

MEMORANDUM ON SOLOMON DUNGA.

This witness reports 25 meetings. He is without doubt one of the best longhand reporters called by the Crown.- this includes white as well as non-white reporters - He appears to be an honest witness, honest both in his recording and in his evidence. *(But see last page here)* See for example, his fine recording of speeches at p. 2067 to 2071 (V.11), and also Ex. 186, paras. 9 - 11. See also his admissions on p. 2373 (V.12), when he says that he cannot guarantee that his recording provides an accurate reflection of what was said. He puts E & O.E. at the end of his notes !!

It is of interest to note that he was only referred to twice by Adv. Pirow at the P.E. when the latter referred to two speeches made at the same meeting (Coaker's memo, pp. 18 & 19). One of the speeches was by one Mkwazi - not an accused person - and his is the only speech which the Crown has been able to extract from the numerous speeches so well recorded by Dunga, which makes any reference to the use of violence.

It will be useful to compare the recording by Dunga with that of some other reporter - such as perhaps Sharpe or Ngcal or Gxumisa - of the same speaker in order to draw attention to the startling difference in recording and to the fact that the latter uneducated and unintelligent reporters could never properly record what was said by the speaker not convey the true sense of what he said. See Dunga's reporting of Moretsele and Heyleveld at p. 2743 to 5 (V. 14) and compare this with

It/.....

It is a constantly recurring theme at many meetings that in their struggle for freedom blood will be shed, but it is clear that what the speakers envisage always is that, inasmuch as their struggle is non-violent, it is their - the African's - blood that will flow. Dunga, I think, will agree that this theme has been expressed many times and that he has always understood it in the sense indicated above. He might be referred to pp. 4 & 5 of Ex. G. 89, which expresses this concept. H.B.

Meeting No. 64. p. 2410 (V.13). No notes made at meeting. Report next day. remarkable memory. Witness could be severely handled in cross-examination, but perhaps not advisable. (Cross-examined at 2414,17, (V. 13). See also 2486 (V.13) to 2490, (V.13). See also pp. 5154 to 5159 (V.26) for cross-examination purposes if it becomes necessary to try to discredit witness.

Meeting No. 77. p. 2472 (V.13). contains a speech by Roshia with a thinly veiled suggestion of violence See Ex. G. 135, p.6. and p. 2477 (V.13).

Meeting No. 97. p. 2572 (V.13). also contains unhappy expressions in a speech by Madzumya. See Ex. G. 166, p.8.

But see cross-examination of witness who states that Madzumya, although suspended from A.N.C. still continued to address meetings. p. 2619 (V.14) That at this meeting Macimula refused to interpret for

Madzumya/...

Madsumya, and that he thinks audience protested at what Madsumya had to say. p.2620 & 2621 (V.14).

See pp. 2621 to 2627 (V.14) for explanation of the split in the A.N.C. on the question of African Nationalism, and see further on this point the cross-examination at p. 2749 & 50 (V.14). See also p, 2929 & 2930 V.15, when a speaker refers to the split and refers not only to Madsumya but to his colleague Motsele in scathing terms and refers also to the cross-examination thereon at p. 2933 (V.15).

Meeting No. 138. p. 2927 (V.15). is one at which a speaker, viz. Mrs. Lilian Makwanazi (not an accused) when discussing the death of an African at the hands of the police at New Brighton used very inflammatory language and said the police should be killed. This speech was referred to by Adv. Pirow (see Coaker's memo, p. 19). But see the cross-examination on this speech at pp. 2933 & 4 (V.15) when witness says it is clear she was not fighting against the government but against the action of the police."

Madebe (61) also remarks at the same meeting and on the same subject were also referred to by Adv. Pirow. He also appears to have been heated because of the police conduct but again the attack is on the police and not on the government.

NON - VIOLENCE, ETC.

MAZUMYA (H.A.)

2069 & 2070

(V.11).

"You will remember that the Dutch in the A.B. war fought the British with ammunition until they found that the ammunition was of no use and they fought political battles with the British in order to obtain their freedom.....we have awakened too and we will not use ammo. but we will fight a political battle against our oppressors".

B. HOLISA (H.A.)

pp.2069 & 2070

(V.11)

pp.2078 & 2079,
(V.11).

"Our struggling is not (against?) the white man amongst which we have supporters?"
"It is a funny thing that these people call us communists when we claim our rights and we don't know what commies are. If communism means freedom we don't know what that means".

MATHOPA (H.A.)

"...when we clamour for our rights we are said to be commies...I do not care whether I am called a communist or not as long as I am not a communist. I am not worried at all. I don't know what a communist is, but if communism is fighting for your people's rights and freedom than I don't see why I should not be a communist."
(Ex. G. 84, p.1.)

MASHIMBE J.

(H.A.).

The A.N.C. for everyone irrespective of race, colour and creed". (Ex.H. 87, p.1.)

M. MASHIMBE (H.A.)

"We are gentlemen in this organisation. We should never chase the Dutch away when they come to join us - We are non-violent.
(Ex. G. 87, pp.2 & 3).

A.M. eto. (N.A.) "Fellow Africans when we are here we have come for the sake of freedom to die for it...Today the Europeans have aroused pain into and bleeding wound by removing Sophiatown,....Africans have you sacrificed yourselves to die for your freedom? Do not be cowards....and you must listen to me now. We are non-violent, We have got no guns, but we fight with ideas of our own" ... "I remember one of the passive resisters, Mahatma Gandhi who fought for India and today India is free.

(Ex. G. 89, pp.10 & 11).

MADHUNIYA (N.A.) "in 1925 M. Gandhisaid he wanted to see India free in his lifetime and he did see it. And if you are also determined to get freedom in your lifetime you shall.

(Ex. G. 91 p.2.).

M. MATSELE (N.A.) "We of A.N.C. have taken a step forward in the implementation of the African programme of action of 1949. In our course we want one weapon which is our gun - we do not want guns to kill people. We want all Africans to join Congress then the whites will be scared and run away from this country..... "There will be no one from outside this country who will come and free you with their blood but you will have to fight for your freedom with your own blood".

(Ex. G. 166, p.9.)

Madobe/...

HABEBE (61).

Cross-examined Dunga says Habebe's line was that A.N.C. had intellectual weapons not guns - There should be racial harmony. (p. 2622 V.14).

MORITSELE (46)

"....the only opposition to the government is the people who are assembled here to-day. What is needed.....is for the African to go and organise the Europeans and the Europeans to organise the Africans. In conclusion I say we have met here not to cause ill-feeling amongst the people". (p. 2744. (V.14).

See cross-examination of witness at p. 2924 (V.15) where he concedes that at numbers of meetings he has heard people say that this is a non-violent struggle and that force and violence were not to be used.

Mrs. L. S. NTSELE.
(N.A.)

"You must not fight with violence but fight with the Freedom Charter in hand..." (Ex. G. 232, p.3.).

See witness's translation of messages, addressee, etc. at A.N.C. Conference.

M. B. YENQWA.

Provincial Secretary for Natal), read at p. 5454,58,66 (V.28). Also read statement at pp. 5481,5482,5496. (V.28). All deal with tactics to be employed- non-violence, etc.

Refer to Meeting No. 503 reported by this witness - Ex. G. 926 which was also reported by van Zijl Schoeman - Ex. G. 902 and compare the reporting. Dunga's longhand notes contain statements allegedly made by speakers which are not to be found in Schoeman's shorthand notes. See further comments thereon in Schoeman's file. The statements allegedly made by speakers and omitted from Schoeman's notes are underlined in Red in Dunga's transcript Ex. G. 926.

Dunga has also omitted from his notes of this meeting Moratseli's reference to "non-violence" which is to be found in Schoeman's notes at p. 13 of Ex. G. 902.

See also the cross-examinations of Dunga at P. 5495 to 5498 (28) where he concedes that Zulu is a flowery language, full of imagery and where he admits that a sentence can be translated in different ways giving it in each instance a different meaning.

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