

MEMORANDUM ON M. MASELELA,

A very indifferent reporter who apparently, he later admitted that he is unable to record more than a small part of what is said at meetings and much of it is ^{un}intelligible, and that he makes mistakes.

As to his ability to record fully:-

- (a) See his admissions on pp. 1938 (V.10), 7898 & 7900 (V.40).
- (b). See Meeting No. 3 which lasted 3 hrs, Notes read in 53 minutes. p. 1725 (V.9)
See Meeting No. 31, which lasted 2 hrs. 35 mins. and was recorded on 47 pages . p.2084 (V,11).

As to unintelligibility and mistakes made:

- (a). See pp. 1716, 1717, 1718, 1769, 1772 (V.9), 1945, 1949 (V.10), 2091 (V.11), 2702, 2703, 2705 (V.14), 3122 (V.16), 7885, 7894, 7897 (V.40).
- (b). See his admissions, 1774 (V.9), and 7898 & 7900 (V.40) and 1938 (V.10).
- (c) See also ~~1774~~ 1940 (V.10), and 1966 (V.10).
- (d). See x-examination on pp. 1938 to 1943 (V.10).

Despite the above witness, when he first gave evidence, tried to persuade the Court that he understood everything that was said and noted by him. (see. p.1773, (V.9).

Meeting No. 3.

7/3/54: At this meeting G. Sibandi (71) spoke and his speech was referred to by Pirow. (see Coaker's memo, p. 37) It is difficult to appreciate how that which was said by Sibande can be construed, even by implication, to be a call for the

adoption of violent methods. Perhaps the witness should be questioned in order to obtain his agreement that this portion of the speech meant nothing more than that the leaders must be prepared for jail and suffering and that the speaker envisaged obtaining freedom in the manner adopted by Nkrumah on the Gold Coast.

The witness admits that Nene and Sibande spoke in Zulu and that he translated what they had to say into English. He says he is not fluent in Zulu and that the Court will have to rely on his translation of a language with which he is not well acquainted. pp. 1721,24,25 (V.9)

Meeting No. 9:

4/4/54. At p. 1775 (V.9) says that as early as Feb. 1954 he was keeping his notes and not destroying them as instructions to that effect had already been given.

Meeting No. 18:

14/2/54: Concedes meeting was not an A.H.C. meeting, but one called by Transport Action Committee. p. 1943 (V.10).
Cross-examination on pp. 1938 to 1943 (V.10) illustrate how indifferent the witness is as a reporter.

Meeting No. 19:

14/3/54 "non-violence advocated at all meetings by A.H.C." p. 1954 (V.10), See also meeting #1 at pp. 1980 & 1981 (V.10).

Meeting No. 20:

18/7/54: A speaker at this meeting states that "We have no guns...but if we are united, for instance if we all stop working all at same time when can happen". Witness might be asked if this has not always been the theme of A.N.C. i.e., non-violence but resistance through unity, boycott, stoppage of work etc.

Immediately after the above speech Makiwane (27) spoke and his speech is reported, and referred to by Pirow as being an incitement to violence. (see Coaker's memo, p. 54). It is clear, however, that the whole tenor of all the speeches which concerned themselves with W.A. Removal and Bantu Education was to indicate that the struggle of the non-whites was not hopeless, and in illustration to show how non-whites were struggling with success in other countries without the speakers necessarily approving of the methods employed there. Indeed, as has been indicated the only methods specifically suggested for S.A. were unity and boycott. Furthermore, the witness concedes at p. 1966 (V.10), when referring to this meeting that:

- (1) at nearly all meetings A.N.C. preached non-violence,
- (2) that one of the speakers suggested everyone should stop work at the same time,
- (3) that this speaker went on to say that that was the way to help the A.N.C. rather than by using violence (although this is not in his notes).

(4) that he read out "We have still time to shoot Malan" when the sentence really should be, "We have still time to check Malan".

Meeting No. 21:

4/7/54

For further statement by witness on non-violence, see pp. 1980 & 1981 (V.10). At this meeting a speech was made by Nene (51), which was referred to by Pirow, p. 1970 (v.10). It cannot, even if taken out of its context, be construed as a speech advocating violence - (see Coaker's memo. p. 28, and his notes on the speech, p.29). See also the conclusion of Nene's speech at p.1973, which makes his meaning quite clear. See also the later speeches and admissions by witness on question of non-violence, as to what he understood Nene's speech to mean. p.1980 (v.10).

Meeting No. 163:

28/3/54.

See Molefe's speech at pp. 3133 & 4 (V.16), and get witness to concede that there was that the Afrikaner people were able by uniting to take over the Govt. without bloodshed, so too can the African people do the same by uniting and joining next Congress.

Meeting No. 539:

21/2/54.

See Miss Ruth's (?) speech at 7892 (V.40). After dealing with Korea and Malaya, she goes on to say, "This is not the war like that.but.."evidently elaborating the theme that the people in Korea and Malaya are like the people in S.A. being oppressed

but that the fight in S.A. against oppression does not and will not take the same form as that in Korea and Malaya. See further in her speech when she says, "I believe that the Asu-Mau with pangas are doing atrocities but the British are doing the same". Perhaps the witness could be got to concede that the theme suggested above is the one the speaker was trying to evolve.

Witness also admits that Cheesa-Cheesa has been repudiated by speakers - including R.Resha (63) and W. Sisulu (10). p. 7899 (V.4)).

NONO VIOLENCE, ETC.

G. SIBANDE (71).

"Nobody will come from overseas to free us".
p. 1718 (V.9).

NASHLMAIK:

"If I tell you you must hate a Dutchman I will be telling you a lie because the Bible says, "Love thy neighbours as you love yourself".
"Our leaders Dr.Horoka and Luthuli have never said we must kill the white people...."
p. 1953, (V.10).

At all meetings including (excepting?) this one, A.N.C. has always admonished people not to resort to violence...they should not fight in any manner whatsoever..per witness, p.1954 (V.10).

P.NENE (51).

"....then the police use their guns but since we Africans know we are Christians we did nothing.

Jesus preached peace on earth and brotherhood of man". p. 1973, (V.10).

S. MASEMULA (33).

"We are not fighting, we have no guns, but our guns are to tell Malan that we want rights, better living. I appeal to all to organise our people and we must be prepared to ~~xxx~~ die when the tanks of Verwoerd destroy Sophiatown".

(N.B. a clear statement of passive resistance)
p. 1974, (V.10).

M. MOTSELE (N.A.)

"We want want our people not to be racialists, not to hate other peoples. We are preaching harmony and peace in the four corners of the world. If the Dutch are not going to listen we will make them listen"...."We do not want the blood of anyone, to flow." pp.1975-77 (V.10).

HUGOMA (N.A.)

"These men...are interfering with us but don't do harm to them. Your strength is big".
p. 2089 (V.11).

P. NENE (51).

After referring to Kenya, states "We have to fight here a different battle, not of bloodshed. but to organise ourselves to fight any bad law.."
p. 2091, (V.11),

MOLEWA (N.A.)

"We are in a fierce battle but as our fight is a non-violent one we don't see it". p.2707, V.14

A. MATI (N.A.)

"Children were assaulted. We in A.E.C. don't fight. We believe in fighting by talking."
p. 2707 (V.14).

J. MOLEFI (43).

"Malan united the Dutch people, that is why he was elected to rule without bloodshed. If you are united too you can get freedom if you follow Chief Luthuli. Tell your children that your hope is Congress....I told you that the Afrikaner people took over the Govt. without bloodshed... "
pp.3133-4 (V.16). H.B., the theme apparently is that as the Afrikaner nation by uniting was able to take over the Govt. without bloodshed, so too can the Africans do the same by uniting and joining Congress.

MASINGA (N.A.)

After saying how men like Moshah, Dingaan, Chaka, etc. had fought against the whites and had died in ~~xxxx~~ defending their country, the speaker goes on to say, "We fight a political war here". pp. 8075 & 6 (V.41).

At p. 1980 & 1981 (V.10), witness concedes that speakers said as follows:-

MASUNGA (N.A.)

"That seeing they are Christians and because Jesus preached peace...they did nothing...and because they were Christians they were going to use peaceful means even if provoked by the police". "He also preached the necessity for unity between black and white".

MAPANGA (N.A.)

said that "although the police intended to shoot they were not fighting". "Their guns are their words".

MOTSELE (N.A.)

Spoke against racialism and warned people against hating other races. wanted partnership with other races including the whites. Did not want blood to flow even if they themselves suffered".

L. MASSINA:

"In fact we speak nothing bad by we speak of freedom. We want to live with them in peace in this country. We cannot say they should return to where they came from because they do not even know that place...We do not say to them they should leave this country... Ex. G. 181.

SISULU:

" I condemn the people who say there are things like Mau-Mau or Cheesa-Cheesa...I want to tell the people there is no such thing. I warn our people not to fall into that trap. We will not be led by provocation. Our people must listen to their leaders". Ex. G. 5 & 6.

RESHA (63).

"There is no such thing like Cheesa-Cheesa movement, it has no meaning just like Mr

....

Here in S.A. they (the Govt.) introduced Cheesa-Cheesa so that they can use their amendments".

Ex. G. 5, p. 7.

LUTHULIE:

"We have no bad feelings against anybody. If particular...democratically we accept him..that's

- 9 -

that's our motto. .. if we can rule we will
not dominate other races even if we are in
the majority.

Ex. G. 1175, p.6.

Compare this witness' Notes of Meeting
No. 495 - (Ex. G. 832) with that of witness
Masokanze - (Ex. G. 851) who reported the same
meeting. - The reporters notes bear little if
any similarity to one another.

Collection: 1956 Treason Trial
Collection number: AD1812

PUBLISHER:

Publisher:- Historical Papers, The Library, University of the Witwatersrand

Location:- Johannesburg

©2011

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.