particular portion or teaching or preaching which (30)

is/...

is based only the Saint Steven. That is what I am talking about when referring to Revelation 21.

COURT : But that is for December, now we are in September?

-- No, I was saying that 26 December is one of the Saint days, not necessarily meaning that this particular day of the Saint had a direct meaning or bearing on this occasion which was a commemoration service held in September. I am just making a reference there that this was a preaching which had to do with the Saint Steven. I would for instance read that which had a bearing on the Saint Steven here on this service, (10) because it is a commemoration service for somebody who has died.

MR BIZOS : What did you have to say about the death of Saint Steven? -- I was saying he was one of the followers of Christ. He died for his part he played . He died for his belief.

Did you - according to the scripture or tradition in your church, what did Saint Steven do when he was being killed? -- He prayed for the people who were killing him by making use of stones. (20)

Did you connect that in any way with the death of the late Steve Biko? -- Yes.

What do you say to the allegation that you said that Steve Biko had been murdered by the Whites? -- I never said that and I deny that allegation.

The indictment alleges that you allowed your church to be used for this purpose in order to further the conspiracy by the African National Congress, Communist Party, the UDF, AZAPO and various other individuals. What do you say to that allegation? -- I dispute that. I am no member to any of (30) these/...

these organisations which are being mentioned there. I do not have any knowledge about any conspiracy between these organisations as mentioned, the UDF, AZAPO and the others. I am only working according to what my church tells me and what the scriptures are saying.

What do you say to the evidence of IC.8 that you became a member, just an ordinary committee member of the Vaal branch of AZAPO. What do you say to that evidence? -- That is not true.

What do you say to his evidence that there was a Vaal(10) branch or a meeting at which the Vaal branch was formed for the first time in 1983, was held in your church? -- There was no such a meeting in my church.

What do you say to the allegation that in your presence a decision was taken by AZAPO to oppose the Black Local Authorities and to act in concert with the Vaal Civic Association in doing so. What do you say to that allegation? -- I do not know of such a decision and I was never at any meeting where such a decision was taken.

What do you say to the evidence of IC.8 that at the (20) meeting you compared the Whites to the Egyptians and the Blacks to the Jews? -- That is no true. What is contained in the book of Exodus is not meant to be put the way he, IC.8, puts it now before the Court.

He told the Court that the use that you made of that passage in Exodus was that you compared the councillors to the Pharaoh and the Black to the Jews. Did you ever make such a comparison? -- I never ever made that. What I can say is the following. What I know is that according to that the people in authority if Egypt are powerful like (30)

those/...

those who were Pharaohs. Those were the people in authority in Egypt. That I said the community councillors can be put in the position of Pharaoh or compared with Pharaoh, is not true, because the community councillors do not have the powers.

That the Pharaoh had? -- Yes, like the Pharaoh had. The Pharaoh was in charge in fact in authority of the place.

Did you ever attend a committee meeting of AZAPO in the Vaal? -- No, I have never attended it.

On 9 October 1983, did you go to the place where the (10) VCA was being launched? -- Yes, I did.

Why did you go there? -- I read about this report from the newspapers that there was a meeting to be held which meeting was about the launching of the VCA. As a result of that I went to this launch meeting. In fact, what happened is that I was not directly on my way attending this meeting. I was heading for another place. On my way I decided to go in.

Do you recall where you were heading for? -- Yes, I was heading for Randfontein. (20)

To do what? -- I was fetching the representatives of the congregation Mother's Union from my congregation who were attending a conference in Randfontein. So, on my way I then went in there.

ASSESSOR (MR KRUGEL) : It is not clear. Were you going to fetch people at Randfontein and on your way to Randfontein you stopped at this meeting? -- Yes.

And thereafter, did you go on to Randfontein? -- Yes, that is so.

MR BIZOS : When you arrived at this meeting, did you meet(30) anyone/...

anyone you knew as you were going in? -- Yes.

Who? -- Mr Manthata accused no. 16.

You knew who he was? -- Yes, I knew him well.

You were good friends? -- Yes.

We will come to that in greater detail later. Did you go into the hall together? -- We did not go into the hall. We were standing just outside the door because the hall itself was full.

Did you eventually go in? -- Yes, while we were standing just outside this entrance, which is the door, Reverend (10) McCamel was busy talking from the stage. When he looked in our direction, that is the direction of the door, he noticed my presence there. He then waved me to come in. As a result of which then we went in. He was inviting me to come to the stage. I then went up to the stage with Mr Manthata who had come there. When I went up to him, that is Reverend McCamel, I tried to explain to him that I was not here with a view of attending the meeting, I was on my way to somewhere else. As a result of which then he requested me to say a few words. (20)

Did you accept Lord McCamel's invitation? -- Yes, I did accept it.

What did you say?-- What I said was the following, that this is a church and as it is being a church building, people must behave themselves, they must not smoke inside a church building and they must not be sitting in the church with hats on and I wished them all of the best at this meeting, that the people came together to come and discuss what is in fact happening within the residential area in order to form a civic association. I then made mention of the fact(30)

that/...

that we know that organisations are having a problem in order to acquire meeting places for them to hold meetings, that is a venue for the meeting. That I also supported by saying people must therefore look after the church building which has been given to them as a venue for a meeting. I then thereafter left for the place I was heading for.

Whose church was this? -- It was a Roman Catholic Church Zone 12.

Were you concerned that as much as possible proper decorum should be kept in churches? -- Yes. (10)

Have you ever attended any other meeting besides the launch of the VCA which was presided over by Lord McCamel? -- No, I have never been to any other meeting.

We know that a meeting was held to protest the introduction of the council system on 27 November 1983? Did you go to that meeting? -- I did go to that meeting but not in Sebokeng. This was in Sharpeville.

Which meeting was that? -- It was an AZAPO meeting.

Was Lord McCamel there? -- No, he was not.

COURT : Was it in your church? -- Yes. (20)

MR BIZOS : When was that meeting? -- On 27 November 1983.

COURT : Was it arranged by accused no. 2? -- Yes.

MR BIZOS : Did you take part in that meeting? -- Yes.

Did you speak? -- No, not as a speaker. I took part in praying, preaching and reading from the Bible.

During the first half of 1984, was your church used by anybody? -- Yes.

When and by whom? -- It was in fact asked by AZAPO to make use of the church building for the commemoration service in respect of the people who died in March 1960. (30)

In/...

In Sharpeville? -- In Sharpeville.

Did you take part in that meeting?

COURT : When was it held? -- I cannot remember exactly what the date was. All I know is that this incident referred to in 1960 was on 21 March. But now this service was held on a Sunday. Whether this Sunday was in fact the 21st or a day around that Sunday was the 21st, that is what I cannot remember.

MR BIZOS : Did you take part in that meeting? -- Yes, in opening this service by a prayer and reading the Bible. (10)

When you say it was arranged by AZAPO, did accused no. 2, Mr Hlomoka, have anything to do with it? -- Yes, during this time he is the person who came to me as usual.

Was it used again for any commemoration service before August 1984? -- No, it was not.

Not used for 16 June? -- No.

Do you know whether AZAPO held a commemoration service elsewhere?

COURT : 16 June?

MR BIZOS : 16 June? -- Yes, I read about that in the news-(20) paper.

Did you go to the place where the 16th of June 1984 commemoration service was held? -- No, I did not.

Were you approached in any way for the use of your church on 16 June 1984? -- No.

And you say you read about it in the newspaper. Do you know who held the commemoration service for 16 June 1984? -- I cannot quite remember, but if my memory serves me well, it was AZAPO. I am not certain.

Did you ever deliver a paper at an AZAPO conference? (30)

Yes/...

-- Yes.

On what? -- On Black Theology.

Were you invited there because you were a member of AZAPO or for some other reason? -- I had gone there just to deliver that paper, not as a member of AZAPO.

Do you know of any other persons there who delivered papers who might not be members of AZAPO or who you knew not to be members of AZAPO?

COURT : In his presence or not?

MR BIZOS : Do you know that other people delivered papers(10) at the AZAPO conference at the time? -- Because of the fact that I was not part of the program and after having delivered my speech, I immediately left. What I mean is, by saying I was not part of the program, I mean I was given time as to what time I was going to be on the floor and I arrived there just some few minutes before the time. Which means I was not long and immediately after having done what I was there for, that is to deliver my document there, I did not stay long. I was just there for a short while and then I left. I am therefore not in a position to tell with cer-(20) tainty whether there were other people who delivered documents there or not, but I believe so.

COURT : When was this conference? -- In 1982. If my memory serves me well, it was during March, but I cannot quite remember.

And where was it held? -- Hammanskraal. At the venue St Peter's, which is a place belonging to the Roman Catholic Church.

MR BIZOS : I want to turn to a series of meetings that were held in your church you informed us in 1984. I want you to(30) please/...

please deal with the allegation in the indictment that these meetings were held in order to implement and further the aims of the ANC, the SACP, the UDF and the UDF's campaign against the Black Local Authorities and that their purpose was to cause riots and revolt and violence and to render the Republic of South Africa ungovernable and to cause a violent revolution and at the end AZAPO is thrown in for good measure. What do you say to all these allegations? -- I dispute that because the meetings held in my church during that time had nothing to do with all the organisations which are being (10) mentioned, which therefore means that they had no aims and objects as put to me. These were meetings only which had to do with my church and another thing, I have nothing to do with the overthrowing of the government. I am not concerned about anything pertaining to that.

Was there a thing called an Anti-rent committee or an Asina mali committee? -- No, those were the names which were given to that committee by the newspaper people. Otherwise we had a committee which was under the parish council.

Let us start at the beginning in relation to it. When (20) did you become aware of the decision taken at the end of June 1984 that the rents in the Vaal Triangle were going to be increased? -- I became aware for the first time during July and this was confirmed by certain documents, which were available during the period 6/7 August of the same year.

COURT : Official documents? -- Yes, official documents, in the sense that those documents were originating from the Lekoa Town Council.

MR BIZOS : You say that you heard about this increase before you saw the official documents. From whom did you (30) hear/...

hear about this? -- I first saw this in a newspaper where they were sort of tentatively saying there could be such an increase.

And after you saw that in the newspaper, did anybody else raise it with you? -- Yes, at the beginning of August.

Who came to you? -- A member of my parish who is one of the persons who is receiving food parcels from the parish.

A man or a woman? -- It was a woman, quite a grown-up person.

COURT : How do you mean quite a grown-up person? -- By (10) that I mean a pensioner, above the age of 70.

When generally one speaks of pensioners, do you have a certain age in mind or not? -- Yes.

What age? -- Above 60, 65, 66 in that age. That is the old aged pension.

MR BIZOS : Is there a number of old aged pensioners in your congregation? -- Yes, that is so.

Are there a number of people who receive food parcels from your parish? -- Yes, during the year 1984 there were forty plus. (20)

When these people came to fetch their parcels, did they speak to you about their complaints or not? -- Yes.

Was anything said to you about this proposed increased in rent?

ASSESSOR (MR KRUGEL) : In general or by this particular woman?

MR BIZOS : Perhaps I should confine it to the woman. Did this woman raise the question of the rent? -- Yes, she did.

Was she the only one? -- Yes, the majority of the food parcel recipients approached me saying because of the (30)

notices/...

notices that they have received and the information they have about the increase on rent, they were requesting me as their priest to see to their getting an extra food parcel for the following month in order to enable them to pay or to cope with the increased rent.

COURT : Did they get monthly food parcels? -- Yes, it was monthly.

MR BIZOS : Did this matter become a matter of concern to you? -- Yes, it did.

Did you raise it with anyone? -- Yes, with the executive (10) of our parish in Sharpeville.

Did you get any guidance from the executive of your parish council? -- Yes.

What was the advice or what was the discussion about? -- The advice was that we must try and see if we cannot hold a meeting after the service of 12 August 1984 in order to try and discuss with the congregation at this meeting. To see if we could find any solution which can benefit these people and what the feeling of the congregation is and what can be done according to the congregation. (20)

Was there any suggestion as to whether you should do this alone or whether you should seek assistance? -- It was agreed that I could find some people to assist me in order to carry that out.

COURT : Do you mean to hold the meeting or to be speakers or to do what? -- I was to find people to assist me in order to prepare what to tell the people on Sunday at this meeting.

MR BIZOS : Were you given authority by your council to do what you thought necessary in this regard? -- That is so, because that is one of the ways in which the council works. (30)

Did/...

Did you think that this question of rental affected only the members of your congregation or did it affect anyone else?
-- I found it to be affecting the community as a whole, because the increase on rent was meant to affect the community as a whole and it was generally being mentioned in the township.

Has your church a Xerox machine perhaps? -- No.

Or other roneo machine? -- No.

Did you know anybody in that area that did have such

K736 things? -- Yes, that was in town at Vereeniging. (10)

I am sure that lots of people have them in Vereeniging. Do you know of anybody that would be sympathetic to you using it?

COURT : And cheap?

MR BIZOS : Cheaply or for nothing? -- Yes.

Whom did you know that you could call on for this purpose? -- Mr Philip Mosiea.

ASSESSOR (MR KRUGEL) : Was he in Vereeniging? -- Yes.

MR BIZOS : What was he doing there? -- He was the secretary of the Orange Vaal Workers Union. (20)

Did you know him well? -- Yes.

Are you friends? -- I would say so, yes.

What about the people in Sharpeville. Are they, if I may use the expression unionised? Are they members of a union, the ones that are working in the heavy industry around there? -- Because of the fact that there were different kind of unions there, I believe they were people who were members of some of the unions.

Did you go to Vereeniging to try and produce a pamphlet?
-- Yes. (30)

Did/...

Did you find Mr Mosiea there? -- No, he was not there.

Did you find anyone else there? -- His secretary was there.

Who is she? -- Nozipo Myeza.

Did she make a report to you about the whereabouts of Mr Mosiea? -- Yes, she made a report to me.

Was Mr Mosiea in or outside the country at that time? -- She said he is outside the country.

Did you confide in her what the purpose of your visit was? -- Yes, I did tell her. (10)

What did you tell her? -- What I said to her was that we are having a meeting at our parish on the coming Sunday which was the 12th. I then told her that I wanted to produce a pamphlet which was going to serve as a notice to my parish about this meeting which is to be held, which notice was already drafted. I further made it clear to her that this was in connection with the question of the increased rent and told her that people were approaching her and explained to her under what circumstances these people approached me about the question of rent and that is why therefore I (20) wanted to produce a pamphlet which was to advertise the meeting.

Did you show her what you had drafted? -- Yes, I did.

As a result of your discussions with her, Nozipo Myeza, was the document AN15(v) produced? -- Yes.

COURT : By her? -- Does Your Lordship mean in printing?

Did she type and duplicate it for you? -- Yes, after some talks, that is what she did.

MR BIZOS : What were the talks about? -- She was saying that she sees this as a very good thing which will benefit (30) the/...

the people and therefore asked how it would be if this meeting was open to anybody who wished to attend, not only members of the parish, because of the fact that people were complaining that they do not have money. As a result of which then we discussed it as to what to do now if that is the feeling from the community as a whole. We agreed on writing or adding what is it that is said there that people do not have money on this pamphlet.

Would you have a look at my copy of AN15(v) which reads "Asina mali." Is this the pamphlet that was eventually (10) produced? -- Yes, this is the pamphlet.

ASSESSOR (MR KRUGEL) : I am not quite sure what you are saying about the "Asina mali" part. Was that in the original draft or did it come to be put into the pamphlet in some other manner? -- That is what was added as a result of discussion between myself and Nozipo Myeza. As I originally said this had only to do with my parish and then as a result of a discussion we added this.

Also the "Ha rena Tjelete"? -- This is exactly the same. The only thing is, this is being written in two (20) different languages, otherwise it carries the same message.

COURT : Yes, but both were added to the draft? -- Yes.

And the invitation to the residents of Sharpeville, was that added to the draft or was that part of the draft?

-- That is what was added as a result of the discussion.

MR BIZOS : Did Miss Nozipo Myeza have the stencils and the other things that were required to make this pamphlet there? -- I do not know, but I brought my own material with me.

COURT : Do you mean the paper? -- Yes. In fact that is how (30)

we/...

we used to work with Mosiea. I was always to bring my own material to use for whatever I wanted printed there.

MR BIZOS : Whilst you were there with Miss Nozipo Myeza did anybody turn up? -- Yes.

Who? -- Peter Hlubi arrived.

Let us just pause her for a moment. Did you know Nozipo Myeza before this? -- Yes, from the office.

As a secretary of Mr Mosiea? -- Yes.

Did you have any dealings with her in the past? -- No.

And did you know Mr Peter Hlubi before this? -- No, I (10) did not know him.

Was he introduced to you? -- Yes, he was.

Was he just a visitor there to Nozipo or did he have some business there? -- He was there on some other work to be done.

What work was he there for? -- He was there acting in the place of Philip Mosiea who had gone abroad. That is how this person was introduced to me.

COURT : So, in fact he was acting secretary of the union?

-- Yes.

(20)

WITNESS STANDS DOWN.

COURT ADJOURNS.

COURT RESUMES.

K737

TEBOGO GEOFFREY MOSELANE, confirms further

FURTHER EXAMINATION BY MR BIZOS : AN15(v) does not mention the name of any organisation or does it? -- No, it does not.

Did you consider this "Asina mali" or "Ha rena Tjelete" as a name of any organisation? -- No, it is what was being said in the township "Ha rena tjelete" and "Asina mali", but that does not mean that is a name of an organisation.

Did you view Mr Peter Hlubi's and Miss Nozipo Myeza's (30)

assistance/...

assistance in a favourable light? -- Yes, I did.

Did you ask them to do anything other than to produce AN15(v)? -- I requested the assistance of both of them at this meeting which was to be held on Sunday and I in fact said that Hlubi was going to take notes while people are talking there, that is keeping minutes. They both offered to have these documents, that is the pamphlets spread in the township.

Did you agree that that should be done? -- Yes, I agreed.

Did you know them to be members of any organisation (10) other than employees of this union? -- They were known to me only as the employees there. Pertaining to organisations I did not know a thing about that.

Did you intend AZAPO or the UDF, the VCA or any other organisation to be a participant as an organisation at the meeting that was to be held on 12 August? -- No, I did not have that in mind.

Did you contact accused no. 2 or did you have anything to do with him between your decision to hold a meeting and the actual holding of the meeting? Did you have any (20) contact with him at all? -- No. Secondly, I would never have thought of him, because he does not live in Sharpeville. The reason being that I was supposed to have done what the parish council allowed me to do and to do things the way I viewed them within the community and the congregation.

COURT : What does that answer mean actually? -- What I am saying is that whatever I was doing there was supposed to be inline with the agreement of the parish council and what I was supposed to do as a leader of my congregation. I was supposed to look into what was expected or what was to be (30)

of/...

of benefit to my congregation. Because whatever I am doing must be based on the regulations of the church, that is paying attention or looking after the people and the social responsibility which is in fact the system which is being carried out in our church.

MR BIZOS : How many meetings were you thinking of holding?

-- The meetings I had in mind was this one on the 12th and again the next meeting thereafter was to be a meeting at which meeting things were going to be cleared, that is things pertaining to us as a whole. (10)

COURT : Us as a whole? What does that mean? -- The congregation.

So, you were intending to have two meetings? -- Yes, I had thought of one or two meetings.

MR BIZOS : This was your thought before the meeting of the 12th? -- Yes.

Before the 12th, did you think of forming yourselves into any sort of permanent committee with Hlubi and Myeza? -- No.

Did the fact that Hlubi and Myeza were employees (20) of a trade union give you any idea that they were people that you were not to work with? -- No.

COURT : Where did they live? -- Nozipo lives in Sharpeville. At the time when Hlubi was acting on behalf of Mosiea, he was staying in Sharpeville. Otherwise he was living in Kathlehong.

MR BIZOS : Did you consider the fact that they were employees of a trade union something that precluded you from working with them? -- No, I had in mind to work with anybody.

COURT : With the Anglicans? -- I used to see Myeza coming (30)

to/...

to church at the Anglican Church but she was not a confirmed member of the church. While Peter, I came to know him that day when I got there for the printing or having the pamphlets made.

ASSESSOR (MR KRUGEL) : So, do you not know whether he is an Anglican? -- No, I do not know.

MR BIZOS : Does your church believe in the ecumenical movement? -- Yes.

COURT : Which one?

MR BIZOS : It is supposed to be only one. Did the fact that(10) Hlubi was not an Anglican, was it a matter of or may not have been an Anglican, was it a matter of concern? -- No, it was not.

Did you give your committee a name? -- No.

COURT : The committee consisted of three persons? -- Yes, it was an ad hoc committee of the parish council. I had the right to choose whoever I had in mind. It was not stipulated to me as to who the people are supposed to be in order to serve in this ad hoc committee.

MR BIZOS : We have seen that you had a homemade banner (20) on which "Asina mali - Ha rena Tjelete" is spelt in Tswana and Sotho. When was that prepared? -- I do not know when it was prepared. All I know about the banner is that Nozipo brought it the morning of the meeting and asked me if I was satisfied when this banner was put up in the church building. The question was whether we were going to allow that to be put on the wall on the afternoon of the 12th. On which I said I do not have any objection because in fact the wording on this does not really mean anything more than what is appearing to mean on that banner itself. (30)

Other/...

Other than that banner, did your committee or this ad hoc committee of three, ever have any other banner? -- No, we did not.

Did you have any placards? -- No. We do not put placards up in the church, because in fact the interior of that church building was just completed in painting. It had no paint before. It was just painted. So, therefore we would not put placards on.

Or posters?

COURT : There is some uncertainty, the ad hoc committee, (10) you called it a parish committee, but I got the impression that the members were yourself and Hlubi and Nozipo Myeza. Is that correct? -- My evidence is, as a result of the complaint by this pensioner, the woman, I reported this to the parish council, which parish council was composed of four people, that is including myself. The parish council then mandated me to go and look into this problem and they said to me it was for me to decide what steps am I going to take in order to look into this problem, namely finding other people who will assist me in looking into this (20) problem and it was not specifically said to me that the people to assist me were supposed to be members of my congregation. As a result then I thought it wise to have these two people as my assistants. That is why then I referred to them as an ad hoc committee which resulted from the mandate from the parish council.

MR BIZOS : You told us that AN15(v) was taken by Myeza and Hlubi and did you take some? -- Yes.

What did you do with it? -- I gave it to the people who are members of the parish, who came to my place about (30) matters/...

matters concerning the parish. Then I would give them these as well.

Did you go from door to door to distribute these pamphlets AN15(v)? -- No, only those who came to my residence.

We know that the 12th was a Sunday. What do you say to the allegation in paragraph 73.4 of the indictment that on 11 August, that is the day before, on the Saturday, there was a mass meeting at your church? I am sorry, that you at a meeting on the 11th invited people to attend the mass meeting on the 12th? -- I never attended a meeting of that kind on (10) that day.

Let us turn to the meeting of 12 August 1984. First of all, was accused no. 2 at that meeting? -- No, he was not.

Did you take any steps to invite him or to let him know that this meeting on the 12th was taking place? -- No.

Did you invite any political organisation to send any representatives to this meeting of the 12th? -- No, I did not do that.

Was there any UDF or AZAPO or VCA involvement in this (20) meeting on the 12th? -- No, none of them.

Were there any so-called - were there any outside or invited speakers in the sense that we have used the expression in this case? -- No, there was none.

On the morning of the 12th, did you make any announcement at the end of your church service? -- Yes.

Could you please deal with the meeting itself.

COURT : What was the announcement?

MR BIZOS : I beg your pardon. What was the announcement?

-- The announcement was to inform my congregation that (30)

there/...

there was going to be a meeting that afternoon.

Did you tell them for what purpose the meeting was? --

Yes, I told them.

What was the purpose? -- I told them that the purpose of this meeting is about the increase on rent and how it happened that this is a meeting and this was explained to them that I was visited by the recipients of the food parcels from our parish, during which visit they told me that they would not be able to cope with the payment of the rent which has been increased. (10)

COURT : Do we have to go through it all again?

MR BIZOS : Let us come to the afternoon meeting. How many people were there? How many people turned up for this meeting? -- At the time of the closing of the meeting people present there I estimate to have been between two and three hundred.

Who presided at the meeting? -- I was the person who presided over the meeting.

Did you speak? -- Yes, I did.

Can you recall what you said? -- Yes, I can. (20)

What did you say? -- I spoke about the increase which was in fact affecting us. After having mentioned the complaint by the pensioner, that is the old woman, which was made to me, I then put forward a way of stopping rent increase. By suggesting that we write or make out some documents in which documents we are now making it clear that this increase must not be put in effect. Because of the fact that I was saying this without any necessary experience to be able to elaborate on that, I then said we will have to go and find out from people who will have a better knowledge of how to (30)

go/...

go about doing that, like lawyers. I then again in my speech made mention of the document I referred to earlier which is a petition, that according to the document, namely the petition, we can go further and take whatever step according to the number of people who shall have signed the petitions.

COURT : What do you mean by a petition? -- A petition is a document which is being addressed to those in authority in request that something must not be put into effect.

MR BIZOS : And who was the person in authority in relation(10) to the rent increase as far as you were concerned? -- The Lekoa Council was in authority.

And was the petition to be addressed to him? -- Yes.

When you mentioned the lawyer, did you have anyone in mind? -- Not at that time. I did not have any particular lawyer in mind. I know although that there were lawyers for the diocese of the church.

What sort of audience were you addressing these remarks to? What sort of age were they? -- In the majority they were about 50 years. That is 50 plus. (20)

And how did they receive your suggestion that there should be a petition and that they should talk to lawyers about their problem of the increased rent? -- They saw that to be a very good idea and they accepted it.

Were any newspaper men or women there in the audience whilst there was speaking? -- Yes, they were there.

By the way, in your congregation, are there any members of the police force? -- Yes.

Do you recall whether there was any policeman present on the 12th whilst you were speaking? -- Yes, I do recall (30) that/...

that there was.

Who was there? -- Mokgema who is a member of the South African Police uniform branch in Vereeniging. Although he is not a member of my parish, but he was a resident of Sharpeville and he happened to be present there. Those who were members of my parish there, this day were not present. They were in church during the church service that morning.

When the announcement was made? -- Yes.

Did anyone else speak from the platform so to speak about the proposal you were making? -- Yes. (10)

Who spoke? -- Peter Hlubi.

Can you recall what he said? -- Yes, I can.

What did he say? -- He was also talking about the increase which had a bearing on the people. In fact in his address he was repeating some of the things that I had already said. He also made mention of how this increase was going to affect people. That is briefly what I can remember on what he was saying.

Did he agree or disagree with the proposal of the petition and of consulting the lawyer? -- He was in agreement (20) with that.

Did anyone else speak? -- Yes, Nozipo Myeza.

What did she have to say in general terms? -- She was also addressing herself on the question of rent which was being increased, making it clear that this question was going to bring some problems, meaning the increase on rent was going to bring some problems, saying at her place of employment she has got to do with a lot of people who are in fact affiliates or members of the unions and who had been affected by the reduction of staff, as a result they are without (30) employment/...

employment.

Did she agree or disagree with the proposal that you made? -- She was in agreement with me.

Did members of the audience speak? -- Yes.

Did the person who is in the police force speak as far as you remember? -- Yes, I remember him saying that the increase on rent was going to be used for additional housing. That is adding to the houses which existed then.

Do you recall what other members of the audience said? -- Yes, they were saying they did not understand what the (10) reason was why this rent was to be increased, because it was being said that those who are in employment, it was going to be requested from their employers to deduct the rent from their payments - for the payment of rent. They were further saying that that was not pleasing that this be deducted from their pay-pockets.

Was there anything said about the councillors at this meeting? -- Yes, there was a talk about councillors.

How did the talk go? -- It was being suggested by different people at this meeting, that is the audience as (20) well that because of the fact that the councillors did not have to talk to them or did not have anything to hear from them, being the community, it is therefore suggested that they, the councillors, shall have to vacate the seats of being councillors. A suggestion then was made that they should resign.

How did the meeting feel about these proposals or suggestions that the councillors should resign? -- The meeting as a whole was in agreement with the suggestion that they resign, because of their having increased the rent. (30)

There/...

There was another suggestion that the increase on the rent which was the present rent which was being paid, should not be paid. We shall have to pay the rent which we were paying prior to this increase on rent.

COURT : Were these proposals or were they just suggestions?

-- These were suggestions and which suggestions ended up being the resolutions.

MR BIZOS : Do you recall whether there was any newspaper man or woman at this meeting of the 12th? -- Yes, they were there.

They were there? -- Yes. (10)

I want to show you a newspaper cutting of Tuesday, August 14 1984. Did you see this report? --Yes, I did.

Did you read it at the time shortly after it was published? -- Yes, I do remember that.

At the time that you read it, did it strike you as an accurate or an inaccurate summary of what happened at your meeting? -- I accepted it to have been accurate.

Was there a decision to have - was it decided to have another meeting? -- Yes.

This meeting of the 12th is alleged by the State to (20) have been a meeting at which violence was preached against the councillors? -- That is not true. I do not agree with that.

This publicity that was given to your meeting, do you know whether it created any discussion in the township after that meeting? -- Yes.

And was there further publicity a couple of days later on the 16th? That DA10, which is another newspaper cutting? -- Yes.

Just one last question about this meeting of the 12th. (30)

The/...

The proposal that the councillors should resign, who did that come from? -- I cannot quite remember who in fact came with that suggestion, but it was said from the audience.

Were the councillors called any names? -- Not on this day at this meeting, no, it never happened.

Were any songs sung at this meeting of the 12th? -- Yes.

What songs were sung? -- "Reya boka morena, Nkosi Siki-lele e Afrika" in Sotho "Morena Boloka sechaba sayiso."

The words of "Reya boka morena" have been translated on EXHIBIT V31. Are those the words? -- Yes, that is the(10) translation.

WITNESS STANDS DOWN.

COURT ADJOURNS UNTIL 4 JUNE 1987.