

ASSESSOR**MEETING HELD AT THE METHODIST CHURCH,
SECOND AVE NO. 12, ALEXANDRA, JOHANNESBURG
1983-06-19****SPEAKERS:**

1. Rev. MOI ELEKI
2. Vincent TSHABALALA
3. Unknown
4. Vincent TSHABALALA
5. Unknown
6. Sipo KUIEKA
7. Obed Kopeng BAPELA
8. Frank Njale MOTSAI @ NICO
9. Andrew MOGOTSI @ JINGLES
10. Frank Njale MOTSAI @ NICO
11. Vincent TSHABALALA
12. Andrew MOGOTSI @ JINGLES
13. Unknown

OPMERKINGS

1. Hierdie is 'n transkripsie van klank vanaf die video bandopnames soos ontvang. 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 direk aangedui binne die transkripsie. Die akkuraatheid van die aangeduide sprekers is nagegaan in oorleg met die beeld op die video opnamens.

N.B. Die transkripsie van enigiets wat deur die aangeduide spreker gesê word, begin altyd aan die linkerkant van die bladsy. Op verskeie plekke is daar uitings vanaf 'n enkele ander onbekende persoon, of vanaf 'n aantal persone uit die gehoor. Sulke opmerkings of ander uitings word op een van die volgende maniere aangedui:

- (1) Uitinge van 'n enkele ander onbekende persoon, begin nie aan die linkerkant nie, maar 'n aantal spasies na regs.
 - (2) Gesamentlike uitings van 'n aantal mense uit die gehoor, is ingeskuif na regs en word in vet letters uitgedruk.
 - (3) In sommige gevalle word slegs 'n beskrywing gegee van die geluide wat gehoor word, en dit word dan in hakies aangedui.
3. Enige teks tussen hakies is kommentaar en is nie die direkte geluide vanaf die bandopname nie. So bv word agtergrondgeluide en ander opvallende klanke tussen hakies aangedui. Enige ander moontlike kommentaar soos bv "Interruption in the recording" word ook in hakies binne die transkripsie aangedui.
 4. 'n Vraagteken in hakies na 'n woord of 'n sin, dui op 'n mate van onsekerheid oor die korrektheid daarvan.

MEETING HELD AT THE METHODIST CHURCH, SECOND AVENUE NO. 12
ALEXANDRA, JOHANNESBURG ON 1983/06/19

BLADSY	LYN	VERANDER	NA
4	10	VOEG BY: "on the one end of the book is a chain".	
8	1 & 24	The war between us, the war was declared on us harmless as we are	The war we did not ask for, the war which has been declared for us armless as we are
10	28	Mpimpi	Mphephu
11	5	Mpimbi	Mphephu
14	6	Swart taal	were devisive
14	8	Inaudible	be reverting back to motion
18	16	Mangope Sebe	Mangosuthu
22	11	VOEG BY: "Say no to your father at the age of 65 being called a boy".	
23		Gekanselleer	Vervang met Aanhangsel 22(A)
24	17	Kone	Kune
24	18	VOEG BY: "but to who is the question"	
24	23	Gekanselleer	Vervang met Aanhangsel 23(A)
25	7	Aza ku sireprendayo	Abaza kusiripresenta
25	11	damage	dummy
25	12	ama Prefects	Kanjani
25	14	VOEG BY: "Into yoku jala kufostwa abantwana ama students ukuthi ba electe those people".	
26	4	A	your
26	16	Inaudible	elected
26	19	Inaudible	are involved
27	3	It's bothering	He is bothering

BLADSY	LYN	VERANDER	NA
27	16	Inaudible	The case
29	12	Gekanselleer	Vervang met Aanhangsel 28(A)
41	11	Inaudible	There are others who are still
41	26	Inaudible	Chiawelo
43	8	Exploited	There is exploitation
44	11	Gekanselleer	Vervang met Aanhangsel 43(A)
45	12	Time	Tune
47	17	Lenye en Delela	Buya en Siyalila
47	23	Inaudible	Label
47	25	Ezwe bone Lethatwe	Izwe Lona Lithathiwe
47	27	Battle	Burden
48	10	VOEG BY: "I heard a cry from the tombstone of Azania"	
48	11	Enkenga	Iyanidinga
51	20	Kehong	Ke hore
51	20	Baung katho	Hangua ke mang
51	20	Bangang	Hangang
52	4	VOEG BY: "to disrupt the last speaker"	
52	18	Inaudible	throughout our life
52	20	Voeg lied by	Soos op 51(A)
54	12	Onduidelik	Malan en Kruger
54	13	Apologies	Paradise

5. Woorde, sinsdele of sinne wat heeltemal onverstaanbaar is, bv weens swak opname, geraas of waar sprekers gelyk praat, word aangedui met stippellyne, bv "I know.....".
6. Waar woorde of sinne onderbreek word, word dit aangedui deur 'n koppelteken na die woord of gedeelte daarvan, bv "Ek het gist- nee eergister vir hom gesien".
8. 'n Heropname van die oorspronklike video band is vir doeleindes van transkribering gemaak is beskikbaar om in die hof voorgespeel te word. Hierdie heropnames bly die eiendom van die SAP en sal normaalweg nie in die hof ingedien word nie.

-----oooOooo-----

The video starts by showing some posters

Poster no 1

A photo which shows two policemen in uniform. In the background are some people and houses. Inserted photo - a Blackman holding his hand in front of his face wording on the poster - "We remember Sharpeville".

Poster no 2

Colour of poster is white and black. On top of poster to the following word "30 YEARS OF BANTU EDUCATION". More or less in the centre of poster you can see a drawing of a book - The following words is written on it "AZAZO NATIONAL FOCUS". *ON THE END OF THE BOOK IS A CHAIR*

Right under the drawing is the following words "COSAS, EACH ONE TEACH ONE AND REMEBER STUDENTS STRUGGLE". Wording at the bottom of the poster - "JUNE 16" colour red and white.

Poster no 3

The poster is showing three people, it appears to be White men wearing camouflage clothing. Two of those men are carrying a person who's shoes you can see. It looks if the third person is carrying a gun. Wording on top of poster - "JUNE 16" colour of words is black.

Wording at the bottom "UNITE, MOBILISE, FIGHT ON!!!" The words are also in black.

Now a song is sung.

Commentary

Just after showing the posters you can see a lot of people together. The people present are standing while they are singing. Most of them are holding their right hand in the air with clenched fists.

During the praying you can see a poster with the following words "STOP APARTHEID TOURS".

After the prayer, while the audience are singing you can see the front of the hall where three people are at a table. Two of them are sitting and one is standing behind the table. Poster three is shown again. At the back and sides of the hall a lot of other posters could be seen.

During the speech of speaker no. three you can see he is standing on something like a pulpit. Poster no. three is also shown during this speech together with some other posters. Among the audience you can see a Blackman wearing a yellow T-shirt with the following printed on it, "AZAPO" and a clenched fist.

While speaker no. four is talking you can see he is also wearing a shirt that looks similar to the one speaker no. one is wearing (yellow). Both shirts have black stripes on them.

At the end of the speech you can see a black woman with a T-shirt (yellow) with the words "COSAS" on it. Two black men carrying a flag dancing to the beat of the song can be seen. The colour of the flag from bottom to top is orange gold, green and black. The Black man carrying the flag on one side wearing a blue overall is Vuzi THSABALALA.

While speaker no five is talking you can see poster no. two at the table, as well as some other posters.

After the speech two Black men are shown again with the flag. This time they dance throught the passage between the audience to the back of the hall turning around dancing to the front again. During the song some of the audience whistle and clap their hands.

A Black woman wearing a COSAS T-shirt shouts "Oliver" and audience reply with "TAMBO". This is repeated a few times.

Speaker nr six is wearing a similar T-shirt over his shirt (yellow with black stripes). After the speech, two Blacks again carrying the flag (previously described) while a song is sung. You can see one of the carriers of the flag is wearing a COSAS shirt.

As soon as speaker no seven ends his speech you can see two Blacks with the flag. The man carrying the flag on one side wearing a white shirt and a hat is ERNEST ZWELBAZI NDLOVU.

Speaker no. eight is standing between the audience as he shouts. He repeatedly walks to the front of the hall and back between the audience as he continues his shouting. Everytime he shouts the audience repeat it. During this speech you can see a poster on the wall with the wording: "DON MATTERA'S FIRST BOOK OF POETRY AZANIAN PEOPLE, LOVE SONG PUBLISHED BY SKOTAVILLE". On the same poster is a hand reaching out to something.

Another poster is shown with the wording: "AMANDLA" on it while a woman is embracing somebody.

Speaker no. nine leaves the hall after his speech. Two Blacks are also seen with the flag. During this speech of no. nine two Blacks are exposing the flag just behind his back.

The flag is also exposed during the recital of a poem by speaker no. eleven. This Black man is also wearing a yellow T-shirt that looks similar to the T-shirt of the other speakers. While the audience shouts "Botha is a terrorist" you can see a poster that shows a silhouette of a man with a gun. At the bottom of the poster is the following words: "TELL MY PEOPLE THAT I LOVE THEM AND THAT THEY MUST CONTINUE THE STRUGGLE, SOLOMON MAHLANGU, 6 APRIL 1979".

Speaker no. twelve is the same speaker as no. nine. During his speech he is carrying a flute in his hand. After the speech you again can see the two Blacks with the flag.

Between the audience you can see a Black man carrying a poster while he is singing. The word COSAS is on the poster.

The same flag as described previously is seen during the speech of speaker no. thirteen. At the end of the meeting two Black men are walking outside the hall followed by a lot of the audience of the meeting singing.

SONG

SENZENI NA? X7

MAYBUYE I'AFRIKA X8

TRANSLATED INTO ENGLISH

WHAT HAVE WE DONE? X7

COME BACK AFRIKA X8

1. ~~SPEAKER: REV MOLELEKI~~

~~Prayer~~

~~Ha re phamiseng lifahlel ho tsarona re hopole ha shoeleng mo Struggling.~~

~~Morena oarona reea lebolia lia are Kliubokantse mona hotta stela llela ka ha Schoeleng Shoela litsoanelo tsakona. Hotta tla llela bana babo rona ba bolailoeng Malolea joalo ka lipuli repella eana.~~

~~Ena Thom Mataung~~

~~Re se kooena ntate o kluethalse batsali hobane na lo loana lerumo lelilalea mang le mang. Re ea loana seo seea tseleabala hore reoa loana. Joale Molimo oaroud eba le roud eha leroud etleeren hantse reloana reea pele batta salang ehe ele hore kasetse, batlong kamo raho, ba phete ntho ea pele. Rehopold halsale Muso Oua aa Pretoria a qala rehopola MaAfrika. Ka afela ahlokahetseng rehopola le baneng bashaela ka Sekepe Sa Bendi hailo loanela le fatselwa empa bantse babuleloa ohone hase labona. Ne hohopola ba Sharpeville kamoao bahlakahelseng Kateng ne rethoba pelo tsa batsoali bahom Kaofela lenora reseke rafela matta re tsoele pete ka ntoa earona.~~

THE WAR WE DID NOT ASK FOR, THE WAR WHICH HAS BEEN
DECLARED FOR US ARMLESS AS WE ARE
~~We war between us the war was declared on us as harmless as we are.~~

Sotho: joale Molimo rea orapela hona nona ohe lerona rerapella le
bana kahorona kahlokahetseng lebona hoseke haeba le lekhatatso ha
reqetile mona reng mahae arona hantle. Letsatsi lena ke bohlokoa
Morena oaka. Ka le hetso la ntate le la Mora Amen. Amandla
Ngawetho - Amandla Ngawetho.

Prayer

Lets lower our faces and think of those loved ones who are dead during
the Struggle. Our Lord we are thankfull because you have brought us to
this gathering to come and praise those who died for their rights. We
think of our three brothers who were killed like goats. We think of the
son of Moegorane, Motswaledi and Motaung.

We prayer that our Lord shall be with their parents, and that they
should know that during the battle anyone can be killed by a spear. We
are fighting and it is a known fact, that we are at war. Therefore our
Lord (inaudible) be with us during the war and those who will remain and
those who would following should carry on with the war. We remember
since the Pretoria Regime was established, we remember the Africans who
died. We remember those who died in the (inaudible) ship when they on
the way to fight for this country, but every time they are been told
that they cannot share the wealth of this country. We remember at
Sharpeville which people were shot, we ask that Lord bless the hearts of
their parents and that we should not be discouraged and carry on with
~~FOR US THE WAR WE DID NOT ASK FOR, THE WAR WHICH HAS BEEN DECLARED~~
the war. ~~The war between us the war was declared on us as harmless as~~
~~FOR US ARMLESS AS WE ARE~~
we are. Therefore God we pray for our dead and ourselves and when we
leave this place, we must leave in peace. This is an important day.
Amen.

Somebody shouts in Zulu

AUDIENCE REPLY

"AMANDLA"

"NGAWETHU"

"AMANDLA"

"NGAWETHU"

"I LETHO"

"ELZWE"

299

"I HOPO"

"EYABO"

"I LETHO"

"I LEZWE"

"I HOPO"

"EYABO"

ENGLISH TRANSLATED

"POWER"

"IS OURS

"POWER"

"IS OURS"

"OUR"

"COUNTRY"

"HIPPO"(VEHICLE)

"IS THEIRS"

"OUR"

"COUNTRY"

HIPPO (VEHICLE)

"IS THEIRS"

SONG

Sizobadubula, dubula dubula ngembayimbayi

Sizobadubula, dubula dubula ngembayimbayi

Bazobaleka, Dubula, dubula, dubula ngembayimbayi X2

Sizobadubula, dubula dubula ngembayimbayi

dubula dubula ngembayimbayi

Nangu Mandela, dubula, dubula, dubula, Ngembayimbayi

Nangu Sobukwe, dubula, dubula, dubula, Ngembayimbayi

Bazobaleka, Dubula, dubula, dubula ngembayimbayi X2

Sizobadubula, dubula dubula ngembayimbayi X2

Nangu Mandela, dubula, dubula, dubula, Ngembayimbayi

Sizobadubula, dubula dubula ngembayimbayi X2

TRANSLATION INTO ENGLISH

SONG

We shall shoot them X2
 They shall run away, we shall shoot them X2
 Here is Mandela, shoot, shoot, shoot
 They shall run away, shoot, shoot shoot X2
 We shall shoot X2

Somebody shouts in Zulu
 "AMANDLA"
 "I AFRICA"
 "I AFRICA"

Audience reply
 "NGAWETHU"
 "IZWE LETHU"

"Nali izwe lenthu sijalibinga
 Ezwe le socialism phakathi
 namma hlam e Africa"

TRANSLATION

"POWER"
 "AFRICA"
 "AFRICA"

"IS OURS"
 "OUR COUNTRY"

Here is our country, we need a land of socialism among the forrest Africa"

2. [SPEAKER VINCENT TSHABALALA]

Man recites a poem: "Black man: "...you triple M plus S, you have built Sun City with the blood of my father, you have killed my Reverend in detention. You triple M plus S, you are taking the woman and use them as spies you triple M S, and you an busy detaining the unionists, you triple M plus S, mmmm, you are a mess. You triple M plus, S you are ^{Mpimpi} Mpimpi, you are Mangope you are Matanzima, and you are Sebe, you triple M plus S, you are a mess.

We see you flying up in the sky, with the monies of our mother, we see you eating in The Sun City with the fork and knife, with the, with our mother in service of your tripe M plus S. We see the children running away from you triple M plus S, it's because you are a mess. You are.. Mangope, you are ^{Mpiphu} ~~Mpiphu~~, you are Matanzima and you are Sebe. You triple M plus S, mmm, you are a mess.

END OF SPEECH

Audience applause and singing and clapping of hands follows.

SONG

MANDELA WETHO SOMLANDELA, SOMLANDELA X2
NOBA SIYA BOTSHWA, SOMLANDELA, SOMLANDELA X3
TAMBO WETHO, SOMLANDELA SOMLANDELA X2
NOBA SIYA BOTSHWA, SOMLANDELA, SOMLANDELA X2
MANDELA WETHO SOMLANDELA SOMLANDELA X1
TAMBO WETHO, SOMLANDELA SOMLANDELA X1
NOBA SIYA BOTSHWA SOMLANDELA SOMLANDELA X2
MANDELA WETHO, SOMLANDELA SOMLANDELA X2
NOBA SIYA BOTSWA, SOMLANDELA SOMLANDELA X2

TRANSLATED TO ENGLISH

OUR MANDELA WE WILL FOLLOW YOU X5
EVEN IF WE GET ARRESTED WE WILL FOLLOW YOU X)
TAMO WE WILL FOLLOW YOU X3

AMANDLA - member of audience - A X2
NGAWETHU - audience - B

MAYIBUYE - A - member and audience X2
I'AFRIKA - B - shout with right fists clenched

Song follows

SONG

HLANGANANI X1

HLANGANANI BASEBENZI X3

HLANGANANI

I YONA LENHLANGANO X4

IYENU

HLANGANANI NI BABONE X4

HLANGANANI

IYONA LENHLANGANO X4

IYENU

TRANSLATED TO ENGLISH

UNITE X1

UNITE WORKERS X3

UNITE

IT IS YOUR ORGANISATION X4

YOURS

UNITE AND LOOK AT THEM X4

UNITE

IT IS YOUR ORGANISATION X4

YOURS

3. SPEAKER unknown Black male: "Thank you comrades, ^{chair} eh, for this opportunity you have granted us in addressing this honourable meeting on this day when we are remembering those who died, very horribly at the bullets, the boots and the minds of this racist regime of South Africa. We in AZAPO have come with a message to you comrades, in the name of the

AZANIAN struggle. First of all we want to make and clarify a certain point, waged as the comrade "chair" has already, eh, just hinted at, we feel it's important that each and everyone of us here to understand - inaudible - as we are divided here in South Africa - inaudible - we in AZAPO we don't judge people by their colour.

Translation

People like Coloured, Indians and Africans the oppressed class. It may be we are oppressed in a different ways, because the White who rule the country had separate us, and if you are an African you must carry a reference book and if you are an Indian you must stay separately so that you can help them in oppressing the other Blacks. If you are a Coloured you should not .. with the Blacks -

Some years ago during the 40's 50's in particular during the 50's, there was misunderstanding between the people of South Africa who were fighting for the people of South Africa. Therefore we in AZAPO we say if the Black people of South Africa want to have their country back we must unite and we should not go back to our old politics. We must unite

AMANDLA - NGAWETHU

692

Joala ka ho hlakana ha batho moma Afrika Boroa. Kere nohona Batho babang le babatso. Rona mona ka AZAPO have Khethe letlalo lamotho se bolela ka batho ba butsoang Ma Coloured, reholela ka batho babitsong M Indians, re bolela ka batho ba tsoanamy le na le oena Ma betsoang Ma Africans Rona Kaa fela Re Botha ba batelelsoeng eka ca ba sesa fapana ka no hatelloa harona. Seteng fela Makooa a laolang naheng ena ore refapantse hoesa kabona haole Mo African o roale pass. Hole Indian olede hole le babang hove atte otsehe no hatella babang. Ha ole le Coloured oseke oakona le Ma Afrika feela "maudible".

Lelemong tsakalo bo 40c - 50 in particular the 50c hobile batsoarua ba batho kaleng ba loanenela Sechaba sa Afrika Boroa hokane bane basa utloane mane le mane ka lepolitic tsa bona, Joale rona mo AZAPO re re hoal Sechaba se Sa Afrika boroa have sette sefumane le fatse labona, retsoanetse hore re amakane retlohele lentho tseo, hobane retla boela lepolitikeng tsakale tseo lettla boela lere fapanyape re re ka baka leo

lenthō tse joala re sekere ra le hatella baholo reshebe lenthō tsetlong hore na

AMANDLA - speaker

AGAWTHU - audience

"Today, eh, that was the first part of the message I wanted to give into you. We in AZAPO - ~~Swart-taal~~ ^{BELIEVE THAT} - as long as we want to adopt those features of the struggle which ~~will~~ ^{WERE DEVISSIVE} (inaudible).. in the liberation struggle, we son't distrubring the cause of unity, we will only ^{BEREYENTING BACK TO MOTION} ~~inaudible~~ ... no 239 and that is the thing which we must right on the ^{ONSET} ~~concept~~ now to inaudible and do away ^{WITH} because as long as we are divided, there is nothing that we can do in achieving our liberation. Unity is the (inaudible) corner stone of our liberation".

AMANDLA - somebody out of audience shout X2

NGAWETHU - gehoor antwoord

"Bantu education as an insti-, insti, as an institution of oppression is not a thing that was introduced in 1948. This is a mistake which most political commentators are making in South Africa. The Bantu education (Speaker translates his speech to Tswana.)

Kere bantu education ele instrument eo Mokhooa a sebe lisang hore are hallelle lse ntho eqateleng 19848. 1948

TWANA

Ke ntho eqalileng

ke phoso empa kentho qahleng mohlang makhooa a fihlang mona kan hara lefatse lena. Na bankq sefatse la rona.

Bantu education ene ele ntho eo keleng ele molao kendtho e sophisticates eleng hore hase mang le mang eska na a elemoha Naha engoe le engoe kapa state kapa goro engoe Cengoe etsoenela hore ebe le ducation system, e

very sound hore e khone ho courola batho joale hottoka ka nakoeo mahusence kafehla mona lefalsereg leng kathyo bakalso lea ile batsoaneloa no contraloea ka tsela eitseng baile ba introducesa education ka mekhoea emengata baile bareruta hore haole mosotho otsoanetse otsebe hore culture ea hao ha etsoane le ca batho babang ken ntho tseo tseneg le rutoa mona ta naheng ena before Bantu education eqala joale ntho esehlo kehona ka 1948 baile baetsa Bantu education ka li ect of Palament baetsa melao ereng basotho ba tsoanela holtsa Bantu education a baetsa hone batte ba re controle. Have goren etsa Bantu education hore atte are hatelle kaena. Even ka 1948 Bantu education enentse ele teug. History ea hore Bantu education ene entse eleteng ka 1948 ke hostory eo ree boleloang ke batho batsonay le bo Helen Suzman oa PFP hokane batta hore basotho, bariahane hone komo khoa oo haha eng eiteng la tsamae ka nona pele Mahuso a enka 1948 ene ele utho elokeleng enotaba ene ese ntho elokeleng pele no 1948 hone hona le exploitation ea baselietsi keona ntho eetsang hone basebetse baseke ba phela ha monate tsatsi le leng le leng motho otsoanetse motho a tsoke e mosebetseng. OK hase re tsatsi leo oleng mosebetsi hobe le production. Ke o fa mohlala fela Production kaofela ehile R10-00- Remohla then mosehetse ena ka production so ba mopaletse chelete ekae na? Otta fumana hose ba mopaletse IC R9-99c ke ea company ka fela. Ohotse honece chelete eile kae kaofela. Ka hoa kery balefabric banka chelete kaofela hone ha sebetse mesebietse ea bona, empe mosebetsi a sa fumane letho kehoa rona re reng problem leha kaka re phehisana le Batha hona joale holekane rere ea taba hase eona motaba efellang teng hase hore rona mona Azana retta tlohela luntho lite joalo bane na hotlohela lefatse lena lele kang le leng kateng rebatta hofelesa ho exploitoa hoa ba sebetse, Botha mang le mong a khone hofumana letho lefatseng lena la AZANIA joale kene kebana ho haletla temana ea bobele Bantu education Bo Progesive Tedreal Party lesebese le tricks tse sebetsona ke rulling class hore reseka sabona hore na hoetsabala enge, joale ke batta holebolella kaha be Bantu Stands hojoale le batho bao nothoeng ke ba etapele ba joalo kako ka Buthelezi bo phatole, bo Mathamzuna, Macigope batho bao kaafela. Na li Bantu Stand le halella batho joang?

TRANSLATED TO ENGLISH

Was there in 1948. I am sure that opposition of the Black people started in 1948 when the National Party took power, that is the history which we were told by people like Helen Suzman of Progressive Federal Party, because they want the Blacks to think that the country was being run in 1948 it was the correct way, but it was not a correct thing, because before 1948 these had been an explanation of works it is because thereof that the workers are not living well.

Every day a person must wake up and go to work, ok lets say that day when on duty there is a prosecution, I will give an example all the production has been R10-00 for just an example, then ask yourself as how must the worker has been paid for, you will realize that he has just been paid 1c, R9-99 has been taken by the firm. You ask again as what happened to all the money, you will notice that the owners of the firms take all the monies for their own benefit but the workers who produce productions don't get anything from it. That is why we say if the problem is facing Botha even now is all right, politically but we say it is not the end of the problem only, we don't say we in AZANIA would just leave the country as it is. We want to get rid of the exploitations of workers so that everybody could reap from the production of land of AZANIA.

I say Bantu education it's an instrument which the Whites use to oppress us it is not something which started in 1948, but it has started the day when the Whites arrived on our land and took our land. Bantu education was then and they used it as a law. Bantu education was a thing which functions as a law, therefore it was not for everybody to be aware of. But it has been there in this respect. Every country, every state or any government must have a education system which she uses to control people. Since the arrival of Jan van Riebeeck, Blacks were bound to be controlled by this system.

He introduced education in various manner and that if you are a Black your culture was not right, those were the things that were taught at school before 1948 before Bantu education was introduced. But something which was painful the made Bantu education an act of parliament, they

wrote a document which was always referred to. So that (Bantu) Black would know their education, but Bantu education it is a thing which was always there but was not called Bantu education, but it was there in a very sophisticated manner because you could not notice that the Government introduced Bantu education so that he could oppress people. You can see therefore that Bantu education now I want to express the second point Bantu education, and Progressive Federal Party those are all tricks which are been implemented by the ruling class. So that we should not know what exactly we want. The last point which I should like us to examine carefully, is the Bantustans.

Right now there some people who are being called the leaders of the Bantustans. We know them, they are Gatsha Buthelezi, Phatudi, Mangope and Matanzima and are those people what is the purpose of the Bantustan.

In a capitalist Society there must always be what is called a reservoir of exploitation, in other words, if for instance a company like Anglo American is employing 100 people, there must be more than 100 other people who are not working. People whom Anglo American can easily come and take in and of those other workers in their work spere.

TSWANA:

Hahole goale basetse bana ba Anglo American baen exploitioa habare ae hare batle ho tysoaroa joalo, hare leke soleva problem ena, entho eno ba etsebang.

TRANSLATION

Lets say these workers of Anglo American are been exploited, they don't come and let us solve the problem, all they know is (inaudible) is that they know.

Just next to you, there is another man who is not working who is coming to take that position of yours.

TSWANA:

Re ka moo capitalish en sebelsang tsateng kateng.

TRANSLATION

It is how capitalism is working through the whole world.

TSWANA

Ho tsoanela hone hobe ntho ebetsoang labour have batho be eleng hore ha capitalelism ebeng ha eha ha rereka etlanne eabone ehore babang.

Batle banke sepesi sabone

Joale first of all li Bantustand lo server that puporse.

TRANSLATION:

There must be a thing which would prevent the capitalist from other people getting work.

Now first of all the Bantustans to serve that purpose.

But now that, is that, that is not the point I which us a wish to address ourselves to, uh, today. There are some of these Bantustan leaders, in particular eh, ^{MANGOSUTHU} ~~Mangope, Sebe~~, Buthelezi who says that he is better than Matanzima because he has not taken what is called independence. This is a story which Gatsha Buthelezi is selling to the public in general and in particular to the members of his organisation, Inkatha. But now where we look at the functioning of the Bantustans, we ask ourselves, here, what would the difference at the moment, between a person who comes from eh, Kwazulu and a person who comes from a Transkei, is there any difference between them? Are both of them not expected for instance to eh, come eh, to Johannesburg to work on a contract eh labour basis.

TSWANA

Ha has sebetse joalo na? Naeba hole joalo emong le emong a kona na ke hlaba Transkei akana kae Johannesburg keo Sebetse kapan motho oa koana ha Zulu ana kana are aukana ka ea ko Johannesburg ke e sebetsa ka contract system hobeli bahona batho batsoany Transkei le hazulu ba tsoaneloa ho latela mslao oa Bantustands.

Are they not doing the same thing. Anyone can easy say he is from Transkei. I am not like a person who is from KwaZulu, I can go to Johannesburg and work or a person from KwaZulu can say he can go to Johannesburg and work without a contract system. Both people from the Transkei and KwaZulu are supposed to follows the law of Bantustan Systems.

That is the very functioning of the Bantustans.

TSWANA

Hoba Gatsha Buthelezi a bona independence hoba ha a ebatte taba ke hone blatetse se ba Natalli barong ile "the white ruling class of this society" baiteng a seetse, we must persist in that job of deviding the nation, what if those independence.....

TRANSLATION

Because Gatsha Buthelezi refused the independence, because he is following what our oppressor the White ruling class of this society tell him what to do.

We must persist in that job of ^{DIVIDING THE NATION} whether those of independence or not (inaudible) audience clap hands.

AMANDLA - A

NGAWETHU - B

The only purpose which the Bantustans are there for to divide the nation, to make a reservoir for Black, for cheap Black labour so that

all these things may serve the better purpose of the capitalist society. So that now, in whatever these Bantustan eh, eh leaders are saying the so-called Bantustan leaders are saying. We must always know that there is in form and content, no difference between what Matanzima and Gatsha Buthelezi are doing. The Bantustans are there to divide the people who stay in the urban areas and those who, who stay in the rural areas, and therefore, they serve to divide the unity of the oppressed masses. So Gatsha may eh, praise himself for not having opted for the so-called independence, but his actions and those of Matanzima are one and the same thing. In conclusion therefore eh, comrades, brothers and sisters, we in AZAPO would like to call upon all peace loving people to join in this struggle for liberation. It is going to be a long and hard struggle, but we must never give in, because we know that what we are fighting for is just, fighting for ^{our} land, fighting to destroy the exploitation of men by men.

Rona mo AZAPO re kopelala batho kahoela ba ratang khotso mona lefatseng hore baseke ba heka fatse bane batho baea bolanoa batho baea hangewa ka mehla kentno tse etsabalang ba motho a tsoanela ba motho a tsoanela ho fumana lokoloko ea hae ke ha tsela ea re reng.

We in AZAPO we request all the people who love peace on this earth so that must never give up and say people are been killed and hanged all those things happens when a person is supposed to have his freedom, therefore we say.

1088 We are calling upon you therefore to join hand in hand, to form greater unity in our struggle towards the liberation of AZANIA.

Amandla with right fist clenched - speaker himself

Ngawethu - audience

I Afrika - speaker

I Afrika - audience

Amandla - Speaker

Ngawethu - audience

End of Black male's speech.

SONG

HLANGANANI X1

HLANGANANI BASEBENZI X3

HLANGANANI

IYONA LENHLANGANO X

IYENU

HLANGANANI BASEBENZI X4

HLANGANANI

IYONA LENHLANGANO X4

IYENU

TRANSLATED INTO ENGLISH

UNITE X1

UNITE WORKERS X3

UNITE

IT IS YOUR ORGANISATION X8

YOURS

UNKNOWN BLACK MAN SHOUTS

AUDIENCE REPEAT AFTER HIM

AMANDLA

AWETHO

AMANDLA

AWETHO

I AFRIKA

IZWETETHO

IZWELETHO

I AFRIKA

SAMORA

APHI LAMABULU

SAMORA

APHI LAMABULU

APHI LAMABULU

SAMORA

APHI LAMABULU

SAMORA

SAMORA	APHI LAMABULU
SAMORA	APHI LAMABULU
SAY NO	NO
SAY NO	NO
SAY NO	NO

Say no to our brothers being called a terrorist because he's fighting for his right in this country

SAY NO	NO
SAY NO	NO
SAY NO	NO

SAY NO TO YOUR FATHER AT THE AGE OF 65 BEING CALLED A BOY
(INAUDIBLE)

SAY NO	NO
SAY NO	NO
SAY YES	NO
SAY YES	YES
SAY YES	YES

One day they will call Mandela our only leader who is our father who is fighting on the Robben Island

SAY YES	YES
SAY YES	YES
SAY NO	NO
SAY NO	NO

One day they will call Matanzima our only leader

SAMORA	APHI AMABULU
SAMORA	APHI AMABULU
APHI AMABULU	SAMORA
APHI AMABULU	
OLIVER	TAMBU
OLIVER	TAMBU
OLIVER	TAMBU

Mayibuye

SPEAKER: VINCENT TSHABALALA

(inaudible) In South Africa started during the name of Verwoerd ...something, somewhere in 1955. From this date people still as others, for, look at a colour as an enemy. In actual fact our struggle is not in a colour, but in the base of the colour.

ZULU

Ukuthi se beke umlungu nje nge setha kodwa a seyase into eyesizayo okothi seheke ombuku sye kesetha ngokoke sefanetেকেlele akotho seblieke lontho enza okothi sebheke umlungu nke ngesetha, nga phandle akotho sebheke ene nye ngesitha masibheka emali esejeswayo esekoloni zetho ailengane ne sejesewa esekolono ya belengue encono kuna yewetho isebheka empuma langa sithola ilo mali sibheka Elexandra azafane sebheka izentho a basefumanaya abantoa ba be bulungu asifane.

Kadwa ma u nga bheka u kottbe i ni eenzayo o kottie loko ini mto ye coursayo onke la ma conflict layo ano that is where you can see the enemy. Is is because we look at a White man as our enemy, but we don't know what is the course that we should regard a White man as our enemy.

TRANSLATION:

Therefore, we must find out what is the cause why we should regard a White man as an enemy. Without looking at him as an enemy, let us look at the money which is being used at our schools, it is not equal with the money which is being used at the White schools. Their money is better than ours. If we look at the east, and we look at that money, when we look at Alexandra we must look at the things which they are getting the White children are not the same. But if you look what causes those conflicts and that is where you can see the enemy. And I think it's of vital importance to look at that, in a sense that it teaches to be oneself.

Z U L U :

Ukuthi sibheke umlungu njengesitha kodwa
 Asaziukuthi yini into esenza sibheke umlungu
 Njengisitha ngakoke kubalulekile ukuthi
 Sibheke lente ethi simbeke ^N njengesitha sethu
 Ugophanbi kokuthi sibheke yena njengesitha
 Uma sibheka imali esetshenziswa umbuso
 Ezikoleni zethu ayilingani eyabelungu
 ingcomo kuneyethu, uma Sibheka Empumalanga
 Sithola i ^Lambardy sibheke i Alexandra Azifani
 Sibheke izinto ezitholwa abantwana babelungu
 Nezitholwa yithi nzifani. Kodwa uma ubheka ukuthi
 Yimi eyenz'konke loku, yimi i khosa wonke
 Lamakhonflikti Lawa and then it's where you can
 see the enemy and I think its of vital importance to
 look at this.

Ngakoke Ngithi yona Le Education yethu Ayilungile,
 In the ^{SENSE} ~~ese~~ that it teaches us to be oneself,
 Okokuqala ukuthi wena uma ufundile abanye ^{ABANGAFUNDANGA} ~~Banagafun-~~
~~danga~~, Awunendaba nabo, wena uya esikoleni v yiswa
 umamakho ngemali ka mamakus nobabakho, Bakuhl^laphekele
 Bakusa Esikoleni.

ZULU

Okoqala, okuthi wena a afundile aba nga fundele abalotho kowe. Ngoba wena oya esekolweni o SWA ngo mama wako no baba wakô Baya sihlophekela.

TRANSLATION:

Because if you educated and the others are not educated, they are nothing to you.

Because you go to school, your ... takes you to school, with your mother and father's money, who are suffering, but they are taking you to school.

Who are suffering but they are "taking" you to school. What about those mothers and fathers who struggle to take their children to school. That is where we want a free.by free dynamic compulsory education for all we don't mean the compulsory education that they are giving us. We mean the education whereby one will go to school, and one, won't be forced by the system not to go to school.

ZULU

Kona manje bathi ^{KUNE} ~~kene~~ compulsory education, eqiniso, eyo compulsory education. *BUT TO WHO, THAT IS A QUESTION, IT IS COMPULSORY TO WHOM, I THINK COMPULSORY FOR YOU.*

TRANSLATION

Right now they told us that there is a compulsory education. ... but to who that is the question. It is compulsory for who.

ZULU

A siyo etho compulsory education ngoba a siyo e nfundo e si cilile ngoba engathi mhla umbe exendlebe zabo zivalekile abezwa kahle sa cela e ngund ephakamile, e pendolo eya ba entlau no kofa. Sa cela enfundo e hlakani phile basepha isikolo isindle.

Akusiyo into e Compulsory Education, ngoba asiyo
Imfundo esiyi celile, Ngoba Engathi Mhlawumbe
Izindlebe zabo Zivalekile Abezwa kahle, Sacela
Imfundo Ephakamile impendulo yaba inhlamvu nokufa,
Sacela imfundo Ehlakaniphile Basipha izikolo ezinhle
Beautiful schools instead of Beautiful education.

TRANSLATION:

Not for us, it is not a compulsory education for us. Because it is not the education we had asked for, it might be because their ears are deaf, they don't hear clearly. We asked for higher education, the reply was buckets and death. We ask for a dynamic education they gave us. ...beautiful schools, instead of beautiful education.

ZULU

Manje siya khala sikhalela abantu ^{ABAZU KUSIRISENTO KUBO LEBANTU} ~~aza ku sisebenza Dayo kobanto aba si~~ operesayo i SRC

How we are crying for the people who will represent us from the people who are oppressing us.

The SRC's they give us the ^{Stummy} ~~damaged~~ student council.

ZULU

Ona lama prefect councils a abazali betho baya ^{WAYAMA} ~~bafuna~~. La ma prefect councils. Ngoba bengazi okuthi ba sebenzani a ^{UKHANTHANI} ~~ma prefect~~ councils.

Ento ekogala ko foswa a bantwana ama students okothi ba electe.
^{INTO YOKUQALA KUFOSTWA ABANTWANIB AMASTUDENTS UKUTHI}
^{BA ELECTE THOSE PEOPLE}

TRANSLATION

Those prefect student councils, our parents allow them, they allow them, because they don't know their work. Those prefect councils, the first thing the student are being forced to elect those people.

ENGLISH (BY SPEAKER)

Those people, and they are not an enemy and the students are not told why should they elect, and who are those prefects and how are they going to work? This is how they are working. Firstly they are taking the laws... from the principal to the students, but they have been elected

by the students. Two they are furthering aims of apartheid, in the sense that they are the priveleged. They go to Magaliesburg, they go everywhere, where they feel like. They can do what ever they want at school. They can take ⁴⁰⁴¹²jersey, that their right, they've got the right off doing that. They can tell you to go home because you are not wearing a tie. They've got the right of doing that. And they are'nt democratic at all. However out of the five classes that you have in high school, only the two classes will elect the student council, but they are going to exercise their powers in the lower classes, that is the form one and the form two's. And the form two's and the form one's are not allowed to be elected prefects. But they exercise their power on them. So it's the very same thing we do not elect the national party, but it's exercising their power on us. They are an unconstitutional government created body. They don't have a constitution that guides them. They are guided by the government, the department itself. They, they are, they are ^(ELECTED) (inaudible).. by the government in the sense that, their needs are bound to satisfy the government. They seperate us, they seperate us, they seperate themselves from us, and those students who ^{ARE INVOLVED} (inaudible)... they don't know what is it. They are not told what the student council is, they don't understand what the student council is, they don't understand what the student council is, they don't know how it works. (Inaudible) lastly this prefect council, they are totally not of the class that is given to us. They can drive you to the teacher to be punished for late comings.

Just because - cont. in Zulu - Bona translated in English they can come with their cars at school.

Because they can drive cars, then they can take the other students who come late, to the principal and be beaten up. And, our teachers who get Bantu education from their schooling up to their colleges, where they get worse. So our teachers they take punishment to be our culture. I don't know whether that is true. Is it true?

Audience: No.

Right, some students get more clever than teachers in class, thus we find a teacher when teaching, we find that I've got more information that he has, and I feel, I feel ~~it's~~ ^{HE IS BOTHERING} bothering me, and then I'm going to play in class. And then he's going to force me to listen to her or to him by punishing me. He forces me to listen to him or to her by punishing me. And some teachers, and most of them are not good at what they are teaching. The subjects, they, they, they, they, the subjects that they choose is not the subjects that they know. He comes and teaches History, because he's been doing history at school. And a teacher who has done National educations, the so-called national education he wants to teach the joint matriculation board, how many passes do we ex, uh, expect from that?

Audience: (inaudible) none... none...

I don't know, it's very much impossible, that if you are not running and eh, and then you expect to be number one in, in a race, that can not be ~~(inaudible)~~ ^{THE CASE}... so it's the very same thing. Our teachers... they get this lousy education, they want, (to teach...) they want to produce good people. Can that happen?

Audience: No.

Never - never and the teachers always punish students for late coming at school, without considering the conditions of that particular child? You find that at home, we are living in a one-room house, and we are five, it's the mother, it's the father it's the elder brother and the sister and myself, right, and we are using one dish. And there is no privacy in the house. I have to sleep until seven o'clock, until my mother finishes to wash. And, after that if I woke up at seven, I must wait for the, for, the elder brother and sister to wash on that dish, only to find that they will end up, they will finish at about, at about half past seven, and I'll have to start washing at that time, and the school is starting at quarter to eight. I cannot wash in fifteen minutes, if I eat and go to school at that time. I have to come at school at something like, eight o'clock or ten to eight, and I'll be

punished for that. And the teachers don't look at back, at my conditions at home. And to girls, they know, the systems has created hooligans around, and the girls have been grabbed by this uh, the uninformed, the I will not say hooligans, the uninformed people. They will always stop the girls outside here, and that girl will come late at school and when he explains the case, (cont in Zulu - U teacher u zamjela okothi o yaba thanda.

TRANSLATION:

1493 The teacher would tell her she also love them too; and that child will be punished for that.

End of speech

SONG

IZINJA ZOBULAWA X18

TRANSLATED IN AFRIKAANS

Honde sal doodgemaak word X18

Somebody shouts:

MAYIBUYE

Audience reply I AFRIKA

Speaker unknown

SOTHO

Kea kholoa hose letla utsondela sekhoaa hasetsohi en ukesewarishe kasona hokane hase leleme laheso, hale le molho, hakele lexhosa ke le mosotho.

I am sure you will pardon me friends because I don't know the White language and not worried because it is not my language, even if I am a Moso or a Xhosa but I am a Mosotho.

What we are fighting for? We are fighting for our struggle, to go to AZANIA and we must bring AZANIA back to us, because they come from Britain they come for the United States of America.

SEKHOOA - the language

Amandla - A - member of audience

Ngawethu - B - audience

Speaker shouts with and holds up right clenched fist.

ZULU

Bazalwana bam a ba thathekayo mase hambeni soyo lwele elezwe letho ela thengeswa sige sixpeni 6C e Maleutweni basile balethatha elezweletho kodwa omasengahlangana hazale sekondoneni silwele ilezwe letho lona ile e Azania lapho kwa fika kona a mapharase a fika a hlala nga phakathi lolo nga seka eqaphela ento bazali naba bathathewe a Baba netho bahlele i Ma Robeniland baya thatwa aba fo netho ba fakwa phakathe kwa majele ba ya blelawa thina sihlele phaka the bo le lezwe a bazali ba. A bazali ba hloliwe bathe bona basekenzela a bantwana kako, kodwa umotho u khjola eje 5c and from that 5c o thala ye 1c e 4c eya eBalungweni, emali esetholayo e buela kuphe, e buyela kobo la Belungu. Bazili maze hambeni selwelwe ilezweletho ba bouise ilezweletho, because siyohva silwela yona le freedom, e freedom a base neke. "They are busy saying they are going to give Amandelelle e freedom there is no place like Amandebele" baphe Amandebele bahlele emekukuni.

TRANSLATION

So my dear friends let's go and fight for our country which was sold for a sixpence to the boere they came and took our country but we could unity and hold our hands together and fight for our land the very AZANIA

Bazali bam abathandekayo masihambeni solwela izwe lethu elathengiswa nge six penny Emabunwini Bazile Balithatha Ilizwe Lethu kodwa una singahlangana Bhzali Simbambaneni Ngezandla silwele ilizwe Lethu Lona i Azania Lapho Kwafika Khona Amaphrasite Abahlala Ngaphakathi Adla igazi Lethu Uma siyiqaphela Lento Bazali, naba Bathatiwe obaba Bethu Bahleli koma Robben Island, Bayathathwa Abafowethu Bafakwa Phakathi kwamajele Thina Bayabulawa Thina Sihleli Phakathi Kulelizwe Abazali Bahleli Phansi Baqhuba izingane Phambili Abazali Bathulile Bathi Ngisebenzela izingane zami kodwa umuntu uholo i 5c and from that 5c uthola i 1c i 4c Ibuyela kubo Labelungu.

Bazali Masihambeni Silwele izwe Lethu Imali Esiyitholayo ibuyela kueni, kubo Abelungu, Bazali Masihambeni Silwele Izwe Lethu Babuyise izwe Lethu Because Siyalwa silwela Le Freedom i Freedom Abasiniki.

"They are busy saying they are going to give Amandebele i Freedom, there is no place like Amandebele" Ba busy bathi Banika Amandebele bahleli emikhukwini.

where the parasites arrived and occupy our land if we are aware parents our fathers have been taken and detained on the Robben Island, our brothers have been taken and killed in jails and we are seated in this country. The parents are seated and sending the children ahead. The parents said that they working for their children, but they are getting 5c and from that 5c he is getting 1c and 4c is going to the Whites. The money that you are paid for goes where? It goes to the same Whites, parents let's go and fight for our country, they must bring back our country, because we are fighting, we are fighting for this freedom but they don't want to give us this freedom.

They busy saying they want to give Amandebe a freedom, there is no place like Amandebele where are those Ndebeles they are been housed in the shacks. They seated there waiting to be give a freedom.

AMANDLA - A

NGAWETHU - B

Why they don't give us freedom in AZANIA? ^{AUDIENCE - FREEDOM IN AFRICA} We must get our freedom from the Boers, because they are boers they are busy oppressing us down so that we won't get the light of the world. They only want the light for themselves, but we don't get our light. Audience say YA. So what we must fight for, we must fight for our light and the struggle must come back to us, so that we must struggle for the country, from us, they must demand the country from us, we must take Botha imprison. Buwa speak.

Audience shout: Botha is a terrorist.

Amandla - speaker

Ngawethu - audience

ZULU

Xa ko ngaenzeka okethe sethe sufumame eAfrika sa sokolesa ezabo engane nye Ngabo besokolesa ezetho isingane na. Bahlele abaulwana bako a ba badale thina suya badala e R200-00 ma oya kwake o mlana wake abadala e

Uma Le Freedom yethu kungaba njani uma Sithatha ezabo
izingane sizisokolise njengoba nabo Basokolisa Ezethy,
Mabilweleni ifreedom yethu size siyithole, izingane zabo
zisesikoleni kodwa Ababadali lutho, mina ngibhadala R200
ngowani umntwana owakhe ukipha R20=00 Masilwele Abantwana
bethu bazali size sifumane imfundo Elungile, Mgoba imfundo
Esiyitholayo ayisisi ndawo, Bathi bona

R20-00 ... mase buele a batwana letho baseli seze se fumane efundo
elongile ngoba enfundo esethalalo a ye sesilifay.

TRANSLATION

Let's fight for our country until we get and what will happend if we can
get is and let them suffer as we are suffering. Their children are at
school and they are not paying anything and yet we are paying R200-00
lets fight for our land parents until we get and our freedom and the
education we want, because the education we get does not take us
anywhere they say (inaudible).

AMANDLA - speaker

NGAWETHU - audience

1636
SONG

MANDELA WETHU SOMLANDELA, SOMLANDELA X2
NOMA SIYA BOSHWA SOMLANDELA, SOMLANDELA X2
MANDELA WETHU SOMLANDELA, SOMLANDELA X2
NOMA SIYA BOSHWA SOMLANDELA, SOMLANDELA X2) X6
ETHEMBA LETHO SOMLANDELA, SOMLANDELA X2)
NOMA SIYA BOSHWA SOMLANDELA, SOMLANDELA X2

TRANSLATED INTO ENGLISH

OUR MANDELA WE'LL FOLLOW YOU, MANDELA X2
EVEN IF WE ARE BEING ARRESTED WE WILL FOLLOW YOU X2
OUR MANDELA WE'LL FOLLOW YOU, MANDELA X2
EVEN IF WE ARE BEING ARRESTED, WE WILL FOLLOW YOU X2
OUR MANDELA WE FOLLOW YOU, MANDELA X2
EVEN IF WE ARE BEING ARRESTED, WE WILL FOLLOW YOU X2

A BLACK WOMAN SHOUTS

AUDIENCE REPLY

OLIVER

TAMBO

their lives in order that mother AZANIA should be free. It is at this stage countryman... that I have to state the fact that ever since the long-haired Jan Van Riebeeck landed in the Cape, in the year 1652, the Black man lived in constant fear. Everytime a Black man raises his hands to be heard, a White elephant is always there with his guns. The type of frustration... and violence we are living through need not me to (citerate) upon in this special today. Maybe one needs to address himself to force removal and constant frustrate future orders of the day in our country. Brothers and sisters it is a well-known fact that in every society where oppression and exploitation by one group on the other exists, those who are politically oppressed and exploited have a right to assemble and rally against one common enemy. In our South African situation today that enemy is a White man. It is important comrades that while I stand here today and address you, I do that, and only that as ^(STATEMENT) (inaudible) and a member of the oppressed community. The momentum of our struggle today needs direction. There are those of us today who still think and believe that Whites have a role to play in our struggle."

Audience interruption: Amandla XI
Ngawethu

Speaker continues: I want to say and state personally that we derive each form and contact from our suffering. If there are those Whites who really need genuine change in South Africa, we can have that change tomorrow. The only place that White have in the struggle is to go and quote realities from the day to their brothers and sisters in their own respective areas.

Audience interruption: Amandla IX
Ngawethu

Comrade chairman we need not ask it from someone, we owe it to ourselves, let us therefore learn from our bitter experiences and wage our struggle from a point of view as oppressed masses. We note with great concern the tactic being applied here in Alexandra. One clown in

the enemy camp here is trying to move so-called Coloureds to a certain area. Which move is to (inaudible)... bring a wrong impression to our fellow brothers and sisters in the so-called Coloured community. That they are now being seperated from stinky Blacks, and they are now being offered a place nearer to the baas. So they become uncle baas or uncle miesies. Brothers and sisters I want to make a strong appeal to warn the so-called community, eh, the so-called Coloured community, not to move an inch away from their fellow oppressed Blacks. Such a move will only serve us, the oppressed, a great disunity during this time when we so desperately need our togetherness.

In conclusion comrades and fellow oppressed, I need reiterate the theme of the only and only organisations for the oppressed masses of AZANIA, AZANIAN PEOPLES ORGANISATION, let us go out of this room to mobilise and consolidate the liberating effort of the oppressed masses.

AMANDLA (speaker shout) X1

NGAWETHU - audience reply

End of speech

SONG

MANDELA WETHO SOMLANDELA, SOMLANDELA X8

NOMA SIYA BOSHWA, SOMLANDELA X8

TRANSLATED INTO ENGLISH

MANDELA WE WILL FOLLOW YOU X8

EVEN IF WE GET ARRESTED WE WILL FOLLOW YOU X8

A BLACK WOMAN SHOUTS

AUDIENCE

OLIVER

TAMBO

OLIVER

TAMBO

OLIVER

TAMBO

OLIVER

TAMBO

SONG

SOMBELETHA X 7

SONG

NABA AMABHUNU ASITHATHAPHI ISIBINDI X2
ESINGAKA SOKU THATHA I AFRICA BAYENZE
EYABO, SOKUTHATHA I AFRICA BAYENZE EYABO

SE SIYOKWENDELA EPIMOLI, SITHI TAMBO SIKHOKHELE X2
SIBONE LABO BANTU, SITHI TAMBO
SIKHOKHELE SIVELE EKHAYA SITHI TAMBO
SIKHOKHELE SIVELE EKHAYA

SESIYONGENA EJ ARIBINI, SITHI TAMBO, SIKHOKHELE X2
SIYONGENA EKHAYA, SITHI TAMBO SIKHOKHELE
SINGENE EKHAYA

TRANSLATED TO ENGLISH

WHERE DO THE BOERS HAVE SUCH NERVES TO TAKE AFRICA AND CLAIM IT IS THEIR
LAND X2

WE SAY, TAMBO LEAD US TO SEE PEOPLE X2

WE SAY, TAMBO LEAD US HOME

WE ARE ABOUT TO ENTER THE YARD X2

WE SAY TAMBO LEAD US HOME

SOMEBODY SHOUTS MAYIBUYE -
NISABASABANA?

AUDIENCE REPLY I'AFRIKA
AYI ASIBASABI SIYABAFUNA

TRANSLATED IN ENGLISH

COME BACK AFRICA. ARE YOU AFRAID OF THEM? NO, WE ARE NOT AFRAID OF
THEM.

Speaker : Obed Kopeng BAPELA

Mayibuye - speaker X2

I'Afrika - audience

1992
Eh, comrades, comrades bo me le bontate - English - Dear parents I greet you today in the name of all our leaders who are in prison in Robben Island. I greet you all today in the name of our three brothers were hanged last week Thursday, that is James MOSOLOLI, Marcus MOTAUNG and Simon MOGOERANE.

Amandla - speaker

Ngawethu - audience.

On behalf the Alexandra progressive youth organisation, which has just been recently formed, eh, I don't have much to say, but just introduce that organisation to you today.

SOTHO:

2010
Makhatto ona oa bacha otle kalebaka la kaba lebona kamo Bantu education eSelectang ebele e nejekta bougata ba bona moo lekolong. Reile rabona ba selemo sena seqala na ele hore batha ka afela baealla, balisoa ke liegh nate of failures lekolong me haba sontsane ba bsose ke ligh rate of mona lekolong, habo hokena molae a oa ege linut moo likolong. Hore bana ha ba sa batlehe lekolong, na batta yekae, hare santse re shelule hore na batta ea ke, hoe eba le li retrenchments moo li funeng eba tsengata bantse ba fokotsa bafukolitse. Me ba osheba bape refumana hore bacha kebona eleng hore ke li ba ea ecta bakolo ke bona ba tlletseng.

Me baka shebisa hape oba fumana lekerekeng, moo badia balereg teng le le youth .. tse etsang li activeties me bacha kaofela sebatta bo boekopaiya ebe ntho ele ngoe etle ere lerona hosane retle re re seile ra kenya letsoho mona struggle hore reile raema ka maoto re loana. Joall baheso ke Elexandra Progressive Youth Organisation eo reseng see forsmile

Emong le emong ea mocha ea batta ng, ho kena aka kena.

Hakena tsengata tseo kele tsoaretsej tsong

AMANDLA

NGAWETHU

TRANSLATION

This youth organisation came when we noticed that Bantu education selected and rejected moeny children from school. What we have seen this year at the beginning that everybody was crying they cried because of high rate of failers at school. While watching the high rate of failers at school. The age limit was introduced so that children could not go to schools. Where will they go, and whilst waiting to see what is happening there were retrenchments at the firms. Now the organisation had proved that the young people are the workers. Young workers of today, and the young are been found hanging at the corners of the streets, we found them at the shops, they are not responsible for that, it is because the system greated the situation. We want to unite them so that we could also appear in the history books, so that people should read about us, that we also participated in the war of the struggle of liberation in South Africa. If you look again you will notice that the young people are also located amongst the dramatists they are acting. At churches where young people are found and youth clubs where activities are found. Therefore we want to unite all the youths so that they can be one thing. So that we all have joined the struggle in fighting. Therefore dear friends if the Alexandra Progressive Youth Organisation which we just had been formed therefore friends we don't have an age limit, but it is for everybody who is interested to join us.

I thank you

SONG

2077

KUBI, KUBI, SIYAYA, SIYAYA, SIYAYA
NOMA KUNJANI

NOMA SIYABOSHA BO! SIYAYA, SIYAYA SIYAYA
NOMA KUNJANI

PHAMBILI PHAMBILI WASHO U MANDELA BO! SIYAYA, SIYAYA, SIYAYA
NOMA KUNJANI

SITHI KUBI, KUBI, SIYAYA, SIYAYA, SIYAYA
NOMA KUNJANI

WASHO U NHLAPHO! SIYAYA, SIYAYA SIYAYA
NOMA KUNJANI

KUBI KUBI BO! SIYAYA, SIYAYA, SIYAYA
NOMA KUNJANI

PHAMBILI INDLELA IVALIWE

TRANSLATE INTO ENGLISH

It is bad, it is bad, we going,....whatever the conditions

Even if we are being arrested, we are going....

Forward forward Mandela said, we are going we are going whatever the
conditions are

We say, it is bad, but we are going

Nhlap said, we are going, we are going

It is bad, it is bad, we are going

Forward the road is blocked

We are going....

A BLACK FEMALE SHOUTS

AUDIENCE REPLY

OLIVER

TAMBO X4

Removal of Biko's SS.

The Black female shouts alone ANC X3

SPEAKER UNKNOWN

VIDEO ONDERBREEK

SPEKER

AANWESIGES

REMEMBER YOUR CHILDREN

REMEMBER YOUR CHILDREN

CHILDREN REMEMBER CHILDREN

REMEMBER YOUR CHILDREN

CHILDREN REMEMBER CHILDREN

CHILDREN REMEMBER CHILDREN

CHILDREN REMEMBER CHILDREN

REMEMBER YOUR CHILDREN

REMEMBER YOUR CHILDREN

REMEMBER YOUR CHILDREN

REMEMBER YOUR CHILDREN

REMEMBER HACTOR

REMEMBER HACTOR

REMEMBER MATHANGU

REMEMBER MATHANGU

REMEMBER BIKO

REMEMBER BIKO

REMEMBER HACTOR

REMEMBER HACTOR

REMEMBER MANDELA

REMEMBER MANDELA

REMEMBER BIKO

REMEMBER BIKO

CHILDREN REMEMBER CHILDREN

9. SPEAKER ANDREW MOGOTSI @ JINGLES

None but ourselves with feelings high will march on and on until the dark is crushed. The sun will peep through the dark clouds (inaudible) where mankind shall meet mankind. None but ourselves shall clear the world of this unchained (inaudible)...

Tears will fall, cat and dog shall meet to confer about the future, and we shall dance to the rythm of our tears. We shall dance our dance, the peoples dance, we shall dance the kind of dance that makes enemies sweat under their armpits, none but ourselves, we shall dance.

We shall dance to the tunes of our ancestors, the tunes that transcends the sole of humanity none but ourselves shall be witnesses of the tune whirl wind which is to blow, when the storm in the teacup end. Remember Biko!

AUDIENCE

SPEAKER

REMEMBER BIKO

REMEMBER HECTOR

REMEMBER HECTOR

REMEMBER BIKO

REMEMBER BIKO

REMEMBER HECTOR

REMEMBER HECTOR

A DIFFERENT BLACK MALE SHOUTS

AUDIENCE

REMEMBER BIKO

REMEMBER BIKO

REMEMBER HECTOR

REMEMBER BIKO

AMANDLA

NGAWETHU

Unknown Black male - eh, we are going to jump again to item number twelve.

SONG

IZWE LAMI, IZWE LAMI, ELAMI, ELAMI

NDIZOLILWELA IZWE LAMI

IZWE LAMI, IZWE LAMI X2

]ZWE ELAMI X3

]ZWE ELAMI

NDIZOLILWELA IZWE LAMI

TRANSLATED INTO ENGLISH

I shall fight for my country

My country, my country

I shall fight for my country

my country, my country

I shall fight for my country, my country,

my country, country

Somebody shouts AMANDLA

Audience reply NGAWETHU

10. [SPEAKER FRANK NTJIE] @ NICO MOTSAI

THE ARE OTHERS WHO ARE STILL

(~~inaudible~~) ... going to die, I'll remember, eh, we are having the problem of housing all over the country. There is a lack, shortage of houses. ("HOUSES"!) somebody out of audience). Uh, the question is why there is shortage of houses, and that question is too broad. Someone can say because I am from Transkei, someone can say because I'm from Lebowa. But it matters not, where each one comes from, but we don't have any houses. ("SHUUT" somebody out of audience). So, mm, our problem is one, the system we are living under, which wants to control all the population, eh, the Black population I can say. So that few must be rejected to the homelands and many must be rejected to the homelands and few must remain in the urban areas so as to control the resistance of the working themselves.

That's why even, mm, in Soweto, if you can go to Soweto, Mabopane or (inaudible)... here in Alexandra (inaudible) .. a little bit large, we are not divided according to our ethnics or whatsoever. We are just living as human beings. So in Soweto there is ^{CHIBWELO} (~~inaudible~~).. Shangane, Ma-Zulu, and all that. Why are they doing that? The question is they don't want this two population to come, this two, mm, tribes to come together and face the enemy which is exploiting them daily. So you must

see that I am from Bophuthatswana (continue in Tswana: Nka Bolela joang le lezulu. Translated in English: How can I talk to a Zulu.... with the image, you will (inaudible)... with the image of the homeland. And you have got to (inaudible)... that you are (inaudible)....

Amandla

Ngawethu - audience

So we as people of Alexandra, we must sit down and eh, mm, tackle our problems in some mm, in some way that, we will all be settled. Not settled in such a way that we are going to trouble by (inaudible).. and all that. Then for instance there, I don't know, some of them I don't even know their names. So mm, the workers must mm, what I'm trying to, to say is that we are going to introduce eh, civic association. I'm not going to introduce it, but the workers must come together and slit down and introduce a civic association. And that, that is the civic association. A civic association is not going to be dominated by a cheater, a nurse or a whatever, by the workers themselves, someone whose doing the budget here must go and join the civic association (inaudible)... and he knows this thing, better than eh reverend, eh, nurse and whatsoever in his district.... because we are told that people who are rejected and represent us everywhere and that's rubbish so uh, there is another thing that eh, the problem which make us want, be united a that thing is not one, it's not one, they are too much... But they are somehow, they are some contact or... accordingly, we cannot experience those contacts. Somebody is staying in the hostels, mm it was R9.00 or whatsoever and it has jumped to R22.00 or something and that we can ask ourselves why? a People are borrowing money mm, I can say (cont in Tswana Ha Ketsebe - transl. into English Why)

They must borrow money to fill people, to satisfy their needs also. So how many, mm houses have been built up to now. I think it is 40 or whatsoever and what kind of people are there inside the houses?

THIS NEW SELECTION PUPPETS ARE THERE

What I mean ~~the new~~ of Mangope. That type of

You can not fight some people, you can not find somebody who has exploited daily or who is taking a bus here everyday, going to sweep the streets, and he can not afford to pay the houses.

So that is not a decent housing, its a house of problems so you're going to be exploited in the factory and come back and being exploited in the house and go to the shop and be exploited - gehoor AMANDLA. So you are surrounded by exploitation itself you go that side, you go to the hospital itself... exploited.. *THERE IS EXPLOITATION*

Everywhere there is exploitation, you can not run away from exploitation.

So the only way to run from exploitation is to be united and cripple the whole system of ... Matanzima with the aim, the only aim of ..profit..

So the workers must be organisers and fight, mm the high rent and thats the issues which all the workers themselves must fight for (video *2485* onderbreek)

2490 ... now not by the time that rent is going to be high, its then that. They tried to go underground, trying to organise themselves and by that time some are going to say, we can not afford the houses because we are going to be ^{evicted} ... out of the houses and that not been the problem. If you are workers having one aim of being united and you will do it and Koornhof will smile back to Pretoria and that, there ... the Putco has now, the until now, Putco has applied for a permission (gehoor shuuuu) to increase the fares and then who is going to afford it and then milk us, it was a (inaudible) Thursday or Wednesday somewhere there, milk has gone up with 5 cents, lights has gone up with 2 cents and everything has going up with so many cents but the wage is not going up and then thats, I mean thats very much unbalanced so I can not go around calling each and everybody to say come and join civic assosiation. Not being a worker of myself. The workers themselves must come together themselves and say we are going to form a body which will represent our own needs. I think up to so far I can say.

AMANDLA

gehoor NGWETHU

END OF SPEECH

SONG

NAWE ONZENI NA, NAWE ABAFUNI HO X1
IZINJA SIOBULAYO IYE SINJABULAWA X11

TRANSLATED INTO ENGLISH

WHAT HAVE YOU DONE? SO YOU DON'T LIKE THEM X1
OH, DOGS ARE GOING TO BE KILLED X11

11. SPEAKER : VINCENT TSHABALALA

Recites a poem (inaudible) Here they come, here hanging themselves behind those perpetrators with their camouflage, carrying batons, siss (inaudible)... mothers are crying as they see children scattered all over, they are proud of causing disorderly situation, proud of being offered blue caps, overalls and boots.

Cont in Zulu: Siss Baya sinyanyisa ag baya sinyanyisa.

Translated into English

They make us feel nauseous ag sies. In our land (inaudible) and killing (inaudible) ag sies (inaudible) used, used as puppets by the Pretoria regime, ag sies. Some say they are soldiers - cont. in English some say they soldiers (inaudible) and one man said to them, you people you are fined, we are looking for weapons by carying them, ag man sies.

Amandla - speaker

Ngawethu - audience

BAYASINYANYISA

2553

Here they come, here hanging themselves
 Behind those Collaborators, with their Camouflage
 Carrying buttocks
 Sis Bayasinyanyisa
 Mothers are crying as they see children scattered all over,
 They are proud of causing disorderly situations,
 Proud of being offered Blue Caps, Overalls and Boots
 Ag sis Bayasinyanyisa
 In our Land they kill with their slogan Divide and Rule
 Ag sis Bayasinyanyisa
 Some say Ke Masole, abanye ngamasoja
 But others say they are from

They are used, used as Puppets by the Dragonian Regime
 Ag sis Bayasinyanyisa
 In the Road one is stopped and searched
 Not only searched, One man said, You people are funny
 You are looking for weapons but you are carrying them,
 Ag sis Banyasinyanyisa.

THEY CAUSE US TO FEEL NAUSEOUS

Here they come, here hanging themselves,
 Behind those Collaborators, with their Camouflage
 Carrying Buttocks
 Sis they make us feel nauseous
 Mothers are crying, as they see children scattered all over
 They are proud of causing disorderly situations
 Proud of being offered Blue Caps, Overalls and Boots,
 Ag sis they make us feel nauseous,
 In our Land they kill, with their slogan divide and rule,
 Ag sis they make us feel nauseous,
 Some say they are soldiers, some are soldiers
 But others say they are from

They are used, used as Puppets by the Dragonian Regime
 Ag sis they make us feel nauseous,
 In the road one is stopped and searched, not only searched,
 One man said, you people are funny,
 You are looking for weapons, but you are carrying them,
 Ag sis you make us feel nauseous.

End of speech

2577 BOTHA IS A TERRORIST X18 - audience

One Black man chants: People had to die to live and the audience shout after him x4.

A Black man shouts

Siss Baya Sinyanyisa ag Baya sinyanyisa

They make us nauseous X2

Some say: Re masole, abanyane say Ngama Soja

Some say they are soldiers.

The others say Ngama soja.

12. Speaker ANDREW MOGOTSI @ JINGLES

Black male plays a ^{FLUTE} ~~time~~ on a flute. I heard a cry from the tombstones of AZANIA, mother and father Africa (inaudible).

XHOSA AND TSWANA

Hlanganani makwedine Hlanganane, e Afrika eya nedinga, hlanganani makwedini hlangandini e Afrika eya mdinega. Mallo oa tuka molla, hela hettang le bone mollo hotuka mollo koana Transkei, le Bophuthatswana mosecha sesa betsoang teng helang hettang le bone mollo, Matanzima oile kentse kolobe ohlapa kaa belang oa bososela o bososela pososelo esa tsoanelweng ke ho boseseloa ha bone ntho reea lla ea cellela wena Afrika oa bopapa oarona Afrika.

Etlang ka pele boena, belang betlang le bone mollo. Mollo butlang le bone mollo oa tuke mollo Mphephu o butse mahotbotbong ha a bone hore moo a lutseng teng ulutse tse nehoclio lipekere a shapile 4 otsuba sigar.

Heela hetlang le bone mollo Magape leena enoa u tsutsubantse lefahleho haa bone ntho eng ka pele boena.

2641 Banna kekana ka baraso. Ke Matanzima, ke Mangope le Mphephu ba hora Dr Promises Moraho ekaba marako a Dr Promises a mote na, mobane mouna emong keenoa eo bothoeng ke Sebe, lena qalile ho hora maraho a Dr Promises ekaba maraho a Dr Promises a mobate na? Helang hetlang le bone mollo mollo oa tuka helelang le bone mollo.

TRANSLATION

Unity boys, unite Africa needs you. Unity boys unite Africa need you. Fire is burning, hey look back and see fire, fire is burning in the Transkei and also in Bothuthatswana.

Matanzima smiles, a smile which he is not to smile, fire look back and see fire, fire is burning.

Mphephu is seated on sharp nails and he is eating with forks and knives, look back and fire, the fire is burning.

Here are three men called Matanzima, Mangope and Mphephu, they are walking behind Dr Promises, I wonder if Dr Promises buttocks are sweet. There is Sebe also behind Dr Promises buttocks.

~~Oliver Tambo~~ shouted: It is now time to eat Bazooka and shit bullets, for there shall be time to vomit fire. I am the eagle, I can be put into cage, but I cannot be made to forget the mountains. I will never forget the mountains, I am the eagle. I am the eagle. X2

TSWANA

Reea lla reea uela wena Afrika oa bo ntata rona Afrika ba unkele batleng tsabo ntata rona Afrika.

TRANSLATION:

We are crying for you Afrika of our fathers. Afrika they had taken you from our hands.

I'm not happy to be ruled by White man as he treats me worse than (inaudible) Africa, I'm not happy and I have a reason to be (inaudible) Africa down slap me down as I'm somebody (inaudible)... days and nights for you Africa. I'll never ever forget you for what you did to me, but let me hold your hand Afrika and lead me to my Kingdom. The Kingdom that is ruled by man, and not beasts. Let me sing the song that reminds me of freedom and let me remember those who left the country. Let me sing (inaudible) and let me mourn for those who died in the struggle. But make up your mind Africa, make up your mind to free the Black nation. In Africa a little boy was gunned down, and they say he was shot by a strayed bullet. I wonder why Africa, I wonder why (inaudible) Black police killed their own children, but what was wrong Africa, what was wrong about your fatherland. We need you back Africa, we need you back all the time. Africa the Black nation needs you back.

Seya lila seya lela Afrika ethathelwe from dark till dawn siya sila ezwelethu le thathwe ^{BUYA} leuye Afrika buya ezwe ele Muyama lapha ^{SILALILA} delela in Afrika.

We are crying Afrika, had been taken our land had taken come back Afrika, come back the land of the Black man. Here we are crying in Afrika.

For one must overthrow in the name of freedom in the name of freedom, to be replaced by another with a different (^{LIBEL}inaudible) continent, this continent Lapa there is no peace, Lapa there is no freedom.

^{IZINE LONA LITHATHIWE}
Kodwa ~~ezwe bona le thathwe~~ o nzima lomthwalo.

TRANSLATION:

But the country had been taken this ^{BURDEN} ~~battle~~ is to heavy.

No man can easily walk to freedom.

MIXTURE ZULU/ENGLISH/TSWANA

Siyalela ezeletho lethathwe, jump to the mountain ngoana thari entso u
sole suyembezi e themba ale bulale siya sila siya leka I'Afrika
ethathiwe Siya lela siya lela eAfrika etliathiwe, seyalili seya seyalil.

We are crying our country has been taken, jump to the mountain the child
of Black birth, and wipe your tears the hope don't kill. Africa has
been taken. We are crying, we are crying.

Audience repeat after Black man.

*I HEARD A CRY FROM THE THOMPSTONE OF AZANIA
NYANIDINGA*

Hlanganani MakwedIne eAfrika eya Afrika enkenga - Hlanganani makwedeni.

Afrika has been taken

Unity boys, unity boys, Afrika need Unity boys, unity boys Afrika need. *you*

We are crying - we are crying - we are crying.

END OF SPEECH

2127

SONG

HLANGANANI BASEBENZI X5

HLANGANANI X5

I YONA LENHLANGANO

IYENU X4

TRANSLATED INTO ENGLISH

UNITE WORKERS

UNITE X5

IT IS YOUR ORGANISATION

YOURS X4

MAYIBUYE - somebody shouts

I'Afrika - audience X2

Audience continue their song.

SONG

MANDELA WETHO SOMLANDELA, SOMLANDELA X8

NOMA SIYA BOSHWA, SOMLANDELA X8

TRANSLATED INTO ENGLISH

MANDELA WE WILL FOLLOW YOU X8

EVEN IF WE GET ARRESTED WE WILL FOLLOW YOU X8

AMANDLA - somebody shouts X2

NGAWETHU - audience

280 V 13. SPEAKER : UNKNOWN

So that (inaudible) organisation, I'd just like to join one .. right now (inaudible) organisation is AZAPO, because that (inaudible) .. seven years later have gone by, but I've come to talk about fresh memories, which is Mosololi, Moegorane en Motaung. Those are fresh memories (inaudible) yesterday I was talking with somebody else. I told him that, I told him that, I was here on (inaudible) he told me that ai, I don't want political and then I had to to stop him (inaudible) what is politics. X2. I told him that (inaudible) politics is complaining, why because every Black man is complaining, and why does, (inaudible)

Kamoshapa kampama sheba moo libuse liemang teng re khubokane, bona emong le emong a tsomae ka koloi ea hae, empa hake bu oa ho thoe kea politica. So ladies and gentlemen retle mona ho tla buoa u politics.

TRANSLATION

I slapped his face because he told me that I was talking politics. If you could look at the bus stops you will notice that every one of them is travelling in his own car and yet we are .. in the buses. But they say we are talking politics. There ladies and gentlemen this day of the struggle how can they say I am talking politics.

So ladies and gentleman, I came here to talk of struggle in general. The struggle is general (inaudible) I'd like to join AZAPO, I'd like to be, I'd like to be, I'd like to be, you know I'd like to be, eh, uh, I want to join the organisation (inaudible).

Ke bone bebatha Alexandra last Thursday ka bona hone lerone mona Elexandra butho le holemo empa moua Soweto we are doing things for fun.

Please inketsetseng this favour hale etsoa mona le etsamae hantle please no stone throwing. Why should you throw stones say yes say yes say yes yes.

I want to join the organisation, because I have in AZAPO last when I was here on Thursday they say do it with dignity more than you do it with indignity only to find out that in Soweto they are doing it for fun. The Rev had just told us that things are being done spiritually.

Please do me a favour when you leave this hall please walk normal to your destinations and don't throw stones, why throw stones you let not the Whites laugh at us.

Amandla - speaker

Ngawethy - audience

Now comrades I'd like to come here, and, and talk, and I feel that I'm becoming emotional because, (inaudible) what is happening Black and White. There's a difference you see Black and White. Right, everybody knows or what is going, what is apartheid all about, and, and that is why.

TSWANA

Oa tseba what is happening with Black and White. Right na ko bone every body knows..... keitseng ketla bolela mona ka apartheid ke tla thasha fela - ketla thatha June li 16th ok as me wako 5th ane bole letse bone ka bone ene ele ordinary day ena oile mosebetsing hafihla palesa all that, joade hake re ketla thacha June the 16th briefly. So ketla obutsa ntho ele ngoe.

TRANSLATION:

You know what apartheid is all about. I am only going to touch June the 16th briefly yes you are a mother who lives in the 5th avenue has told us on Thursday that it was an ordinary day once that she had being to work and what about policemen and so on... and all that, and that is why I told you that I wanted to touch the June the 16th. Therefore I would like to ask you one thing.

AMANDLA

NGAWETHU

I'd like to know one thing from the government X2

TSWANA/SOTHO

Hose motho eo I am talking about those people because Moegorane ene ele emong oa basebetse en le Matang, but ke katla ho botsa ntho ele ngoe feela. ^{KE MORE} ^{BAHANGU} ^{KEMANG} ^{HANGUANE} ~~kehang batho ba hangang~~ batho, ke mang eo a hangang batho e na ke mang. Ke Makhooa

AMANDLA

NGAWETHU

That person I am talking about these people because (inaudible) Moegorane, Mosololi and Motaung. Right I want to know as who is hanging people? Who is hanging people. Audience: Whites hang people - inaudible.

AMANDLA - speaker

NGAWETHU - audience

2921 END OF SPEECH

Audience stand singing and clap hands. TO DISRUPT THE LAST SPEAKER
SONG

HLANGANANI BASEBENZI X3

2944 HLANGANANI

TRANSLATED INTO ENGLISH

UNITE WORKERS X3

UNITE

Somebody shouts: AMANDLA MAYI BUYE I AFRIKA

AMANDLA - Speaker

NGAWETHU - Audience

MAYIBUYE - Speaker

I'Afrika - Audience

(Inaudible)

Side by side - Speaker

Side by side - Audience

(Inaudible) THROUGHOUT OUR LIFE — SPEAKER.
THROUGHOUT OUR LIFE — AUDIENCE

2953 Audience sing Nkosi Sikelele I' Afrika

People leave the hall following a banner hoisted in the air, consisting of green, black and yellow - the ANC colours. While the people follow the flag, they keep on singing and clapping hands.

8. SPEAKER : FRANK NTJIE MOTSAI @ NICO

SONG: Phesheya Komfula Sobabamba
Nezingane Zabo Sobabamba
Itshe Likathambo Linqonqozile.

TRANSLATION: Across the River we'll catch them
With their children
The stone of Thambo has knocked.

*Mi
op de' baw*

INCOM 00 BLADY 39

SPEAKER	AUDIENCE
FREEDOM	FREEDOM
IN THE LAW OF NATURE	IN THE LAW OF NATURE
IN THE LAW OF NATURE	IN THE LAW OF NATURE

ALMAL SKREE SAAM	
JUSTICE	JUSTICE
JUSTICE	JUSTICE
(ONDUIDELIK)	(ONDUIDELIK)
JUSTICE	JUSTICE
(ONDUIDELIK)	(ONDUIDELIK)
FREEDOM	FREEDOM
FREEDOM	FREEDOM
FREEDOM	FREEDOM
IN THE LAW OF NATURE	IN THE LAW OF NATURE
IN THE LAW OF NATURE	IN THE LAW OF NATURE

Here they come, here they go,
 here they come here they go.
 The AZANIAN they don't
 die to many you know what
 are they dying for, and what
 they are fighting for, they
 were taught Bantu education and I
 hate Bantu education.
 Today I still say, away
 with Bantu education,
 away with Bantu education

AWAY WITH BANTU EDUCATION	AWAY WITH BANTU EDUCATION
AWAY WITH BANTU EDUCATION	AWAY WITH BANTU EDUCATION
PEOPLE AWAY	
I HATE BANTU EDUCATION	

No matter what reformation

they can call it I hate
Bantu education

Die man klap die hond
Die man klap die hond
Die hond word deur die man
geklap

Die man klap die hond
Die man klap die hond
Die hond word deur die hond

(gelag)

AWAY WITH BANTU EDUCATION
(onduidelik) all during 1976
they call, the children, they call
it away with Bantu education

AWAY WITH BANTU EDUCATION

AWAY

MALAH AMO KRUGER
(onduidelik) ~~..~~ they are coming
with their ^{PARADISE} ~~apologies~~, they killed
my people, they killed my brother
who had Bantu education
(onduidelik)

AWAY WITH BANTU EDUCATION
AWAY

AWAY WITH BANTU EDUCATION

BAM, BAM RA TA TA BAM BAM
RA TA TA (ONHERKENBAAR)

The children (onherkenbaar)
Motswadi, ema Motswadi,
Motswadi ema Motswadi save
the children. Come Motswadi
save the children

SAVE THE CHILDREN

SAVE THE CHILDREN
SAVE THE CHILDREN MOTSWADI
EMA MOTSWADI
SAVE THE CHILDREN

SAVE THE CHILDREN

SAVE THE CHILDREN

(onherkenbaar)... there
shall be houses, security and
comfort (onherkenbaar)

FREEDOM

Save the children from
oppression, Motswadi, ema
Motswadi, save the children
Motswadi

SAVE THE CHILDREN

Motswadi ema save the
children

SAVE THE CHILDREN

Motswadi ema Motswadi ema
Motswadi, ema Motswadi
SAVE

Ema Motswadi save the children

SAVE THE CHILDREN

I am a cheap labour, I am
a Black man, I am graduated,
I had.. (onduidelik)
Bantu education I have a degree
in (onduidelik)

GELAG

I am a cheap labour
I am a cheap labour
I am a cheap human machine
a bloody machine, I am a
cheap labour
I am a black man I am a cheap
labour

I am a cheap labour
I am a cheap human machine
a bloody machine
I produce and have no faith
I produce and have no faith

My tools are stolen in front
of my eyes

I have no faith
Unite people unite, unite people
unite, its time to unite people.
I want freedom in my lifetime,
today I want freedom, today in my
lifetime today in my lifetime, not
tomorrow, today in my lifetime
come Motswadi come Motswadi
(onduidelik in gehoor)

SPEAKER

FREEDOM

FREEDOM

IN THE LAW OF NATURE

IN THE LAW OF NATURE

IN THE LAW OF NATURE

AMANDLA

AUDIENCE

FREEDOM

FREEDOM

IN THE LAW OF NATURE

IN THE LAW OF NATURE

IN THE LAW OF NATURE

NGAWETHU

END OF SPEECH

Song by audience

KUBI KUBI BO! SIYAYA, SIYAYA SIYAYA

NOMA KUNJANI

NOMA SIYBOSHWA BO! SIYAYA, SIYAYA SIYAYA

NOMA KUNJANI

KUBI KUBI BO! SIYAYA, SIYAYA SIYAYA SIYAYA

NOMA KUNJANI

WASHO U MANDELA BO! SIYAYA, SIYAYA, SIYAYA

NOMA KUNJANI

WASHO U SISULU BO! SIYAYA, SIYAYA, SIYAYA

NOMA KUNJANI

KUBI, KUBI BO! SIYAYA, SIYAYA, SIYAYA
NOMA KUNJANI

WO! PHAMBILI PHAMBILI SIYANA, SIYAYA, SIYAYA X2

NOMA KUNJANI

TRANSLATED INTO ENGLISH

Bad, bad, we are going, we are going no matter what the conditions are.

Even if we are arrested, we are going....
no matter what the conditions are

bad, bad, we are going, no matter what the conditions are

Mandela said, we are going no matter what
the conditions are.

Sisulu said we are going no matter what the conditions are.

bad, bad, we are going no matter what the conditions are.

Forward, forward, we are going no matter what the conditions are.

Somebody shouts AMANDLA audience reply NGAWETHU

VIDEO INTERRUPTED.