

MEMORANDUM ON DET. CONST. THOMAS.

The witness is apparently a Xosa linguist, who recorded in longhand. He admits that he found it impossible to get down all the speakers had to say, that many of his ~~xxxxx~~ sentences are incomplete, that some are out of their context, that some do not make sense and that he himself cannot understand all that he has recorded. See p. 4366 to 4368 (V.2²).

Importantly he states that there are "so many variations and sentences in the Xosa language that can be brought out to specify a certain type of person or a certain article" p. 4366, (V.2³). Witness might be questioned as to figures of speech, imagery which the Xosa language so frequently contains.

At p. 4367 (V.22) the witness concedes that he has heard persons at meetings urging racial harmony and that at meetings speakers have repudiated the use of force and violence.

Witness's evidence is not of great value to the Crown.

Meeting 331: At this meeting there had been several references by speakers discouraging violence when one Mtuntwana (N.A.) then apparently became heated and after having referred to the fact that the police were carrying arms he indicated that he would use his stick on them and fill sugar bags with their brains.

Meeting 384: Witness concedes he "could not get down more than a very small proportion of what was said "because he was writing in long-hand". p. 5412, (V.28).
Witness in recording did his own translation from the vernacular into English. p. 5412, (V.28).
Witness Sogoni recorded the same conference, see p. 4722 (V.24) and makes no mention of the speakers Matomela, Sisulu and Luthuli, who are referred to by the witness Thomas. The notes of both these witnesses should be checked against one another and the witnesses should then be examined thereon.

re: NON-VIOLENCE. ETC.

MK LIPI
(116).

"On this soil white, black and Indians, their light is one".

"The A.I.C. don't say that the Europeans should return to Europe". (G. 538, p.1.)

WELAZI
(H.A.)

"I want you not to shout at the Atlas van when it goes past in the street. I don't want you to threaten the vans....."

(G. 538, p.2.).

MALI (H.A.)

"We don't carry guns and knives, we walk easily". (G. 538. p.2.).

MATJ. (N.A.)

"We say to people in Indo-China and Kenya we are with you in your struggle for freedom. We have no intention of conducting a struggle like those people. I am talking of course of the A.N.C." (G. 539, p.3.).

S.M.KALISO
(116).

"We don't want to fight but we want freedom in peace. We don't want the whites to leave the country, we want to stay with them in peace..." "we will get this earth/^{or area} without blood. (G. 540. p.1.).

NDIMBA (119)

"We want freedom in order that all the communities work together for this country" (G. 540. p.1.).

TYALASE
(N.A.)

"Die A.N.C. jaag nie die blankes weg nie. One wil net vryheid he om in winkel te kom koop en ons ook baie geld te verdien". (G. 541. p.1.).
Die boeikot is nie om blankes te onderdruk nie maar om vryheid te kry". (G. 541. p.1.).

SKWEYIYA
(N.A.)

"... het hulle geen wapens nie gehad nie. Ons sal nie met bloed begin nie, maar hulle sal met die bloed kom". (G.541. p.2)

J.MJO (N.A.)

"One wil vryheid he sonder bloed...Die A.N.C. pleid dat daar nou bloed geatort word nie". (G. 542. p.1.).

S. HUNJA
(N.A.)

"This Congress is for freedom and non-violence for all the people on earth".
(G. 542, p.2.).

"For God who has created black and white we pray to you that we will not fight the whites but we want to live side by side. I want to tell them to put aside their machine guns..." (G. 542, p.2.).

JONES (N.A.)

"Ons ~~hakkat~~ beleid is nie om bloed vergieting te veroorsaak nie"... "Ons wil nie die blankes verjaag nie want hulle het nie, 'n land waar heen om te gaan nie. Dus is hy my broer" (G.544. p.1.)

SEFALI (N.A.)

"Die C.O.P. word nie deur die Rus e byeen-groep nie maar deur die onderdrukte in hierdie land". Ons baklei nie met die boers nie. Ons baklei al-enlik vir meer vryheid. Ons moenie dinge doen wat nie gese is om te doen nie. (G. 544.pp 1 & 2)

REV. GAWB:

"You will decide that this road is the road shown to you by God. To overpower is not by stick but with the truth". (Gx p.5410, V. 28).

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