

**BEW.**

**V 7 PAR.36**

**1984-02-05**

**KRISH RABILALL COMMEMORATION  
AT ST. MICHAELS CHURCH, DURBAN**

**SPEAKERS:**

PAUL DAVID (~~Acc. No. 8~~)  
RAMSAMY  
BARRY KISTENSAMY  
M.J. NAIDOO (~~Acc. No. 3~~)  
VICTORIA MXENGE  
ARCHIE GUMEDE (~~Acc. No. 7~~)  
S. JUGGERNATH  
REV. XUNDU

**IMPORTANT ORGANISATIONS, PEOPLE AND OCCASIONS MENTIONED.**

MANDELA (1, 3, 6, 52)  
MKHONTO WE SIZWE (2, 3, 6, 12)  
MORTAR (2)  
A.K. (2)  
KATHRADA (3)  
DUBE (4)  
MXENGE (4, 34, 52)  
SOBUKWE (4)  
LUTHULI (4)  
MDLULI (4)  
A.N.C. (6, 12, 23, 24, 38, 42)  
FREEDOM CHARTER (6, 23, 24, 35, 42)  
OLIVER TAMBO (6, 7, 9, 12, 15)  
BAZOOKA (13, 14)  
SOVIET (15)  
KRISH RABILALL (16, 18, 20, 27, 33, 35, 36, 37, 38, 39, 41, 42, 45, 46, 47, 52)  
WILLIAM KHANYILE (16, 35, 39, 41, 42, 44, 52)  
K.R. COMMITTEE (17, 18)  
EXILES (17, 41)  
KISTEN DOORSAMY (18)  
KISTEN MOONSAMY (18)  
NATHOO BABENIA (18)  
CURNICK NDLOVU (18)  
COMMUNISTS (18, 49)

**ASSESSOR**

KRISH RABILALL COMMEMORATION AT ST. MICHAELS CHURCH

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PAGE 16 Line 17 Change "cast" to "cost"

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Page 23 Line 20  
and 21 Change "the South African Government is on the  
verge of being torn from all its moral" to "the  
South African Government is on the verge of talking  
to Swapo"

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Page 34 Line 27 Change "stiring" to "inspiring"

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Page 37 Line 8 Change "heaven" to "home"

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Page 37 Line 23 Change "inaudible" to "repulsive"

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Page 37 Line 29  
and 30 Change "Jesus Christ, have not respected the  
refugee status. He never followed, we never" to  
"Jesus Christ, Faroh respected the refugee status.  
He never followed, he never."

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Page 38 Line 7 Change "inaudible" to "Deceit"

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Page 38 Line 8 Change "inaudible" to "cohesion"

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Page 38 Line 11 Change "inaudible" to "determination"

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Page 38 Line 13 Change "inaudible" to "clearly"

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Page 38 Line 17 Change "inaudible" to "building"

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Page 43 Line 6 Change "inaudible" to "sleepless night"

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Page 35 Line 15 Change "inaudible" to "learning"

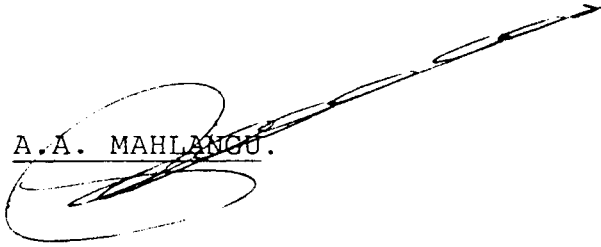
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CORRECTIONS :

I, ABIE ABRAM MAHLANGU, am a Senior Interpreter in the Department of Justice, and I am stationed at the Magistrates' Courts in Johannesburg.

I was requested by the Attorney-General for the Transvaal to check the transcript of this recording against the tape/cassette and bring about any corrections, if any.

I did this to the best of my ability and found this transcript to be just and correct.

  
A.A. MAHLANGU.

## OPMERKINGS

1. Hierdie is 'n transkripsie van die betrokke vergadering. Die transkripsie is so akkuraat as moontlik en is so ver as moontlik woordeliks korrek.
2. Verskillende sprekers kon van mekaar uitgeken word op die opnames en hulle word binne die transkripsie aangedui.
3. Woorde, sinsdele of sinne wat heeltemaal onverstaanbaar is, byvoorbeeld weens swak opname, geraas of waar sprekers gelyk praat, word aangedui met stippellyne, die woorde "inaudible" en "indistinct".
4. Agtergrond geluide en enige ander moontlike kommentaar, word tussen hakies aangedui, indien dit baie opvallend is.
5. 'n Vraagteken in hakies na 'n naam en/of 'n woord in hakies, dui 'n mate van onsekerheid aan.
6. Die transkripsies is van heropnames van die oorspronklike bande gemaak.
7. Tellernommers word aan die kantlyn aangebring om die opsporing van spesifieke gedeeltes te vergemaklik. Die nommers stem nie noodwendig presies ooreen nie maar is 'n genoegsame hulpmiddel.
8. Vertalings deur amptelike hof tolke word aan die agterkant aangebring met die nodige bladsy en tellernommers om vergelyking te vergemaklik.

1984-02-05.

KRISH RABILALL COMMEMORATION AT ST. MICHAELS CHURCH, DURBAN.

IMPORTANT ORGANISATIONS, PEOPLE AND OCCASIONS MENTIONED. (CONTINUED).

CONGRESS (19, 27, 28, 31, 32, 47, 48, 49).

FREEDOM FIGHTERS (22).

1955 (23, 24).

SABOTAGE CAMPAIGN (25).

TERRORISTS (26).

R.M.C. (34).

MORUDUZI GUMA (35).

MGADENI SKWEYIYA (35).

UNITED (MASS) ACTIONS (38, 42).

MOBILIZATION (42).

M.D. NAIDOO (44).

CONGRESS MOVEMENT (45).

KRISH RABILALL COMMEMORATION AT ST. MICHAELS CHURCH  
1984-02-05 : DURBAN.

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SONG NO. 1.

001. LAPHO LAPHO,

LAPHO LAPHO LAPHO SIYA KHONA  
THINA SILINDEL'UKUFA KWETHU

SINGAMOSOSHA

SINGAMASOSHA KA-MANDELA

SINGAMASOSHA KA-MANDELA

SINGAMASOSHA

SINGAMASOSHA KA-MANDELA

SINGAMASOSHA KA-MANDELA

LAPHO LAPHO

LAPHO LAPHO SIYA KHONA

THINA SILINDELU'KUFA KWETHU (x2)

SINGAMASOSHA

SINGAMASOSHA KA-MANDELA

SINGAMASOSHA KA-MANDELA

SINGAMASOSHA

SINGAMASOSHA KU-MANDELA

SINGAMASOSHA KA-MANDELA

LAPHO LAPHO

LAPHO LAPHO LAPHO SIYA KHONA

THINA SILINDELU'KUFA KWETHU (x2)

+ +

SONG NO. 2.

019. ITYALA LABO

ITYALA LABO LINZIMA

ITYALA LABO LINZIMA

BOZOYITHEHINYANI . . . .

BATHUMELENI

BATHUMELENI . . . . .

BATHUMELENI . . . . .

BAZOYITHEHINYANI . . . . .

(Same versus repeated 15 times)

63. AMANDLA

AWETHU

AMANDLA

AWETHU

MAYIBUYE

I'AFRIKA

I'AFRIKA

MAYIBUYE

65. ABAWAZU'MKHONTO

UZOBASHAYA NGE-MORTAR NE A.K.

ABAWAZU'MKHONTO (x12)

81. AMANDLA AWETHU (x2)

AYIBUYE I'AFRIKA (x2)

I'AFRIKA AYIBUYE (x2)

NIYABESABA YINI NA!

HAYI ASIBESABI SIYABAFUNA

NIYABESABA YINI NA!

HAYI ASIBESABI SIYABAFUNA

(Inaudible)

SIYISE LE SIYISE LE SIYISAKAZE!

(Inaudible)

SIYISE LE SIYISE LE SIYISAKAZE!

BABULALABHAHAKATHI!

BABULALABATHAKATHI!

BABULALABATHAKATHI!

BABULALABATHAKATHI!

ABATHAKATHI

ABATHAKATHI

ABATHAKATHI

ABATHAKATHI

UFILU'MLUNGU

UFILU'MLUNGU OMUNYU'SADIKIZA

UFILUMLUNGU

UFILUMLUNGU OMUNYUSADIKIZA

UFILU 'VORSTER

UFILU'VORSTER U BOTHA UYADIKIZA

UFILU'VORSTER

UFILU'VORSTER U BOTHA UYADIKIZA

..... MKHONTO

..... MANDELA

..... KATHRADA

.....

SOYIYISA LE SIYIYISE LE SIYISAKAZE

..... NELSON MANDELA

.....

SOYIYISA LE SIYIYISE LE SIYISAKAZE

BABUHLABATHAKATHI!

BABULALALABATHAKATHI!

BABULALABATHAKATHI!

BABULALABATHAKATHI!

ABATHABATHI!

ABATHAKATHI!

ABATHAKATHI!

ABATHAKATHI!

.....

VIVA!

.....

VIVA!

.....

VIVA!

.....

VIVA!

.....

VIVA!

113. MKHUZENU GATSHA!

MKHUZENI GATSHA OSUTHASUTHASUTHE

AKHWELE PHEZU KWETHU

MKHIZENU GATSHA

MKHUZENU.....

MKHUZENU ..... OSUTHASUTHASUTHE

AKHWELE PHEZU KWOTHU

MKHUZENU .....

M' KHUZENU .....

MKHUZENU ..... OSUTHASUTHASUTHE

AKHWELE PHEZU KWETHU

MKHUZEN .....



MKHUZENU 'SEBE  
MKHUZENU 'SEBE OSUTHASUTHASUTHE  
AKHWELE PHEZU LAWETHU  
MKHUZENU 'SEBE

MKHUZENU .....  
MKHUZENU ..... OSUTHASUTHASUTHE  
AKHWELE PHEZU KWETHU  
MKHUZENU .....

121. AMANDLA!

AWETHU!  
AMANDLA!  
AWETHU!  
AMANDLA!  
AWETHU!  
AYIBUYE!  
I'AFRIKA!  
I'AFRIKA!  
AYIBUYE!  
AYIBUYE!  
I'AFRIKA

123. VIVA DUBE!

VIVA!  
VIVA MXENGE!  
VIVA!  
VIVA SOBUKWE!  
VIVA!  
VIVA .....  
VIVA!  
VIVA .....  
VIVA!  
VIVA .....  
VIVA!  
VIVA LUTHULI!  
VIVA!  
VIVA MDLULU!  
VIVA!



146. SLOGAN.

AMANDLA!  
 AWETHU!  
 AMANDLA!  
 AYIBUYE!  
 I'AFRIKA!  
 AYIBUYE!  
 AMANDLA!  
 AWETHU!  
 VIVA U.D.F.!  
 VIVA!  
 VIVA MKHONTO WE SIZWE!  
 VIVA!  
 VIVA A.N.C.!  
 VIVA!  
 AMANDLA!  
 AWETHU!  
 PHANSI .....  
 PHANSI!  
 PHANSI .....  
 PHANSI .....  
 (Inaudible Slogan).

AMANDLA!  
 AWETHU!  
 AMANDLA!  
 AWETHU!  
 ..... FREEDOM CHARTER!  
 .....  
 ..... OLIVER TAMBO!  
 .....  
 ..... NELSON MANDELA!  
 .....  
 .....  
 AMANDLA!  
 AWETHU!

155. SONG.

NANSI ..... IVUTHUMLILO  
 SIYAYA SIYAYA SIYAYA  
 NANSI ..... IVUTHUMLILO  
 SIYAYA SIYAYA SIYAYA

ABAFANA BO .....BAYISHAYIZELO  
 SIYAYA SIYAYA SIYAYO  
 ABAFANA BO ..... BAYISHAYIZELO  
 SIYAYA SIYAYA SIYAYA  
 AYAYA  
 SIYAYA SIYAYA SIYAYO  
 AYAYA  
 SIYAYAA SIYAYA SIYAYA  
 AYAYA  
 SIYAYA SIYAYA SIYAYA  
 AYAYA  
 SIYAYA SIYAYA SIYAYA  
 (x4)

183. SLOGAN.

MAYIBUYE  
 I'AFRIKA  
 TAMBO .....  
 AI  
 ISOSHA  
 AI! AI!  
 TAMBO .....  
 AI!  
 ISOSHA  
 AI AI  
 .....  
 AI  
 .....  
 AI AI  
 .....  
 AI  
 .....  
 AI AI  
 (This is repeated for about 50 counts)

236. SLOGAN.

AMANDLA!  
 AWETHU!  
 AMANDLA!  
 AWETHU!  
 WOZA WOZA  
 WOZA  
 WOZA WOZA

WOZA WOZA  
WOZA  
DEDA DEDA  
DEDA  
DEDA DEDA  
.....  
DEDA DEDA  
DEDA  
DEDA KU- SHENGE  
WOZA WOZA  
WOZA  
KU- U.D.F.  
WOZA WOZA  
WOZA WOZA  
WOZA  
KU U.D.F.  
WOZA WOZA  
DEDA DEDA  
DEDA  
DEDA KU-SHENGE  
DEDA DEDA  
WOZA WOZA  
WOZA  
KU U.D.F.  
WOZA WOZA

252. AMANDLA!

AWETHU!

253. (Inaudible song)

262. AMANDLA!

AWETHU!

I' AFRIKA!

AYIBUYE

AYIBUYE

I' AFRIKA

I' AFRIKA

AYIBUYE

264. SONG. IYONA INDLELA ESIHAMBAMBA NGAYO  
IYONA INDLELA ESIHAMBAMBA NGAYO  
IYONA INDLELA ESIHAMBAMBA NGAYO  
NOMA BENGATHINI SOYILANDELA  
(x3)
278. SLOGAN. AMANDLA!  
AWETHU!  
AMANDLA!  
AWETHU!  
AYIBUYE!  
I'AFRIKA
280. SONG. SITHI PHESHEYA KOMFULA  
SOBABAMBAMBA NEZINGANE ZABO S-BABAMBAMBA  
SITHI PHESHEYA KOMFULE  
SOBABAMBAMBA NEZINGANE ZABO SOBABAMBAMBA  
  
I LITSHE LIKA-TAMBO LINQONQOTHIWE  
LOVULWA NGUBANI LINQONQOTHIWE  
I LITSHE LIKA-TAMBO LINQONQOTHIWE  
(Song repeated twice).
196. SONG. ULUKHUNI LOMSOBENZI  
UMSEBENZI WENKULULEKO  
(AMAJONI)  
ULUKHUNI LOMSEBENZI  
UMSEBENZI WENKULULEKO  
AMAJONI  
  
U-BABU TAMBO UFUNA AMAJONI  
AMAJONI ENKUHUTEKO  
(AMAJONI)  
U-UBABU-TAMBO UFUNA AMAJONI  
AMAJONI ENKUHUTEKO  
(Song repeated 4 times).
326. SONG. (Inaudible) (55 counts).

381. SLOGAN.

AMANDLA!  
AWETHU!  
AMANDLA!  
AWETHU!  
(Inaudible)

386. SONG.

AMANDLA  
AMANDLA NGAWETHU  
BASEBENZI MASIBAMBANE  
AMANDLA NGAWETHU  
BASEBENZI MANBAMBANE

SOLIMETSHENI  
KUDALA SISEBENZE LA BHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE  
KUDALA SISE BENZELOMA BHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

ILIZWE  
ILIZWE NGELETHU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE  
ILIZWE  
ILIZWE NGELETHU  
WE BASEBENZI  
BASE BESE BENZI MASIBAMBANE

KUDALA  
KUDALA SISEBENZELAMABHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE  
KUDALA  
KUDALA SISEBENZELA 'MABHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

ILIZWE  
AMANDLA NGAWETHU

WE BASEBENZI  
BASEBENZI MASIBAMBANE  
ILIZWE  
AMANDLA NGAWETHU  
WE BASEBENZI  
BASEBENZI  
MASIBAMBANE

KUDALA  
KUDALA SISEBENZELA'BHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE  
KUDALA  
KUDALA SISEBENZELA'MABHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

ILIZWE  
ILIZWE NGELETHU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE  
ILIZWE  
ILIZWE NGELETHU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

SEKU DALA  
KUDALA SISEBENZELAMA'BHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE  
KUDALA  
KUDALA SISEBENZELAMA'BHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

ILIZWE  
AMANDLA NGAWETHU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE



ILIZWE  
AMANDLA NGAWETHU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

KUDALA  
KUDALA SISEBENZELA'MABHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

KUDALA  
KUDALA SISEBENZELAMA'BHUNU  
WE BASEBENZI  
BASEBENZI MASIBAMBANE

435. SLOGAN.

AMANDLA!  
AWETHU!  
AMANDLA!  
AWETHU!  
AFRIKA!  
AYIBUYE!  
VIVA MKHONTO WE SIZWE  
VIVA  
VIVA A.N.C.  
VIVA  
VIVA TAMBO  
VIVA  
VIVA NAMIBIA  
VIVA  
AMANDLA  
AWETHU  
AMANDLA  
AWETHU  
I'AFRIKA!  
AYIBUYE!  
I'AFRIKA!  
AYIBUYE!  
AYIBUYE!  
I'AFRIKA!  
APARTHEID!  
NO!

APARTHEID!

NO!

FREEDOM!

YES!

FREEDOM!

YES!

APARTHEID!

NO!

APARTHEID!

NO!

FREEDOM!

YES!

FREEDOM!

YES!

FREEDOM!

YES!

446. SONG.

NOMA BASIBULALA

SIYAYA SIYAYA

SIYAYA NOMA KUKUBI

NOMA BEDUBULA BO

SIYAYA SIYAYA

SIYAYA SPHETHA'MABAZOOKA

SIYAYA NOMA KUKUBI

..... BO

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

..... BO

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYEYA NOMA KUKUBI

..... BO

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

NOMA ..... BO

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

WASHO U-XUNDU BO

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

WASHO U-KATHRADA BO

SIYAYA SIYAYA

SIYAYA NOMA KUKUBI

WASHO U-RABILALL BO

SIYAYA SIYAYA

SPHETHA'MA-BAZOOKA

SIYAYA NOMA KUKUBI

..... BO

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

.....

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

.....

SIYAYA SIYAYA

SPHETHA'MA-BAZOOKA

SIYAYA NOMA KUKUBI

.....

SIYAYA SIYAYA

(SPHETHA'MA-BAZOOKA)

SIYAYA NOMA KUKUBI

NOMA BESIBOPHA BO

SIYAYA SIYAYA

SPHETHA'MA-BAZOOKA

SIYAYA NOMA KUKUBI

PHAMBILI PHAMBILI  
SPHUMA LE SOVIET  
SPHETHA'MA-BAZOOKA  
SIYAYA NOMA KUKUBI

503. SLOGAN.

AMANDLA!  
AWETHU!

508. SONG.

.....

U-TAMBO USEHLATHINI BAFANA  
O WENZANI BO  
U-SA FUNDISAMA-JONI (x2)

O ONE LINE  
ONE LINE SIX LINES BAFANA  
O WENZANI BO  
USAFUNDISA-MAJONI (x2)

O- U-TAMBO  
U-TAMBUSEHLATHINI BAFANA  
O WENZANI BO  
USAFUNDISAMAJONI (x2)

O ONE LINE  
ONE LINE SIX LINES BAFANA  
O WENZANI BO  
USAFUNDISAMA JONI (x2)

O - U-TAMBO  
U-TAMBUSCHLATHINI BAFANA  
O WENZANI BO  
USAFUNDISAMAJONI (x2)

O- ONE LINE  
ONE LINE SIX LINE BAFANA  
O WENZANI BO  
USAFUNDISAMEJONI (x2)

SLOGAN.

MAYIBUYE!  
I'AFRIKA!  
MAYIBUYE!  
I'AFRIKA!

I'AFRIKA!  
MAYIBUYE  
MAYIBUYE

536. PAUL DAVID (Chairman).

Good afternoon comrades, a warm welcome to all of you today to this memorial service for KRISH RABILALL and the others that were killed in the S.A.D.F. raid into Maputo.

Firstly even through the policy of what we call the destabilising these people were killed in Maputo.

It is not in the interest of this Government that sound and stable country remain on our borders that will be very detrimental to the well-being of this country and so far as the plans of the S.A.D.F. is to destabililise, to engage in neighbouring countries which are struggling to build up their economy, that are struggling to build up their education and their medical services to engage them in military so that all their efforts are spent in defending the freedom which they have won at so much and so great a <sup>Cost.</sup> ~~cost~~. So in this process of destabilising we have lost in this area a very dear friend of ours. Many of the youth that are in this gathering knew KRISH RABILALL very very well. They worked with him they sweated with him and today they remember three years ago the occasion in which he lost his life. Not only him but WILLIAM KHANYILE with whom he worked very closely and the other six people that were killed.

Maputo is just one example.

A couple of months ago there was a raid into Maseru where over 40 people were in fact killed.

We are losing our comrades daily in our struggle for freedom for

all in this country. MR. RAMSAMY, a stalwart in this area and who knew KRISH very well, on behalf of the community in this area will welcome you today. MR. RAMSAMY. (Applause).

RAMSAMY.

598. Mr. Chairman, ladies and gentlemen on behalf of the KRISH RABILALL MEMORIAL COMMITTEE I would like to welcome you to this afternoon's memorial meeting. This meeting has been called to pay tribute to all those people who have lost their lives people who have gone into exile, people who have been banned in their struggle to bring about a just society. This meeting has been called especially today to pay tribute to KRISH RABILALL for the simple reason that he was a local resident and was associated with a number of organisations. Before we go any further this afternoon, before the meeting, may I please ask you to rise and observe a moment of silence and pray for these who are not with us, those who have died, those who are lying in jail, those who are on Robben Island, those who are in exile, those who are banned and those for various reasons cannot be with us.

(Audience rise and a moment of silence observed).

RAMSAMY (continues)

Thank you ladies and gentlemen, PAUL DAVID will be the chairman for this afternoon's memorial meeting and I now hand you over to him officially.

615. PAUL DAVID.

Thank you RAM.

Many years ago, I will tell you exactly you will get to know the edges of some people here a lot of effort was put into strengthening the branches, N.I.C. branches in Merebank and in Clairwood.

One of the people that was involved in uh, actually walking the streets going door to door and recruiting people into the these branches, is with us today. M.J. NAIDOO and he recruited two very important people. There were a number of people that he and his

group recruited. But our special interest today there are two people here today and they spent quite a few years in this country and they spent a few years on Robben Island, KISTEN DOORSAMY and KISTEN MOONSAMY, (applause) and with us today are two other long serving comrades from the Island NATHOO BABENIA who is somewhere in the back. NATHOO just stand up so that the people can see you. NATHOO BABENIA is he there? Alright, he will be here just now, and the other one is a short man with four eyes sitting right at the back CURNICK NDHLOVU. (Applause).

The first speaker for this service will be BARRY KISTENSAMY, recently 654. qualified as a doctor and a very moving figure in the KRISH RABILALL MEMORIAL COMMITTEE. The committee that actually organised this service. BARRY! (Applause).

BARRY KISTENSAMY.

Please comrades I will give you a brief idea of our committee as well as the people and community of Merebank. We need to put it human, is one of the most difficult tasks you are faced in South Africa today. Now a days the people require education to know where they want to live, nor do they require people to tell them where to live. They also need to move around freely and do not require a pass for that, they need to earn a decent wage, they also need to have housing and security.

However, these normal requirements are deemed abnormal (inaudible) in South Africa and those who are inactive determine the way our people live. Those that ask the question in status quo are termed agitators, communists and reds in disguise, although our skins colour terms it otherwise.

Merebank presently comprises of approximately 4000 housing units and approximately 15000 people and that's a long history of resistance. That's one day when history books are needed as it gets that one stage to the Government. Once more what the public here say will come to light. I am proud to serve under this 696. community, a community that has produced such great giants like KRISH RABILALL and others.

END OF TAPE 1 - SIDE 1.

TAPE 1 - SIDE 2.

001. Lots of us through eviction fought against the GROUP AREAS ACT, etc.

The people around him are actually exposed because of their colour of their skin, to such things like the airport and to oil refineries, etc.

I checked back in 1940's with the passive resistance movements Merebank reached the full rate to join the CONGRESS leadership (inaudible) present here today who have fine memories or groups of people like the ANTI-SEGREGATION COUNCIL and its activities.

In 1946 the MEREBANK CO-ORDINATING COMMITTEE took the CITY COUNCIL to court, over land being expropriated. Then came a multi-million of many community organisations, especially in keeping with the environmental education of the people and as a result of this, 10. three schools were built in the areas. In the process a co-operative shop came to being with all the community members as shareholders and probably this is the first site, first experiment in socialism in a community.

In 1964 Merebank rejected overwhelmingly the INDIAN ADVISORY COMMITTEE which was a fore-runner and referred to as the SOUTH AFRICAN INDIAN COUNCIL. At a meeting called in this area, it explained the formulation of the INDIAN ADVISORY COMMITTEE. Persons from this committee questioned and challenged on many a issues people from the Indian advisory and Committee.

18. I have noticed in fact the SOUTH AFRICAN INDIAN COUNCIL has not called a public meeting since then, to explain its stance in many a issues. The seventies never been in great community reprieves, in Merebank. The effects of which being reaching of our slices, when the MEREWENT RATE PAYERS ASSOCIATION received the City Councils Report. It is said to note a Community Newspaper received this speech in 1972 and today they are such great in the alternate press as grass roots the UKUSA and (inaudible).

In 1973 a boycott call of Kingsmead was dead. These were small beginnings of the non-racial sports struggle in this country. That call was the history made in the era.



In 1974 was the introduction of the LOCAL AFFAIRS COMMITTEES system by the City Council. A mass of 77.6% staying away of all the registered voters occurred and only 12.4% went and voted and this was again repeated by 2.8% polls in the 1981 S.A.I.C. elections, the lowest, quad lowest in the country. Our significance is the fact that no great leader from this community has participated in any of these puppet bodies. Persons outside this community have come to represent the people of Merebank. Much more can be said of community struggles, school boycotts of the 1980, anti-REPUBLIC DAY festival and the whole of this community in ordinary struggles around us, linking us with struggles of all oppressed communities in South Africa for a non-racial democracy.

We remembered today the role played by KRISH RABILALL and others who constantly brought about platforms like these and work with the people. There are those as PAUL mentioned earlier, who have spent centuries on Robben Island. We salute them and say that their early efforts cannot be regretted. Once this committee has produced those of the calibre of KRISH RABILALL and others, democracy is status amongst us and status to the course. One looks clearly on the total strategy and the total onslaught that's viewed to us daily from television and medias and we simply being asked to unite with the people by the South African Government but known to the fact that we see the role of South African Defence Force in the Homelands, the helping hand to the land with combination of industries and the UNITED BUILDING SOCIETY as well. In the proposition of health and education, last year in this area the school children were taken on military camp joints where the underprivileged child now goes down to the Umgeni river in the boat as mountain climbing, horse riding. These things are great events. However, these are our beginnings of resolving our process in the move towards eventual conscription of Indians and Coloureds. To recap as far as this is alined, I came across this as another Beirut, join the army, see the world, meeting certain people and kill them, over another, because an inscription of a souvenir teacher from the (inaudible) rest camp and somewhere on the border in 1982.

A development of another programme brochure "TELEPUT AFRIKAANS HOLIDAY CAMP" in 1983 subject, dot, dot, dot, animals, insects

and cartridges, handwork, mountain climbing, courtcases conscious film shows, telepot volley ball, terrorist, hunting terrorist swimming, hunting terrorist for this society. There are the types of camps that people house us to improve ourselves to a certain extent, after taking our children away. Thus on the one hand when you have a strong community demoralised against experience and less resistance to a certainty.

In conclusion to us each and others, will now merely number out of about hundreds of men and women who have died in the (inaudible). Also when they come back died in the hands of the security police and also in assassination attempts of course inside this country and outside what we have to remember.

Then this represents a tragedy by this reviewed a total conscription in this country.

There is also institutional advisors, in the way of thousands dying in the homelands around us and also about these hundreds which is a fraction of those killed in the mining industry over the same period of time.

I quote you the following:-

71. "Great love hath no man, that he who laid down his life for the cause, cause of mankind." (inaudible).

(Applause).

SONG. (Song in Zulu with clapping of hands).

..... AMABHUNU

DUBU LA DUBULA .....(Shoot the boers) (inaudible)

(Song inaudible 15 counts)

PAUL DAVID.

Thank you, uh thank you BARRY.

- That was very very inspiring message and you brought into perspective so many of the issues that face us today. The next speaker is a  
98. representative from the NATAL INDIAN CONGRESS. I spoke about him

a few minutes ago. M.J. NAIDOO who comes out after a couple of years of forced silence and judging from the number of meetings that he's been addressing uh recently, he is certainly making up time.

"M.J. NAIDOO". (Applause).

M.J. NAIDOO.

100. Thank you Mr. Chairman. I want to say first of all that uh you all know that we have gathered here today to commemorate and to remember those who fell in Maputo three years ago.

Now I want to say that for me, while we do that, I would like to change the feeling a bit and say we want to commemorate, we want to remember, we want to celebrate this occasion.

It might sound a bit contradictory but I want to say very loudly, that for me, it must be a form of celebration. It must be a celebrating of the occasion which is the birth of a new era.

107. An occasion when our young people are going to be born all over the world to fight a system many of our fathers, grandfathers and forebearers have been fighting for many many years and it is an occasion to celebrate because we know that here there and everywhere there are freedom fighters. Some who may speak out and might pay the penalty, banning orders, banishments and what have you. Some who may be silent but who are with us, and some who silently go to work here, there or across across the borders.

I want to tell you ladies and gentlemen freedom fighters and the struggle for freedom started a long time ago, in fact it started in 1652.

When the whites first just set their foot in this country. Some of us remember our history. That history which will soon be changed.

When we were taught that the white man came to this country to find refreshments in the halfway house.

It surprises me that he had nothing, he had no food, he had no refreshment but the white man was going to shoot at the black man for stealing the white man's cattle. (Laughter).

My old grandmother will say, but that man had nothing when he came here. How is that somebody else is stealing his cattle? Where did he get the cattle from?

124. Now for me ladies and gentlemen the struggle for justice, the struggle for righteousness, the struggle for freedom began at that time when those people lived, sometimes referred to as a Bushman or a Hottentot or any other name you like, those black people who were dear to their country began to fight back for what is their justice for what is their right.

Ladies and gentlemen I first want to say very briefly for my own benefit, I think you will remember that the next important phase was 1912 when the A.N.C. was born.

It is important because the A.N.C. is still alive and well. Maybe not in this country! Maybe not.

133. (Applause) (Inaudible - shouting by audience).

But those who are listening to the press and those who read the papers will know that the South African Government is on the verge of <sup>SWAPO</sup> talking to being torn from all its moral.

An organisation they banned, an organisation of its people that they put in Robben Island, when people were fighting for their freedom and I want to say that the day will soon come,

139. (Applause) when the whites in this country, for their own survival will have to speak to the A.N.C. as well.

(Applause).

Ladies and gentlemen under the leadership of the A.N.C. the next important epoch or the next important era of history for me is 1955 as you all know when the FREEDOM CHARTER was born.

That is important ladies and gentlemen because you will know that over the years the Government has been finding some kind of a dispensation for the black people, comes here, comes there, they call it by various names.

For Indians, 1946 was the Asiatic Land Tenure Act and the Indian Representation Act in which the Indian were entitled to vote, but vote for a white man to represent him in Parliament.

Now 1955! the people of South Africa spoke for the first time.

They accepted earlier, on the leadership of the A.N.C. and they formed the FREEDOM CHARTER.

151. That FREEDOM CHARTER, ladies and gentlemen, incidently you will find somebody has got that in the back.

The FREEDOM CHARTER, strangely, it is no longer a banned document.

You can collect it from me, you can read it, give it to your son, daughter or your father if you like. But that FREEDOM CHARTER lays down the basic minimums for our freedom in this country and not only our freedom. I am talking about every single citizen in this country, whether he is black, white, brown, green or pink, whether he is chinese, whether he is an asiatic, whatever (inaudible) (Applause). But I want to say that even in that period of the struggle for freedom when the FREEDOM CHARTER was drawn, this Government didn't come along and say, uh, "Here these people are sitting and thinking, they are trying to create a new constitutional basis, let's sit and work with them." They then showed their numbers, their military power. They then showed that they can put a large number of people in prison. All our leaders are picked up and thrown into prison and in one (inaudible) for years as a FREEDOM CHARTER. Now we have beside that bannings, we have besides that banishments. You have also a whole host of racialist laws that have now become a part of the statute leash.

- Ladies and gentlemen if that is the answer to people sitting, like  
170. you are sitting here, peacefully and saying this is what we want.

We want equal rights for all. We want equality for everybody before the law. There is nothing wrong with that. We want all the people to share the country's wealth. Those people sweated daily. They should have a share in what is reaped from their own sweat. We want human rights for all. We want food, clothing, education, we want the people to govern the country. That is nothing wrong.

Nowhere else in the world is that denied by law. But what you get, the laws to keep you in detention, keep you in banishment, keep you in prison. Laws that make crime where there is no crime at all. Mr. DAVID was among a dozen people who were arrested a few years ago. He doesn't know why he was arrested and kept in jail for two months. The law simply says that an officer above the rank of so and so Lieutenant has the right to lock you up if he suspects that there will be some unrest.

(Clapping by audience and some booing).

181. And in 1960 some of our leaders decided after very painful consideration, that they have talked and talked and talked over a 300 of years, that they need to "rock the boat" a bit. They decided that they would-go.on a campaign which is now known as the SABOTAGE CAMPAIGN. I want to point out one little fact ladies and gentlemen, many people forgot many people read the newspapers. Many people read about terrorists and all that. Now they forget that the Campaign was intended to "rock the boat" only, the Campaign was intended to bomb some bridge, some pole, some pylon, just to show that people are meaning business, that they want to be recognised, they want to be heard. They do not want to be treated like some animal that has given calfs ladies and gentlemen there was no intention to harm a single soul. Even now there is a change, that they need, from 1960 to now, 24 - 25 years later. So people are beginning to say "We waited for three hundred years to rock the boat, we are not going to wait another three hundred years before we get our freedom, we are going to get it even if it means that we have to show our strength in some other form. (Applause).

Ladies and gentlemen, I point that out, in the freedom struggle, you are going to have many many problems. Those of us who are  
202. grown up, as PAUL says now we might tell you that we were around the

wrong time. Who are now parents who are likely to see our sons in some struggle, must know that we will be paying a high penalty. That in the freedom struggle we are not going to say "Please baas, I am a nice guy, I am begging, give me little more than the crumbs," you are not going to get it. In fact I think the time has come when our dignity will say "We are not prepared to beg our needs, we are not prepared to beg. We are not prepared to consider the colour white as superior anymore. We are not prepared to allow this system to go on and in that struggle you are going to find many more bannings, you are going to find many more banishments, you are going to find imprisonments, you are going to find deaths in detention, it's going to be more sophisticated, you probably will have no evidence to say how it took place. We've had so far, I will just remind you the chairman is going to indulge in a little depth, that some of the people who have died, have died when they slipped on a piece of soap, some hefty men stripped on a chair, and he died, some fell from the tenth floor. Now I like you to know that you will not even know how they died because it will be more sophisticated. You will find that more and more soldiers are needed along the borders in defence of this country.

220. But I want to make one thing very clear, my objection to defending  
this country. I would like to be the first person to say that I am loyal to my country, I want to be patriotic until death to my country. But that patriotism is for my country, not for white racist South Africa and I want to say that very clear that there are people who are fighting against this country, not because they  
are terrorists, because they feel they are fighting a patriotic front of this country, for the freedom of this country, and that is the difference. You have people who are here fighting against people who are on the other side of the border. But I want to say that those who are on the other side of the border are fighting for the freedom of this country, they are fighting for our freedom, and you've got to make that choice, whether you are going to fight for the people who are making the laws in this country and to preserve the racist system in this country to keep the black people oppressed  
or whether you are going to fight for those people who are fighting for freedom and justice. You've got to get to understand that,
234. and in order to increase the number of people who are needed to defend the system in this country, the apartheid structure, the white government is going to try and needle, get (inaudible) get more and

more people into its camp. They are going to try every trick in the book. One of them is to say because the world is complaining outside and the Western friends are complaining outside. They are going to say "We are going to give them parliamentary rights." A right to vote, Indians in their own chamber, a chamber of puppets, Coloureds in their chamber and for the whites their own chamber. There is only one difference, the whites have real effective power, the Indians and Coloureds are given crumbs.

(Applause).

Ladies and gentlemen this is a system of co-opting certain blacks, by giving them certain crumbs, by putting carrots in front of their noses, so that they will come into the white laager and in fact, under the belief that they are defending their country, they will be fighting to preserve the system. (Noise of plane). And I want to say very strongly for all those ears, for all those who can hear and for those who are not here and for those who are thinking  
259. of buying their way into the new Indian Chamber, that when they agree to go inside, they agree to send their sons into the white army, and that tomorrow our KRISHNA RABILALL'S will not be shot by a white policeman, they will be shot by our own people, that these black people will be shooting our own black brothers, and that they must know that when they get into the system that conscription is one of the first reasons for giving us the crumbs. (Applause).

Ladies and gentlemen, I want to take this opportunity to get against this new concept two points. One is, some questions that have been asked about the Referendum and there are certain people who are saying that the CONGRESS people are shy or are afraid to answer them and the other is some questions are asked, certain people who are thinking about joining this new group that's going into this parliament, called the SOLIDARITY. There's two questions about the referendum. The one is, the referendum that you people say you are prepared to vote yes or no in. Isn't that a racial referendum? And if it is how can you participate (inaudible) whether you vote Yes or No. The moment you participate whether you vote Yes or No you are participating in a system, a referendum which is a crucial thing. Ladies and gentlemen I say Yes, it is indeed racial.

282. But we are going to vote and ask the people to reject it. We are voting to reject that racial system. If you do not vote, that system



will be imposed on you. Now that is the difference. It is participating to make it work and participating to reject it. I want to say that the only way in which you can reject the Indian Parliament is if there is a referendum is held and if we say in the referendum "NO". If we do not say "NO" we will be in partisan. We will have the referendum. We will have the Indian Chamber cottages put on our heads whether we like it or not. So we have to look at that. The second question, is a little trickier one, it and not everybody will agree with me. It's alright if you vote "NO". But what happens it is possible, just possible, a miracle will take place and all the people who are now sitting here and all the people that support the CONGRESS, that have supported the CONGRESS over the years and all the people who support the U.D.F., UNITED DEMOCRATIC FRONT of today, if they suddenly get a warm raise on their heads and their heads go around and they say "YES" to the referendum. I think it will be  
299. a miracle. But they have asked the question, some have asked "what happens if they say "YES"?" Well I can repeat again, they will never say "YES". The people of this country will never say "YES" to this racial referendum. But if they do say "YES" then it means a miracle has happened, the people have showed no confidence in us. We have asked repeatedly, again and again to reject this three chamber system, reject this racial parliament and you have gone against us and you voted "YES". If you voted "YES" you showed no confidence in me. Then it's simple. I cannot go into that Parliament to represent you, you already told me you don't agree with me, how can I now, after spending months of asking you to vote "NO", simply now, because you voted "YES" I could somersault and go in again. Unless you think that we in the CONGRESS, we are also the somersaulting teams that we see in eh some of the other organisations. (Applause).

Ladies and gentlemen, there is this new organisation which is called SOLIDARITY. Firstly, I have been told of some facts, the first time that eh the POOVALINGAM and his party announced that  
318. they got about two hundred people coming to the teachers centre disco-joy or whatever you call it, where they are meeting. But I have been told that they didn't a lot of support. That nearly twenty of those people who were there were overseas diplomats. These people were attached to embassies and so on, obviously that there were more than twenty newspaper people there, then there were more than twenty white people, others, observers and

so on and Indian observers and and there were more than twenty security guards there.

(Applause).

If there were no security police, I don't think they would have  
328. announced half the people were there. Now on the other half I am  
told that some people took photographs, they took photographs of  
their wives, sisters, mothers and mother-in-laws there. So by my  
quick calculation, they just about managed to get a committee of  
about fifty five and that's about what they got as a turn out.  
But anyhow of that committee, you will find that you have people who  
are gentlemen of some sort, hardly to be interpreted I don't want  
to say who. By looks, but there is not one of them who can say that  
he has done some service to the community or he might say he is a  
professional, he might say he has been in the PRESIDENTS COUNCIL, he  
made some noise and he quit. Subservient to the people there  
isn't a single one, not a single one. All of them have a record.  
MR. POOVALINGAM, MR. RAJAB, MR. KATHRADA, MR. J.N. REDDY. They  
worked in a system in which the people were totally oppressed. In  
fact they went against the people. So that's what you have got.  
346. But some of them are very scared people, you know they want to show  
they are friendly. I can say hello to him. How are you? You know.  
How are you keeping? You know. Have you considered with  
the Solidarity? And I took the opportunity with one or two of them  
to say. Please I am an open-minded person, persuade me, tell me  
tell me what very best you can get for the people. Don't tell me  
about yourself. I know that the salary for members of Parliament  
is about three and a half thousand, may be four thousand a month.  
I know that after one session of Parliament you can retire and you  
can get your monthly salary, the same monthly salary and a pension  
every month, at the rate of four thousand a month salary after one  
session of Parliament, one one term of parliamentary office, you  
can then get a permanent pension. That's a very good carrot in  
front of your nose and if you are with the ministry, whichever  
ministry, minister, deputy minister, under secretary, secretary and  
so on, you get your parliamentary house, free rent, you get your  
family expenses, you get entertainment expenses. Such a hell of a  
big pouch, such a hell of a big tax free income. I can see what  
you can get. Please, tell me what you can get for the people?  
(Inaudible).

366. He said, "We are going to demand rights for everybody, blacks too." I said please MR. tell me you got an Indian parliament which has strictly, which is strictly operating within a certain division within the four walls. Indian affairs only! The moment you move a resolution and ask for African rights the senior will say that you are out of order, you cannot move that, this is an Indian Chamber because in Indian Chamber you have to talk about Indian affairs only. (Applause).

374. Now, how does the President dictate to somebody here thinking that the carrot is big enough for him to change his mind. Let him answer some these questions as well.

I am told, alright gently, you know we can get clever. We get a majority group, we will make our own chairman so he won't rule this thing out of order, this resolution and we will let it pass. But it is ok let the resolution pass, but what they going to do with it then. They will send it to the PRESIDENTS COUNCIL who deals with joint affairs and its demands. I regret the chairman will go out in reading the resolution and (inaudible) treat you like a little school boy who doesn't know what he is doing. They will consider this and on the four two one basis which we won't think a lot about.

The whites will reserve themselves the majority members through which the resolution can be thrown out, so if they exercise the facilities from now to finish, how are we to answer that? I am still going to ask you one of these days. I think we better take another question. You have got your own affairs. You can't deal with any other affairs and even if you say M.J. an Indian like me, I will deal with M.J.'S affairs. Why is he not getting his passport or why is he banned and we want to deal with it. Every banning passport deals with outside affairs, international affairs, security and so on, and these things are national affairs and you can't even deal with these things, even though it's an Indian like myself. So there goes your own affairs.

397. If that is not good enough, the State President has the right to sign every act of parliament and if he is not happy, if his whites don't recommend it, he won't sign any act of parliament even from the Indian Parliament and you have to cross that bridge everytime,

and if that is good enough. The State President reserves himself the right to change an own affair into a general or common affair at his sole (displacal)(?)

So what the hell are we talking about when we say an Indian Parliament has the right to pass laws. He can change anything he wants at anytime, and there is still another couple of question, two more questions I would like to ask you. One is (inaudible).

If you can't get into this Indian Parliament and then get very clever and boycott and it is found that some more of you walk out like some congress chappies. It obviously not going to serve the purpose to check them up (inaudible). It is also said more lately, MR. BOTHA, himself said so very loudly that if the Indians don't come to Parliament we will go ahead without the Indians. So what are you so confident that the white parliament is going to look for you, when you have been told in your face even before you have accepted the offer.

Ladies and gentlemen to sum up these and other questions not a single member of uh the solidarity group and the Coloureds can answer.

423. I know of a certain attorney present, who said ah I thought a number of us considered you will take it a bit slow, but M.J. you are a cheeky guy. I think I will see you in a few days time. I will consider that. With you I must consider this question because you are a lawyer, I am a lawyer. C.G. you have to be lawyer man. Come on C.G. you are not alone, you are a lawyer, consider this.

In fact I want to ask you this. I will come back to you one of these days, that's when

That was about two weeks ago. I can tell you this much, now consider these questions and I know there is no answers answers.

Then you have to (inaudible) everytime they raise these questions (inaudible) and I told one of them in his face and he said he will think about that. Solidarity is nothing but to break our unity. It's a Government that Government sponsored organisation. They have been told before hand in private that the RAJBANSI type of affairs are disgrace We all know that. (Applause).

Now that is poor quality fellows. Some of them are unqualified teachers for a few years and now they are qualified teachers. Among this group here, some of them one high class business men,

they wear clean white shirts and so on and they sit in different councils and hold big (inaudible) and so on. Some of them are attorneys and have the ability to speak. MR. POOVALINGUM has got a lot of training in speaking from the time he was a young man of twenty five. I know him. I went along with him when he spoke from area to area. I was about five six years younger than him. I went in for a free chow. Anyhow, he became a trained speaker, weekend after weekend and he had that advantage and the ability to separate people. You know the type of fellow.

You are are a professional, you are in the money now. How you get in it is another matter (inaudible) (laughter by audience). You chaps have become sponsored and protected by the Government to such an extent, so the latest announcement it is that just like every organisation U.D.F. CONGRESS and even if the fifth class S.A.I.C. says referendum, the Government is prepared to wait for its blue eyed boys to decide in March. (laughter). If that is not unity basis, then you must tell me what it is. So I said for me this camp, there is only one way for a group like yours. Sell out, single out and if you got any answers come back again. Thank you. (Laughter and applause).

467. (Singin in Zulu by audience).

SIDE 2 : SONG.

ICALA LABO  
ICALA LABO LINZIMA  
ICALA LABO  
ICALA LABO LINZIMA  
BAZOYITHEHINYANI .....  
(x2)

BATHUMELENI  
BATHUMELENI .....  
BATHUMELENI  
BATHUMELENI .....  
BAZOYITHEHINYANI .....  
(x2)

ICALA LABO  
ICALA LABO LINZIMA  
ICALA LABO

ICALA LABO LINZIMA  
BAZOYITHETHINYANI .....

UNKNOWN MAN : MAYIBUYE.

AUDIENCE : I'AFRIKA

PAUL DAVID.

487. I was at a youth group, uhm couple of the youngsters in my area were meeting and they were talking about some of the things that M.J. was talking about and that's conscription, and the chairman of that  
492. meeting said, Well, when uh MALAN comes here and says, go to the border and fight. What would your response be? And some of the chaps said no we are not going to fight. But one bright spark said yes, I will say yes, which side of the border. (Laughter and applause).

Thank you very much MR. M.J. for that very inspiring speech. You too touched on aspects of our lives which would become very meaningful in the near future.

Now a lot of us here, heard about KRISH RABILALL. They must have read about him and a number of people here actually knew him very well and I am sure most of the youngsters here, from Merebank knew and worked with him. Now a lot of us especially some of the older folks would say, I wonder what kind of home did he come from. He must have come from obviously, a great home and here today he we welcome the architects of that household, MR. and MRS. RABILALL. (Applause).

So then MR. and MRS. RABILALL thought about their child (inaudible) their friends, they must have thought about friends that he had played marbles with, football with and rode bicycles around the street corners.

Today they know that his friends came from Verulam, came from Tongaat came from Isipingo, came from Claremont, came from Lamontville, came from all over the place. That's where your friends, your son's

535. friends are. MR. and MRS. RABILALL we are proud to have you with us today and we proud to the life of your son.

Now the names intended in this area is an awful magical name. Now one of the very important things that had to be done when we heard that people were killed in Maputo was to ensure that family members attended the funerals and had the opportunities to see the bodies before they were buried and the person who was at the head of that Committee was GRIFFITHS MXENGE and his wife who was in the office. VICTORIA MXENGE disturbed his work to see that all the people that would have then went to Maputo to attend the funeral.

Now we say this with great lumps in our throats because less than a year later, GRIFFITHS died at the hands of assassins under very very tragic circumstances. The whole thing, we don't know who killed him but we know who was responsible for his death, we know. (Applause) and Merebank must have a very special significance for the MXENGE family. So it was at the Merebank ANTI-S.A.I.C. meeting that GRIFFITHS spoke at his last public meeting and I was there. MR. M.J. was there as well and what a fantastic speech and what a fantastic reception he got from all those people in that packed hall in Merebank. And that is something that will stay with us for a very very long time. I can still remember him enter the black  
573. curtain with his fist raised and taking in an applause that lasted a couple of minutes before he was able to speak and he was quite overcome because he spoke with uh, a great deal of demolishing at the beginning and then gradually he goes into his very very fine speech and today to speak to you is GRIFFITH'S widow. A leader in her own right doing <sup>inspiring</sup> ~~stirring~~ work in this year of the women in the WOMEN'S ORGANISATION. VICTORIA MXENGE. (Applause).

588. VICTORIA MXENGE.

Friends, comrades, I greet you in the name of the RELEASE MANDELA COMMITTEE and in the name of the NATAL ORGANISATION OF WOMEN, also now. As PAUL has just said, as I stand here today I cannot help but remember that my husband's last public address was made here in Merebank. The meeting was the ANTI-S.A.I.C. campaign and that meeting was on the 28th of October 1981. If only it is right

to say it gives me great pleasure to come and address the people of Merebank because Merebank mothered the true son of Africa. KRISH RABILALL knew not colour or creed. To KRISH, WILLIAM KHANYILE, MORUDUZI GUMA, MGADENI SKWEYIYA and the others were as much of his brothers as PAUL or M.J. here. KRISH did not just pay the ultimate fine for the liberation of our country but in death he let his blood mingle with the blood of his brothers and he in life let his breath mingle with that of his brothers.

623. We have come here today to celebrate his life and to say thank you to KRISH, to say thank you to WILLIAM KHANYILE, to say thank you to MDUDUZI and the others for offering their blood, so that the tree of freedom can grow faster. KRISH had a dream of a free and a democratic South Africa and he died to make that dream come true, for you and for me. Oh yes, KRISH had a beautiful dream. KRISH dreamt of a South Africa where the doors of <sup>learning</sup> (inaudible) and culture shall be open to all. A South Africa where we have to work, houses and security. KRISH dreamt of a South Africa where all Coloured people (inaudible). He dreamt of a South Africa where the land and wealth can be shared equally (inaudible) as it does with you and me. Think of malnutrition in a rich country as our South Africa is a country where thirty thousand children die every year of Kwashiakor and malnutrition.

I went the other day to see what they say to me in the blue film where they show all the (inaudible) South Africa black people. They only showed us pieces from (inaudible) in South Africa as if there are no more malnutred children in South Africa. You know what they said. They said that on every given day three million South African black children are suffering from malnutrition and various diseases in South Africa, in the land of gold. In a country where two hundred and fifty thousand litre of milk are dumped because there is an excess.

670. They are (inaudible) at a loss because the reason is that they want to buy overseas fresh milk. I said I will try to (inaudible) but don't you think January was the month of society. The unbanning of the possession of the FREEDOM CHARTER, only one of them. It seems



at last the BOTHA regime acknowledges that the people shall govern  
(Applause).

It is your duty therefore as well as mine to meet KRISH RABILALL  
when he comes close, even if it means you will also have to pay  
through your own lives, after all it is better to die for an idea  
which lives than to live for an idea which is doomed to die.

(Applause).

END OF TAPE 1 - SIDE 2.

TAPE 2 - SIDE 1.

VICTORIA MXENGE.

001. With the everlasting shame to the CHURCH OF JESUS CHRIST and the fundamental opposition to the normal principles of our (inaudible) Freedom is neither conferred by the Lord not derived from the State. It is a god given gift and therefore it will always be. Why did KRISH leave his home country. In fact Christ ran away from <sup>home</sup> ~~heaven~~ in the same way that Moses ran away from Egypt. KRISH (inaudible) KRISH ran away to (inaudible) (soundlike telephone rings) the implementations and a quarrelling exploitation, trying to seek solutions to these problems elsewhere. Oh yes, we are slaves, with a history of over three hundred and thirty years of slavery. It is a slave who cannot decide what type of education must be given to his child. It is slaves who are padded to some colonies at at the 18. will of the martyres. Our colonies are called homelands. The most immoral and objectionable aspect of the other made policies of the Government. Such slavery was retrenched in 1910 when South Africa in an uncalling alliance with the British Government, unilaterally declared the Union of South Sfrica to the exclusion of the majority of the people.

But the theme of slavery was replaced with the 1917 Land Act, which gave 87% of the land to whites and only 13% to blacks.

Then followed all the other <sup>repulsive</sup> (inaudible) laws, Bantu Education Act, Homelands Act, the draconian security laws and up to and including the Constitutional Proposals. Today statistics say that 95% of the wealth of the country is in the hands of whites and only 5% in the hands of blacks. No wonder three million children are suffering from malnutrition.

Even during that age of barbaric law, the age of Jesus Christ, <sup>Favoh</sup> ~~have~~ ~~not~~ respected the refugee status. He never followed, <sup>he</sup> ~~we~~ never followed Jesus Christ for the sake of killing him yet the SOUTH AFRICAN DEFENCE FORCE found it fit to cross the borders, go into another country to kill people in their sleep. It is a sad power to kill a man in his sleep like they did at Matola and Maseru. It

It is a sad power to kill unarmed men. An unarmed man in his bed as they died in Sharpville and Soweto. Basically the Matola and Maseru attack were to pre-empt attacks by the A.N.C.

Why don't the scientific Government that attacked South Africa to prevent violation of peace in their country by people based in South Africa. Why?

43. Because this apartheid regime depends on propaganda (~~inaudible~~) and <sup>deceit</sup> (~~inaudible~~) and <sup>cohesion</sup> (~~inaudible~~). It has forgotten that those lies can't live forever and most of all that the feelings of the lies is only overpowered by the longing for freedom. They have forgotten that you can kill the body but you cannot kill the spirit and <sup>determination</sup> (~~inaudible~~) of the people. (Applause).

We are all gathered here today not only to celebrate the life of KRISH but to say <sup>clearly</sup> (~~inaudible~~) but also to demonstrate that determination. We are gathered here therefore to say clearly that the death of KRISH RABILALL and others have not killed our spirit.

We have come here to declare in one voice for the whole world to know that we cherish the <sup>building</sup> (~~inaudible~~) of the UNITED DEMOCRATIC South Africa based on the will of the people. We have come here to declare in one voice that we will fight for the unity of our people through united actions against the people of other races, economy and all other forms of exploitations.

We have come here to say in one voice, that we stand for a single non-racial unsegmented South Africa. A South Africa free of Bantustans and group areas. We are here to say, today, and for all times, all forms of oppression and prohibitions must end now.

U.D.F. UNITE! APARTHEID DIVIDES!  
(AUDIENCE JOIN) U.D.F. UNITES! APARTHEID DIVIDES!

Thank you. (Applause).

69. (Inaudible Zulu songs and clapping by audience).

UNKNOWN MAN : MAYIBUYE.

AUDIENCE : I'AFRIKA

99. PAUL DAVID (CHAIRMAN).

Thank you very much uh VICTORIA MXENGE and like GRIFFITHS last speech in Wentworth eh, Merebank, this very inspiring speech will remain, but we know that this won't be the last speech that we will hear from you.

This year is a very busy year for women in this country of ours. M.J. spoke of the record of uhm, some of those people in Solidarity. Now like lawyers don't fall on record, they have previous connections (laughter by audience) and some of them have got so many previous convictions.

Now one of the things, when we talk about, eh KRISH RABILALL and KHANYILE and rest of the guys who then had to follow, we will always remember what they stood for. Unity. Unity is is the word of SAMORA MACHEL a very tangible being. He says unity is something that you can almost touch. He says you can feel unity, and that kind of unity that is meaningful, kind of unity which takes our struggle forward, is something that KRISH and those that died with him, shared very very intimately and appreciated very very deeply. And today in our struggle, the symbol of that unity, unity that we have been talking about and unity that we have been striving for is reflected in the UNITED DEMOCRATIC FRONT. And today we are pleased to share with us his thoughts on unity and other things that  
119. made uh KRISH RABILALL so important in our lives is the President of U.D.F., ARCHIE GUMEDE. (Applause).

122. SLOGAN.

ARCHIE GUMEDE!

AI!

UBABA WETHU!

AI! AI!

ARCHIE GUMEDE!

AI!

UBABA WETHU!

AI! AI!

ARCHIE GUMEDE!

AI!  
UBABA WETHU!  
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ARCHIE GUMEDE!  
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ARCHIE GUMEDE!  
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UBABA WETHU!  
AI! AI!

131. ARCHIE GUMEDE.

AMANDLA.

AUDIENCE : AWETU.

ARCHIE GUMEDE.

Eh, Mr. Chairman eh ladies and gentlemen, I am glad to have this

opportunity to eh join in paying tribute to those dear sons of Africa who gave their all for us. You know, I am quite satisfied that wherever they are, they are satisfied that their sacrifices they made were not made in vain.

When they left South Africa it seems such as the one I am witnessing here today did not exist. When they left South Africa the division of apartheid were more pronounced than they are as is shown by the composition of this gathering. Today we find that people of different races, different background, different classes, different professions are looking for one another, trying to find one another, trying to identify with one another and this inspite of the people who have been teaching others to adopt this course, either even incarcerated in Robben Island or exiled in many countries of Europe and in many countries of Africa or have been brutally murdered by the powers that is in South Africa. Inspite of all that has been done to destroy evidence from anybody who has eyes to see that these murderers have failed miserably in their attempts to destroy the determination of the people to prop the chains that bind them  
177. to poverty, to illness, to the humiliations to the exploitations by the imperialists and their agents.

(Applause).

It must be evidence to the majority of the people in this country that what we witness is not merely the expression of a small section, of a section, of a section of the population of South Africa and by that I mean the Afrikaner section even they are divided into various sections. It is not the manifestation of that. Those are merely the agents of the great money bags who are in London and who are capitalised by that monster REAGAN.

(Applause).

Well the situation today is that an attempt now, is ma, being made to bribe the English people so that they forget the sacrifice that was made by RABILALL. God forgive them. I didn't forget the sacrifice certain friends like WILLIAM KHANYILE, WILLIAM KHANYILE is good a human being as you can wish to find, were amongst those who were killed on that occasion. How dare we, how dare we, even think of agreeing to co-operate with such nonsense, while they are entrenching

the full race system which is responsible for the death of these young men in the blooming of their lives. Today, please think amongst yourselves now (inaudible) what WILLIAM KHANYILE wanted to do, maybe made decisions that you wanted to make, then RABILALL'S contribution to the process of liberation. You need not be Maputo but you can carry the message of freedom to the thousands who are outside this hall and who are not conscious of what they are doing  
229. and who are you (inaudible) that may drop. Do try to make them understand that what we demand is not something that is in the power of any human being to grant, because what we demand is our God given right as people who belong to South Africa.

(Applause).

If we cannot be free in South Africa where we were born, where do we have a right to be free? Where on earth have we the right to be free.

(Applause).

One thing that we have always said, and that is without our toil, without our sweat, this situation will remain. We are compelled. We are compelled under the circumstances we are compelled by time, now to do all that is in our power, through organisations, through recruiting, through mobilisation through all meaningful acts leading to united mass action, so that our demands will be met. I don't think that anybody doubts that we might be staying in hope on the toil of the poorer of the poor throughout this country and nobody doubts that since those do realise how powerful they are that will be the day when apartheid is banished from the face of the earth.

(Applause).

It is our duty, one and all to become and remain active members of whatever organisation is available for us to join and to see that those organisations remain strong and are devoted to the cause for which RABILALL lived. It will really be unthinkable that those for  
283. whom these sacrifices show much should not be willing to make these sacrifices inspite in contribution to the cause of freedom.

It is now possibly, we do not have a vehicle which could bring about that contact and that unity. But now we do have the UNITED DEMOCRATIC FRONT and provided that we all do all we can to advance the cause of the UNITED DEMOCRATIC FRONT. I do not doubt that we shall conceive and we shall overcome. You know if there is anything that gives the uh, rulers of this country a <sup>sleepless night</sup> (inaudible) if it is at all that one day, one day, one day, the black people will forget that differences, in race in blood, in creed in colour and that they shall come together and as one man they shall rise and say, here and now we demand all our rights.

(Applause).

Song in Zulu by audience.

311. SONG.

I-CHARTER YETHU (x2)  
SOYILANDELA SOYILANDELA  
I-CHARTER YETHU (x2)  
SOYILANDELA SOYILANDELA

NOMA SINGABOSHWI (x2)  
SOYILANDELE SOYILANDELE  
NOMA SINGABOSHWI (x2)  
SOYILANDELA SOYILANDELA

I-CHARTER, YETHU (x2)  
SOYILANDELA SOYILANDELA  
I-CHARTER YETHU (x2)  
SOYILANDELA SOYILANDELA

NOMA SINGABOSHWI (x2)  
SOYILANDELA SOYILANDELA  
NOMA SINGABOSHWI (x2)  
SOYILANDELA SOYILANDELA

A.N.C. YETHU  
SOYILANDELA SOYILANDELA  
A.N.C. YETHU  
SOYILANDELA SOYILANDELA



NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA  
NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA

A.N.C. YETHU  
SOYILANDELA SOYILANDELA  
A.N.C. YETHU  
SOYILANDELA SOYILANDELA

NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA  
NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA

I-CHARTER, YETHU  
SOYILANDELA SOYILANDELA  
I-CHARTER YETHU  
SOYILANDELA SOYILANDELA

NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA  
NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA

I-CHARTER YETHU  
SOYILANDELA SOYILANDELA  
I-CHARTER YETHU  
SOYILANDELA SOYILANDELA

NOMA SINGABOSHW  
SOYILANDELA SOYILANDELA  
NOMA SINGABOSHW

UNKNOWN PERSON : AMANDLA.

AUDIENCE : NGAWETHU

395. PAUL DAVID (CHAIRMAN).

Thank you, MR. GUMEDE and indeed this could be emotional because many of us here know the kind of relationship that existed between you and WILLIAM KHANYILE and some of the others. Indeed WILLIAM left this country a few years ago in the company of one of our other great heroes of this country, M.J. NAIDOO'S elder brother, M.D. NAIDOO and indeed WILLIAM shares a very special praise.

Uhm, there has been much talk about this, new party, "SOLIDARITY". M.J. uh incisively uh massacred the ideas which govern SOLIDARITY. What I think we should note is that there is another SOLIDARITY in Poland and that is a representative organisation of Trade Unions  
360. and how different is this SOLIDARITY in this country. You know some of the leading figures in SOLIDARITY are people like PAT POOVALINGUM. He is one of the directors of a company called (inaudible). It is one of the biggest property developing countries companies in this country. Its assets exceeds millions of rands. He is also a very wealthy lawyer and he says that he contacts, not only in this country but outside this country. Most of his contacts centre around RONALD GREAT GUNS. (Laughter by audience). I am sorry RONALD REAGAN.

Then we have J.N. REDDY who owns a company with others, a string of hotels. He is the director of the New Republic Bank, an Indian based bank with assets also exceeding millions of rands. He is also a director of this transport company called "Sea Rand Air", Sea Rand Air. In this matter this company has one very remarkable achievement and that is it is the first company offering transport outside the railways to have contracts within the harbour. Now to have contracts within the harbour you must have very important contacts in certain places. There you have a gentleman by the name of KATHRADA. He comes from Greytown because I used to live next door and luckily he moved away. (Laughter by audience). He used to always admire my fathers (inaudible) (laughter by audience). He, he is the son-in-law of the late uh MOOLLA and this family owns some of the biggest clothing eh companies in and around Durban. You know the KINGSGATE BUILDING in LEOPOLD STREET, his company owns that. You know the UNION BUILDING at the corner of GREY STEET and CARLISLE  
391. STREET, his company owns that Ten and five storey of

clothing manufacturing space Will the others member is RAJALS, all the people included with the SHA JAHAN into support the RAJALS family (laughter by audience). He owns a stream of cinemas. I don't know what his position is now because eh, eh, NARAN is the other leading light among the SOLIDARITY people and he too is a millionaire property property owner.

You know the D.K. SINGH wanted to sell this to the CONGRESS MOVEMENT, he is the tenant of MR. NARAN and it is believed that he has millions of rands of assets outside this country in India. Now there are some others who have joined SOLIDARITY on a misguided impression that they will gain something for the Indian people and further what M.J. said, misguidedly or otherwise think that they can achieve something within the, eh, by participating in the tricameral system.

Then of course there are a few others who are to our knowledge are quite open, they need the money that they will get in this participation. But this kind of parties provide the challenge to us all. Because some of the people who have joined SOLIDARITY in this critical position have children and friends who are very very much part of the liberation struggle. Some of those children have the painful part of actually having to fall on what goes on in their circle and we salute those people who are able to keep their family ties separately on their own commitment to freedom in this country.

417. Now RABILALL, KRISH RABILALL has a number of young friends eh, and one of the closest of those friends is here with us today and he says he is not going to be treated as a friend of KRISH RABILALL'S. He says KRISH RABILALL'S friends are all over. I mean all those people who share KRISH'S ideas are his friends, they are his comrades. He might have known KRISH'S body better than a lot of us, and therefore he says that his function today will be the reciting of a prayer, a prayer for peace. something that we know that KRISH would have loved very dearly.

Eh, SATHISH JUGGERNATH we ask you uh to (inaudible).

(Applause).

SACHISH JUGGERNATH.

I want to thank you MR. CHAIRMAN for clarifying that I wasn't the closest friends because I would have been (inaudible) there are so many other friends that were so close to KRISH, that I feel that I am representing them here today and I also consider it an honour that I have been asked by the family of KRISH RABILALL to present this at this function in the form of reciting a prayer. But before I come to that there has been another request to highlight some of the three uh sympathies of KRISH in this community. Now I thought that this wasn't necessary, but it is clearly obvious that his subsequent (inaudible) of KRISH and he was never in the public eye and it is therefore possible that quite a few of the people in the community would not have realised the amount of work that KRISH did for the upliftment of this community. I grew up with KRISH. I  
451. remember the days as a small boy we used to strudge up the hills to the old HILLSIDE SCHOOL. Both of us were from a poor family, from humble background, waiting for the (inaudible) by the school. Returning home from the school past the canal sticking our hands into our pockets, taking out our handkerchiefs and catching tadpoles. There were the joys of life that we shared as young people and that is the way we grew and as we grew like so many of us together. The consciousness of responsibility towards the community manifested itself in many ways and at different levels for the good of people. It is obvious in the case of KRISH, this manifestation took on very strong precautions that the responsibility that he had prepared towards the service of his community was reflected in a very very early age and I am proud to recall that barely two years after coming out of matric, KRISH RABILALL represented Merebank as the Merebank delegate to the NATAL INDIAN CONGRESS.

(Applause).

It was a political role, but it wasn't interpreted as such. It was a role which said that I am prepared to stand up and make my voice heard to the artisans of this country and not only the community.

In 1975 KRISHNA RABILALL joined one of the most powerful organisations in this area and that is the MEREBANK RATEPAYERS ASSOCIATION and again he became highlighted.

In 1976 he threw in his lot with a campaign by the MEREBANK TRANSIT CAMP TENANTS ASSOCIATION.

483. It forced the City Council (inaudible) which was created for them and I would like to go two years back, that is 1974. KRISH spent two or three nights away from home when the people of the tin town area were affected by floods. But only (inaudible) being a brilliant student, he in fact he was awarded several book prizes at school and he was complaining about mathematics. In spite of that when he matriculated he refused to go to University and he refused to explain to anyone of us, why he wouldn't want to go to University, but I concluded that what one's status is a serious (inaudible).

At his symbolic to what gesture of a tribute philosophy of life that he held was too humble to testify and that was, he with the working class, if you are to reflect that aspiration of his working class, he was part of the working class. (Applause).

Of course, he was also finding into the community into the course then, you know. He was involved in various other organisations. You know that he was not a religious person to converse with , but I want to tell you there is a temple hall in this community which has risen by self service, through self service by the community. Now I want to tell you that there are some people today here and KRISH was one of those people who took the saw and cut the timber, very few people know about this. That was the love that he set for the community. He made (inaudible).

(Applause).

Because KRISH left the country in 1981 he died. (Inaudible) he died in the land away from us.

517. But he learnt about CONGRESS. That is the consolation he will share always. At times we use to be taking part, I must get to say a prayer and I must say this through general experience because limited facilities in general, is so often advised by certain forces to satisfy their actions in supporting the status quo, but I want to say this prayer. I want to say an universal prayer for peace and

forseeing the midst of times in that land called mother India which burnt thirty years ago to survive a vicious war of colloquial operations to acquire independence. But in fact it recalls memories because we pray for peace and I also want to say to the family in asking me to say this prayer, to extend this prayer to all the people of this country.

And I'd like to say to ask you to rise when I say it.

(Members of audience rise).

Prayer said in Hindu.

Thank you. To all those comrades who died in 1981 now rest and slumber in the land of mother Africa. Thank you.

556. SONG. (In Zulu). Show us the way to Freedom in this land of Africa  
(Other words indistinct in this song).

AN INJURY TO ONE

AUDIENCE ; IS AN INJURY TO ALL (x2)

577. PAUL DAVID (CHAIRMAN).

Eh, thank you very much eh SATISH, uh MR. RAMSAMY will address you very briefly uh on aspects of the new constitution. Eh, we will probably deal with something that he talked about the other day about Merebank.

We did not know, we must confess, how strong the CONGRESS constituency in Merebank is and we heard from SOLIDARITY circles that they couldn't find anybody to recruit in this area. So! (Applause).

Now when they going out looking for people they ask, are you a member of CONGRESS? The first person that answers no, they will ask him to lead the party here. (Laughter by audience).

MR. RAMSAMY for a few minutes.

(Applause).

579. RAMSAMY.

Mr. Chairman, ladies and gentlemen I am not going to speak on the constitution as a subject but what I am going to tell you is that the recent meeting at the Durban City Hall which was hosted by P.W. BOTHA and RAJBANSI.

P.W. BOTHA treated the Indian people with contempt by saying if they don't want the new constitution they can join Kwa Zulu. I want to tell P.W. BOTHA today that we will neither join Kwa Zulu nor Transkei. We will remain permanent citizens of a United South Africa.

Secondly we heard a lot about J.N. REDDY. J.N. REDDY has caused a very deep wound on the people of Merebank. In early 1970's he was one of the chief architects. He was almost champion in the building of the transit camps in Merebank and although the Merebank Ratepayers Association was deadly opposed to this thing, not because it was opposed to housing as such. We wanted decent housing for the people. We didn't want any temporary or any kind of a slum. But in spite of our objections, J.N. REDDY gave his ok to the building of the transit camp which even eventually turned out to be the greatest slum in and around Durban and I don't think any member of J.N. REDDY'S family would have to live in transit camps. So we remember him as a man who betrayed us.

With regards to solidarity, those of you have been reading the papers lately and I also have been reading it. There was a big speech, SADIQUE ALY alias PAT POOVALINGUM used to often write a speech in the column "ANTI-CONGRESS" as if the COMMUNIST PARTY and the CONGRESS were ruling South Africa. In spite of being a legal man who is unable to see the whip for retreat. I think on the occasion when he broke his sight on his quorum, the question focussed that it should produce its principles. Now all of us know (inaudible) not living in times were people will turn to the choice of organisations to seek to bring about human rights. You would expect a man like PAT POOVALINGUM with his intellectual standards, he has the (inaudible) to question CONGRESS with a list containing names of people who are members of (inaudible).

But today I want to ask PAT POOVALINGUM who has given him the right, who has given him the mandate, for him to accept participation in the New Constitution and to ask the Government to go ahead with the elections without a referendum. I will tell PAT POOVALINGUM that if he contemplates forming a branch of SOLIDARITY in Merebank, he stands a very slim chance. It was just a few months ago we stopped RAJBANSI from forming a branch of the NATIONAL PEOPLES PARTY.

(Applause). Audience shouts YE! YE!

664. PAUL DAVID (CHAIRMAN).

Right, the last speaker who will deliver the closing prayer, the blessing and lead us in the National Anthem will be our comrade V.C. XUNDU and whenever I introduce men of the cloth I always think about that great man of the cloth the cloth, the Pope, the head of the Catholic Church. He has just come back from Poland where he met SOLIDARITY and he had gone into his private chapel and he was praying.

I don't know the whole of the prayer, that he actually prayed that day, but I do know the last couple of questions he asked.

And he said Lord, raising his eyes (laughter) he said after all the struggle of this earths, human beings and now the REAGAN and he said not in your life time (laughter) and he said all the trouble that England is going through, Lord will there be another THATCHER and he said, and the Lord said, not in your life time (laughter). He said with all the trouble in South Africa will there be another P.W. BOTHA, and he said, certainly not in your life time. Then he asked the last question. Lord, will there be another SOLIDARITY and the Lord said, not in my life time.

(Applause).

END OF TAPE 2 - SIDE 1.



TAPE 2 - SIDE 2.

PAUL DAVID.

014. The last speaker will lead us in the National Anthem that stalwart from lamontville and I just want to answer uh RAM'S question uh about P.W.'S suggestions about us joining Kwa Zulu.

Well if our comrades in Lamontville don't want to join Kwa uh Kwa Zulu, how can we join Kwa Zulu.

(Audience shouts YE! YE! Applause).

19. (Song in Zulu led by REVEREND XUNDU).

NOMA KUBI BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI  
NOMA KUBI BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI

E-PRETORIA  
SIYAYA SIYAYA SIYAYA NOMA KUPHI  
E-CAPE TOWN BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI

E-.....BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI  
E-.....BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI

NASE ULUNDI BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI  
NOMA BESIDUBULA BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI

NOMA BESIBOPHA BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI  
KUBI KUBI BO  
SIYAYA SIYAYA SIYAYA NOMA KUPHI

44. PRAYER BY REVEREND XUNDU.

Now unto God be blessed and celebrate and offer grace and others to you. Thou unto him with all our freedom and justice. Thou unto him who judges all those who have undemocratic differences.

In these bloody hands, the KRISH, the KHANYILE, the BIKO'S, the MKENGE'S, the South West people, the Soweto children are soiled. We declare his power, love in this hour and time, that in his name we commit ourselves to work shoulder to my shoulder for a free and democratic South Africa. We declare that we shall go now, to release MANDELA ourselves.

We shall go and fight, who fights in the name of God with all our lives and in the name Jesus who died in the Treason Trial.

We step here out there for his name and with his blessings, not to rest but to fight with your life until the people govern us.

Amen. (Audience responds) Abandhla.

|                |            |   |           |
|----------------|------------|---|-----------|
| <u>SLOGAN.</u> | REV. XUNDU | : | I'AFRIKA! |
|                | AUDIENCE   | : | MAYIBUYE! |
|                | REV. XUNDU | : | MAYIBUYE! |
|                | AUDIENCE   | : | I'AFRIKA! |

NATIONAL ANTHEM - Sung in Zulu  
INKOSI SIKALELA I'AFRIKA.

NKOSI SIKELELI A'FRIKA  
MALUPHOKANYISWU 'DUNO LWAYO  
SIZWA IMITHANDAZO YETHU  
NKOSI SIKELELA  
THINA LUSAPHO LWAYO

NKOSI SIKELELI I'AFRIKA  
MALUPHUKANYISWU'DUMO LWAYO  
IZWA IMITHANDAZO YETHU  
NKOSI SIKELELA  
THINA LUSAPHO LWAYO

WOZA MOYA (x2)  
SIKELELA NKOSI SIKELELA (x2)

WOZA MOYA OYINGEWELE  
NKOSI SIKELELA  
THINA LUSAPHO LWAYO

MORENA BOLOKA SECHABA SAHOSO (x2)  
OFEDISE DINTOA LE MATSOENYETHO (x4)  
OSE BOLOKE OSE BOLOKE  
OSE BOLOKE MORENA (x2)  
OSE BOLOKE SECHABA SAHESO (x2)  
SECHABA SAHESO (x2)

MAKUBE NJALO (x4)  
KUZ KUBE NGUNAPHAKADE (x4)

SLOGAN.

AMANDLA!  
AWETHU!  
AMANDLA!  
AWETHU!  
I'AFRIKA!  
MAYIBUYE!  
MAYIBUYE!  
I'AFRIKA!  
MAYIBUYE!  
I'AFRIKA!  
U ARCHIE LONA  
AI!  
UBABA WETHU  
AI! AI!  
ARCHIE LONA  
AI!  
UBABA WETHU!  
AI! AI!  
KUTHANGIHLAUYE!  
AI!  
.....  
AI! AI!  
KUTHANGIHLAUYE  
AI!  
.....

AI! AI!  
U ARCHIE LONA!  
AI!  
UBABA WETHU!  
AI! AI!  
U ARCHIE LONA!  
AI!  
UBABA WETHU!  
AI! AI!  
(Inaudible 103 - 114)

114. SONG.

ZIKHONIZI BHAMU  
ZIKHUNIZI BHAME'LAMONT  
AWUZE NAZIZI BHAMU  
NAZIZI BHAME'LAMONT

(Same song continues repeatedly to count 141 and some words become indistinct)

Indistinct words 2 counts.

IRISH RABILALL COMMEMORATION AT ST. MICHAELS CHURCH

I984-02-05

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SONG NO.1

001     There there  
          We are waiting for our death

          We are soldiers  
          We are Mandela's soldiers  
          We are Mandela's soldiers  
          We are soldiers  
          We are Mandela's soldiers  
          We are Mandela's soldiers  
          There there  
          There there we are going  
          We are waiting for our death

          We soldiers  
          We are Mandela's soldiers  
          We are Mandela's soldiers  
          We are soldiers  
          We are Mandela's Soldiers  
          We are Mandela's soldirs  
          There there  
          there there there we are going  
          We are waiting for our death

SONG NO.2

019     Their matter  
          Their matter is difficult  
          Their matter is difficult  
          They will speak the truth  
  
          Send them  
          Send them  
          Send them

63. Power!  
Is ours  
Power!  
Is ours!  
Let it come back  
Africa  
Africa  
Let it come back

65. They do not know the spear  
Will hit them with mortar and A.K.  
They do not know the spear

81. Power is ours  
Let Africa come back  
Africa must come back  
Do you fear them  
No we do not fear them we want them

We take it this way and that way we smash it.

They kill the wizards!

They kill the wizards !

They kill the wizards!

The wizards

The wizards

The wizards

The wizards

The White person is dead

The White person is dead the other is twitching

The White person is dead

The White person is dead the other is twitching

Vorster is dead

Vorster is dead Botha is twitching

Vorster is dead

Vorster is dead Botha is twitching

3/.....

.....Spear  
.....Mandela  
.....Kathrada

We will take this way and that way and smash it

.....Nelson Mandela

We will take this way and that way and smash it

They kill the wizards

They kill the wizards

They kill the wizards

The wizards

The wizards

The wizards

The wizards

.....  
Viva!

Viva !

Viva!

Viva!

Viva!

III Warn Gatsha

Warn Gatsha who when he has eaten enough

Climbs on top of us

Warn Gatsha

Warn him.....

Warn him.....who, when he has eaten enough

Climbs on top of us

Warn him.....

Warn him.....who, when he has eaten enough

Climbs on top of us

Warn him.....

Warn Sebe

Warn Sebe who, when he has eaten enough

Climbs on top of us

Warn Sebe

Warn him.....

Warn him.....who, when he has eaten enough

Climbs on top of us

Warn him.....

I21. Power !

Is ours!

Power!

Is ours!

Power!

Is ours!

Power!

Is ours!

Let it come back!

Africa!

Africa!

Let it come back!

Let it come back!

Africa!

I23 Viva Dube!

Viva!

Viva Mxenge!

Viva!

Viva Sobukwe!

Viva.....

Viva!

Viva Lutuli!

Viva!

Viva Mdlulu!

Viva!

5/.....



I26. Power!  
Is ours!  
Power!  
Is ours!  
Let it come back!  
Africa!  
Africa!  
Let it come back!

I27. SONG.  
We shall fight for it  
We fight for it  
We shall fight for it indeed  
We fight for it  
We fight for it, fight, fight

We will shoot them  
The Boers  
When we shoot them  
The Boers  
When we shoot them  
The Boers Boers Boers Boers

We shall fight for it  
When we fight for it  
We shall fight for it indeed  
When we fight for it  
We shall fight for it

We will shoot them  
The Boers  
We will shoot them of course  
The Boers  
When we shoot them  
The Boers Boers Boers

S/.....

I46.

Power!  
 Is ours!  
 Power!  
 Is ours!  
 Let it come back!  
 Africa!  
 Let it come back!  
 Power!  
 Is ours!  
 Viva U.D.F.!  
 Viva!  
 Viva spear of the Nation!  
 Viva!  
 Viva A.N.C.!  
 Viva!  
 Power!  
 Is ours!  
 Down.....  
 Down.....  
 Down.....  
 Down.....

Power!  
 Is ours!  
 Power!  
 Is ours!

Freedom Charter

.....  
 .....  
 Oliver Tambo!.

.....  
 Nelson Mandela!  
 .....  
 .....

Power!  
 Is ours!

I55.

SONG.

Here.....spitting fire  
 We are going we are going we are going  
 Here.....Spitting fire  
 We are going we are going we are going

/7.....

The boys indeed.....hit it yesterday  
 We are going we are going we are going  
 The boys indeed.....hit it yesterday  
 We are going we are going we are going  
 They are going  
 We are going we are going we are going  
 They are going  
 We are going we are going we are going  
 They are going  
 We are going we are going we are going

I83.

Let it come back  
 Africa  
 Tambe.....  
 Ai  
 The soldier  
 Ai! Ai!  
 Tambe.....  
 Ai!  
 The soldier  
 Ai Ai  
 .....  
 Ai  
 .....  
 Ai Ai

236.

Power!  
 Is ours!  
 Power!  
 Is ours!  
 Come come  
 Come  
 Come come  
 Come

8/.....

Come come  
Come  
Give way give way  
Give way  
Give way to-Shenge  
Come come  
Come  
Te U.D.F.  
Come come  
Come come  
Come  
Te U.D.F.  
Come come  
Give way give way  
Give way  
Give way to Shenge  
Give way give way  
Come come  
Come  
To U.B.F.  
Come come

252.

Power!  
Is ours!  
Africa!  
Let it come back!  
Let it come back!  
Africa!  
Africa!  
Let it come back!

9/.....

264. SONG.

It is the path in which we walk  
It is the path in which we walk  
It is the path in which we walk  
No matter what they say we shall follow it

278. SLOGAN.

Power!  
Is ours!  
Power!  
Is ours!  
Let it come back!  
Africa!

280. SONG.

We say across the river  
We will catch them with their children we will catch them  
We say across the river  
We will catch them with their children we will catch them  
  
Tambo's stone is locked  
Who will open it, it is locked  
Tambo's stone is locked

286. SONG.

This work is difficult  
The work of freedom  
(Soldiers)  
This work is difficult  
The work of freedom  
Soldiers  
  
Father Tambo wants soldiers  
Soldiers of freedom  
(Soldiers)  
Father Tambo wants soldiers  
Soldiers of freedom

385. STAN.

Power!  
Is ours!  
Power!  
Is ours!

386. SONG.

Power!  
Power is ours!  
Workers we must unite  
Power is ours  
Workers we must unite  
We will plough the rock  
We have been working for Boers for too long  
You workers  
Workers we must unite  
We have been working for Boers for too long  
You workers  
Workers we must unite

The Land  
The Land is ours  
You workers  
Workers we must unite  
The Land  
The Land is ours  
You workers  
Workers we must unite  
For too long  
For too long we have been working for Boers  
You workers  
Workers we must unite  
For too long  
For too long we have been working for Boers  
You workers  
Workers we must unite  
The Land  
Power is ours

II/.....

You workers  
Workers we must unite  
The Land  
The Power is ours  
You workers  
Workers  
We must unite

For too long  
For too long we have been working for Boers  
You workers  
Workers we must unite  
For too long  
For too long we have been working for Boers  
You workers  
Workers we must unite

The Land  
The Land is ours  
You workers  
Workers we must unite  
The Land  
The Land is ours  
You workers  
Workers we must unite  
For too long  
For too long we have been working for Boers  
You workers  
Workers we must unite

The Land  
The Power is ours  
You workers  
Workers we must unite

I2/.....

The Land  
The Power is ours  
You workers  
Workers we must unite

For too long  
For too long we have been working for Boers  
You workers  
Workers we must unite  
For too long  
For too long we have been working for Boers

435. SLOGAN.

Power!  
Is ours!  
Power!  
Is ours!  
Africa!  
Must come back!  
Viva spear of the Nation  
Viva  
Viva A.N.C.  
Viva  
Viva Tambo  
Viva  
Viva Namibia  
Viva  
Power  
Is ours  
Power  
Is ours  
Africa!  
Must come back  
Africa!  
Must come back!  
Must come back!  
Africa!  
Apartheid!  
NO.



Apartheid!  
 NO!  
 Freedom!  
 Yes!  
 Freedom!  
 Yes!  
 Apartheid!  
 NO!  
 Apartheid!  
 NO!  
 Freedom!  
 Yes!  
 Freedom!  
 Yes!  
 Freedom!  
 Yes!

446. SONG.

Whether they kill us  
 We are going we are going  
 We are going whether it is bad

Whether they shoot indeed  
 We are going we are going  
 We are going carrying Bazookas  
 We are going whether it is bad  
 .....indeed  
 We are going we are going  
 (Carrying Bazookas)  
 We are going whether it is bad

.....indeed  
 We are going we are going  
 (Carrying Bazookas)  
 We are going whether it is bad  
 .....indeed  
 We are going we are going  
 (Carrying Bazookas)  
 We are going whether it is bad  
 Whether.....indeed  
 We are going we are going

I4/.....

(Carrying Bazookas)  
We are going whether it is bad

So says Kundu indeed  
We are going we are going  
(Carrying Bazookas)  
We are going whether it is bad

So says Kathrada indeed  
We are going we are going  
We are going whether it is bad

So says Rabilall indeed  
We are going we are going  
(Carrying Bazookas)  
We are going whether it is bad  
.....indeed

We are going we are going  
(Carrying Bazookas)  
We are going whether it is bad  
We are going we are going  
Carrying Bazookas  
We are going whether it is bad

We are going we are going  
(Carrying Bazookas)  
We are going whether it is bad

Whether they inprison us  
We are going we are going  
Carrying Bazookas  
We are going whether it is bad

I5/.....

Onward onward  
We come from the Soviet yonder  
We are carrying bazookas  
We are going whether it is bad

503 SLOGAN. Power!  
Is ours!

508 SONG. .....  
Tambo is in the bush boys  
O what is he doing  
He is still training the soldiers

One line  
One line six lines boys  
O What is he doing  
He is still training the soldiers

O Tambo  
Tambo is in the bush boys  
O what is he doing  
He is still training the soldiers

O One line  
One line six lines boys  
O what is he doing  
He is still training the soldiers

O Tambo  
Tambo is in the bush boys  
O what is he doing  
He is still training the soldiers

One line  
One line six lines boys  
O what is he doing  
He is still training the soldiers

SLOGAN. Let it come back!  
Africa!  
Let it come back'  
Africa!

Africa!

Let it come back!

Let it come back

I7/.....

SIDE 2 : SONG.

Their matter  
Their matter is a difficult one  
Their matter  
Their matter is a difficult one  
They will speak the truth

Send them  
Send them  
Send them  
Send them  
They will speak the truth

Their matter  
Their matter is a difficult one  
Their matter

33/.....

-33-

Their matter is a difficult one  
They will speak the truth....

Unknown man: Let it come back

AUDIENCE: Africa.

34/.....

UNKNOWN MAN: Let it come back.  
AUDIENCE: Africa

SLOGAN: I22.

Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!  
Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!  
Archie Gumede!

Ai!  
He is our father  
Ai! Ai!  
Archie Gumede!  
Ai!  
He is our father  
Ai! AI!  
Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!  
Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!  
Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!  
Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!  
Archie Gumede!  
Ai!  
He is our father!  
Ai! Ai!

131. ARCHIE GUMEDE.

Power.

Audience: Is ours



BIII. SONG.

Our Charter

We shall follow it we shall follow it

Our Charter

We shall follow it we shall follow it

Whether we are imprisoned

We shall follow it we shall follow it

Whether we are imprisoned

We shall follow it we shall follow it

Our Charter

We shall follow it we shall follow it

Our Charter

We shall follow it we shall follow it

Whether we are imprisoned

We shall follow it we shall follow it

Whether we are imprisoned

We shall follow it we shall follow it

Our A.N.C.

We shall follow it we shall follow it

Our A.N.C.

We shall follow it we shall follow it

43/.....

Whether we are imprisoned  
We shall follow it we shall follow it  
Whether we are imprisoned  
We shall follow it we shall follow it

Our A.N.C.  
We shall follow it we shall follow it  
Our A.N.C.  
We shall follow it we shall follow it

Whether we are imprisoned  
We shall follow it we shall follow it  
Whether we are imprisoned  
We shall follow it we shall follow it

Our Charter  
We shall follow it we shall follow it  
Our Charter  
We shall follow it we shall follow it

Whether we are imprisoned  
We shall follow it we shall follow it  
Whether we are imprisoned  
We shall follow it we shall follow it

Our Charter  
We shall follow it we shall follow it  
Our Charter  
We shall follow it we shall follow it

Whether we are imprisoned  
We shall follow it we shall follow it  
whether we are imprisoned

UNKNOWN PERSON: Power  
AUDIENCE: Is ours

Whether it is bad indeed  
We are going we are going we are going anywhere  
Whether it is bad  
We are going we are going we are going anywhere  
To Pretoria  
We are going we are going we are going anywhere  
To Cape Town  
We are going we are going we are going anywhere  
To.....indeed  
We are going we are going we are going anywhere  
To.....indeed  
We are going we are going we are going anywhere  
And to Ulundi indeed  
We are going we are going we are going anywhere  
Whether they shoot us indeed  
We are going we are going we are going anywhere  
Whether they imprison us  
We are going we are going we are going anywhere  
It is bad it is bad indeed  
We are going we are going we are going anywhere

52/.....

SLOGAN.

REV.XUNDU : Africa!

AUDIENCE: Let it come back!

REV.XUNDU: Let it come back!

Xhosa National Anthem.

.....  
.....

53/.....

Setho National Anthem

SLOGAN.

Power!

Is ours!

Power!

Is ours!

Africa!

Let it come back!

Let it come back!

Africa!

Let it come back!

Africa!

This Archie

Ai!

He is our father!

Ai! Ai!

This Archie

Ai!

He is our father

Ai! Ai!

I feel like going mad

Ai!

Ai! Ai!  
This Archie!  
Ai!  
He is our father!  
Ai! Ai!  
This is Archie!  
Ai!  
He is our father!  
Ai! Ai!

II4, SONG.

The guns are there  
The guns are there in Lamont  
Come here are the guns  
Here are guns in Lamont

Translated by E.T.Zuma,  
Chief Court Interpreter  
Durban.