

KRISH RABILAL MEMORIAL MEETING 1984-02-05 : DURBAN

SPEAKERS

1. RAMSAMY
2. PAUL DAVID (NIC)
3. BARRY KISTENSAMY
4. M. J. NAIDOO (NIC)
5. VICTORIA MXENGE (FEDSAW)
6. ARCHIE GUMEDE (UDF)

SO-CALLED FREEDOM FIGHTERS AND IMPORTANT EVENTS AND ORGANISATIONS MENTIONED BY SPEAKERS:

1. ANC
2. SWAPO
3. FREEDOM CHARTER
4. SABOTAGE CAMPAIGN
5. KRISHNA RABILAL
6. UDF
7. GRIFFITHS MXENGE
8. WILLIAM KHANYILE, MDUDUZI GUMA, MGADENI SKWEYIYA
9. MATOLA AND MASERU RAIDS
10. ROLIHLAHLA (MANDELA)

RECEIVED

1984 -02- 18

ICMAIL AYOB & ASSOCIATES

O P M E R K I N G S

1. Hierdie is 'n transkripsie van die 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 opnames.

NB 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 byvoorbeeld word agtergrondgeluide en ander opvallende klanke tussen hakies aangedui. Enige ander moontlike kommentaar soos byvoorbeeld "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.
5. Woorde, sinsdele of sinne wat heeltemaal onverstaanbaar is, byvoorbeeld weens swak opname, geraas of waar sprekers gelyk praat, word aangedui met stippellyne, byvoorbeeld "I know ...".
6. Waar woorde of sinne onderbreek word, word dit aangedui deur 'n koppelteken na die woord of gedeelte daarvan, byvoorbeeld "Ek het gist- nee eergister vir hom gesien".
7. 'n Heropname van die video band is gemaak vanaf die oorspronklike video band, en 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.

---oOo---

KRISH RABILAL MEMORIAL MEETING : 1984-02-05 : DURBAN

- SPEAKERS:
1. RAMSAMY
 2. PAUL DAVID (NIC)
 3. BARRY KISTENSAMY
 4. M J NAIDOO (NIC)
 5. VICTORIA MXENGE (FEDSAW)
 6. ARCHIE GUMEDE (UDF)

SO-CALLED FREEDOM FIGHTERS AND IMPORTANT EVENTS AND ORGANISATIONS
MENTIONED BY SPEAKERS:

1. ANC
2. SWAPO
3. FREEDOM CHARTER
4. SABOTAGE CAMPAIGN
5. KRISHNA RABILAL
6. UDF
7. GRIFFITHS MXENGE
8. WILLIAM KHANYILE, MDUDUZI GUMA,
MGADENI SKWEYIYA
9. MATOLA AND MASERU RAIDS
10. ROLIHLAHLA (MANDELA)

TRANSCRIPT OF VIDEO CASSETTEKRISH RABILAL MEMORIAL MEETING : DURBAN : 1984-02-05*left out prayers*

(Background noise)

People standing on stage with bowed heads from L to R:

RAMSAMY, PAUL DAVID, M J NAIDOO, REV. MCEBISI XUNDU

SPEAKER : RAMSAMY

Thank you. (Noise, people sitting down). Ladies and gentlemen Paul David will be the chairman for this afternoon's memorial meeting and I now hand you over to him officially. (Victoria MXENGE can be seen seated to Paul DAVIDs left.)

CHAIRMAN : PAUL DAVID

(Behind the speaker various illegible placards can be seen.)

Thank you. Many years ago, if I tell you exactly you will get to know the ages of some people here, a lot of effort was put into strengthening the branches, the NIC branches, in Merebank and in Clairwood. One of those people that was involved in eh, actually walking the streets, going door to door and recruiting people into these, these branches is with us today. M J Naidoo, and he recruited two very important people. There were a number of people that he and his group recruited but of special interest today, there are two people here today and they spent quite a few years in this country and they spent quite a year, a few years on Robben Island, Kisten Dorsamy(?) and Kisten Moonsamy(?)

(Applause)

And with us today are two other long serving comrades from the Island, Natho Babenia(?) sitting as usual somewhere in the back. Natho just stand up so that people can see you.

(From the audience) Come ... I'll take your photograph.

Okay, okay ...

Natho Babenia are you there? - all right, you will hear the sound. And the other one that short man with four eyes sitting right at the back, Curnick Ndhlovo.

(Paul David points with his finger to the back of the hall and smiles)

(Applause)

The first speaker for this service will be BARRY -

(Interruption in the recording)

(Right behind the speakers a number of names are arranged around a cross of which only parts are visible. They are:)

William	N Vula
Khanyile	L Ncobo

Lancelot	Maduduzi	Bheki
F Radebe	Guma	Manakaza
Krish	Wil Magadeni	M
Rabidal	Skweyiya	Monekhane
		Magubane
		Thabang
		Bokholane

Lancelot	William Khanyile	V Vula	Bheki
F Radebe	Maduduzi	L Ncobo	Magubane
Krish	Guma	Manakaza	Thabang
Rabidal	Wil Magadeni	M	Bokholane
	Skweyiya		

(Around the names wreaths of yellow flowers are arranged.)

SPEAKER : BARRY KISTENSAMY

(This speaker's voice is not clear enough to make a reasonably complete transcript and is thus left out).

Baby cry in background and aircraft noise.

There are also photo's against the one wall (can't identify).

(At the end of his speech Barry puts his fist in the air and says A Luta continua.)

SONG NO. 1

^D Tubula, ^D Tubulaa - Tubula nge sibambu.

Tobeletsoa - Tubula - Tubula nge sibambu.

Shoot, shoot - shoot with a firearm (rifle)

Press - shoot, shoot, shoot with a firearm.

(x18)

CHAIRMAN : PAUL DAVID

Ehm thank you ehm, thank you Barry. It was a very, very inspiring

message and you brought into perspective so many of the issues that face us today. The next speaker is a representative from the Natal Indian Congress. I spoke about him a few minutes ago, M J Naidoo who comes out after a couple of years of forced silence and judging from the number of meetings that he has been eh addressing recently, he is certainly making up time. M J Naidoo.

(Applause)

SPEAKER : M J NAIDOO

Thank you Mr Chairman. I want to say first of all that eh, we all know that we are gathered here today to commemorate and to remember those who fell in Maputo three years ago. Now I want to say, as for me, why we do that. I would like to change the feeling a bit and say we want to commemorate, we want to remember, we want to celebrate this occasion. It might sound a bit contradictory but I want to say it very loudly that for me it must be a form of celebration. It must be a celebrating of the occasion which is the birth of a new era. An occasion when our young people are getting involved, all over the world, to fight a system which many of our fathers, grandfathers, fore-bears have been fighting for many, many years. And it is an occasion to celebrate, because we know that here, there and everywhere, there are freedom fighters. Some who may speak out and might pay the penalty, banning orders, banishments and prison. Some who may be silenced but who are with us and some who silently go to work here, there and across, across the borders. I want to tell you ladies and gentlemen, the freedom fight of the struggle for freedom started a long time ago. In fact it started in 1652, when the whites first set their foot in this country. Some of us remember our history. That history which will soon be changed, when we were taught that the white man came to this country to find refreshments, a half way house. It implies to me that he had

nothing, he had no food, he had no refreshments. But then you turn a few pages and you see, that the white man was going to shoot at the black man for stealing the white man's cattle. And my old grand mother will say, but that man had nothing when he came here, how can somebody else steal his cattle? Where did he get his cattle from? Now, for me ladies and gentlemen, the struggle for justice, the struggle for righteousness, the struggle for freedom began at that time when those people then, sometimes referred to the Bushmen or the Hottentots or the Khoi-khoi or any other name you like, those black people who were here in this country, began to fight back for what is their justice. For what is their rights. Ladies and gentlemen, I just want to say very briefly for my own benefit and I think for you to remember that the next important phase was 1912, when the ANC was born. It is important because the ANC is still alive and well. Maybe not in this country. Maybe not (inaudible).

(Applause with shouting)

But those who are listening to the press and those who listen, who read the papers will know that the South African Government is on the verge of being forced to talk to SWAPO. An organisation they banned, an organisation consisting of people they put in Robben Island, and people who are fighting for their freedom and I want to say that the day will soon come -

(Applause)

when the whites in this country, for their own survival, will have to speak to the ANC as well.

(Applause)

Ladies and gentlemen, under the leadership of the ANC the next important epoch, or the next important area of history for me is 1955, as you all know when the Freedom Charter was born. That is important ladies and gentlemen because you will know that over the years the Government has been trying some kind of a dispensation for black people. Come here, come there, they called it by various names. For Indians in 1946 it was the Asiatic Land Tenure Act. Indian, Indian Representation Act in which Indians were entitled to vote, but to vote for a white man to represent them in parliament. Now in 1955, the people of South Africa spoke for the first time. They came together under the leadership of the ANC and they formed the Freedom Charter. That Freedom Charter, ladies and gentlemen, incidently you will find somebody has got that at the back. Now the Freedom Charter for some strange reason is no longer a banned document. You can possess it, you can read it, you can give it to your son, daughter, your father if you like. But that Freedom Charter lays down the basic minimum for our freedom in this country and not only our freedom. I am talking about every single citizen in this country whether he is black, white, brown, green or pink. Whether he is Chinese, whether he is Chinese (inaudible).

(Applause)

But I want to say that in that period of the struggle for freedom, when the Freedom Charter was born, this Government didn't come along and say ehm "Here these people are sitting and thinking, they are trying to create a new constitutional basis, let's sit and work with them". They then showed their muscle, their military power. They then, they they then showed that they can put a large number of people in prison. All our leaders were picked up and thrown into prison. And one must then refer to the year of the Freedom Charter. Now we had to fight back bannings, you have to fight against banishments, you have also a whole host of racist laws that have now become a part of the statute book.

Ladies and gentlemen if that is the answer to people sitting, like you are sitting here, peacefully and saying this is what we want. We want equal rights for all. We want equality for everybody before the law. There is nothing wrong with that. We want all people to share the country's wealth. Those people who sweat daily. They should have a share in what is reaped from their own sweat. We want human rights for all, we want people to have food and clothing, education. We want the people to govern the country. There is nothing wrong. Nowhere else in the world is that denied by law. But what you get is the laws to keep you in detention, keep you in banishment, keep you in prison. Laws to make a crime where there is no crime at all. Mr David was among a dozen people who was arrested a few years ago. He doesn't know why he was arrested and kept in jail for two months. The law simply says that an officer above the rank of those of a lieutenant has the right to lock you up if they suspect that there will be some unrest. There is no crime ...

(Applause)

And in 1960 some of our leaders decided after very painful consideration that they have talked and talked and talked for over 300 years, and that they need to "rock the boat" a bit. They decided that they would go on a campaign which is now known as the "Sabotage Campaign". I want to point out one little fact ladies and gentlemen, which many people forget. Many people read the newspapers, many people read about terrorists and all that, now they forget that the Campaign was intended to "rock the boat" only. The Campaign was intended to bomb some bridges, some poles, some pylon just to show that people are meaning business, that they want to be recognised, they want to be heard, they do not want to be treated like some animal that live in the ground. Ladies and gentlemen there was no intention to harm a single soul. If now there is a change that may be, from 1960 to now, 24-25 years later.

The people are beginning to say "We've waited for 300 years to rock the boat and we are not going to wait another 300 years before we get our freedom, we are going to get it even it means to show our strength in some other form". Ladies and gentlemen -

(Applause)

I point that out, for in the freedom struggle, we are going to have many, many losses. Those of us who are grown up, as eh Paul says now we must tell you that we were around the ^{the wrong} times. We are now parents and we are likely to see our sons in some struggle, must know that we will be paying a high penalty. That in the freedom struggle we are not going to say "Please baas, I am a nice guy, I am begging, give me a little more than the crumbs". You are not going to get it. In fact I think the time has come when our Indians will say "We are not prepared to bend our knees, we are not prepared to beg. We are not prepared to consider the colour of a white skin any more. We are not prepared to allow this system to go on", and in that struggle you are going to find many more bannings, you are going to find many more banishments, you are going to find imprisonments. You are going to find deaths in detention. It's going to be more sophisticated. You probably will have no evidence to say how it took place. We've had so far, I might just remind you chairman, (inaudible) indulge with me little bit, that some of the people who have died, died because they slipped on a piece of soap. Some just came and sit on a chair and died. Some fell from the tenth floor. Now you might even or might not even know how they died, because it will be more sophisticated. You will find that more and more soldiers are needed along the borders in defence of this country. But I want to make one thing very clear, my objection to defending this country. I would like to be the first one to say that I am loyal to my country, I want to be patriotic until death to my country. But that patriotism is for my country, not for white racist South Africa and I

want to say it very clear that there are people who are fighting against this country, not because they are terrorists, because they feel they are fighting a patriotic fight for this country for the freedom of this country and that is the difference. You have people who are here, fighting against people who are on the other side of the border. But I want to say that those on the other side of the border are fighting for the freedom of this -

(Interruption in the recording)

- - - - -

- their sons into the white army. And that tomorrow our Krishna Rabilal, will not be shot by a white policeman, they will be shot by our own people. That we black people will be shooting our own black brothers. And that they must know, when they get into the system, that conscription is one of the first reasons for giving us the crumbs. Ladies and gentlemen -

(Applause by audience)

I want to take this opportunity to end with dealing with just two points. One is, some questions that have been asked about the Referendum and there are certain people who are saying that the Congress people are shy or afraid to answer and the other is some questions. I asked, certain people who are thinking about joining this new group that is going into this parliament called the Solidarity. There's two questions about the referendum. The one is, the referendum that you people say you are prepared to vote yes or no in, isn't that a racial referendum? And if it is, how can you participate in whether you vote yes or no. The moment you participate whether you vote yes or no, you are participating in a system eh the referendum which is a racial thing. Ladies and gentlemen I say yes, indeed it is racial. But we are gonna

vote and ask the people to reject it. We are voting to reject that racial system. If you do not vote, that system will be imposed on you. Now there is a difference, between participating to make it work and participating to reject it. I want to say that the only way in which you can reject the Indian parliament, is if there is a referendum staged, and we say in the referendum "NO". If we do not say "NO", we will be forced to have this referendum, we have the Indian chamber appointed. Put on our heads whether we like it or not. So at least look at that. The second question, is a little trickier one, and not everybody will agree with me. It is alright, you vote no, but what happens, it is possible, just possible, a miracle will take place and all the people who are now sitting here and all the people that support the Congress, that have supported the Congress over the years and all the people that support the UDF, United Democratic Front of today, if they suddenly get a wand waved over their heads and their heads go round and they say "YES" to the referendum. I think it will be a miracle. But they have asked the question, some have asked "what happens if they say YES"? But I can repeat again and again, they will never say "YES". The people of this country will never say "YES" to this racist referendum. But if they do say "YES", then it means the miracle has happened, the people have showed no confidence in us. We have asked them again and again, again and again "Reject this Three Chamber System, reject this racial parliament" and you have gone against us and you have voted yes. If you voted yes, you have shown no confidence in me. Very simple. I cannot go into that Parliament to represent you, you have already told me you don't agree with me. How can I now, after spending months of asking you to vote no simply say now, because you voted yes, I'm gonna summersault and go in again. Unless you think that we in the Congress belong to the summersaulting teams that we see in some of the other organisations.

(Applause)

Ladies and gentlemen there is a new organisation which is called Solidarity. Firstly, I have been told, of some facts. The first fact that eh the, the Poovalingam and his party have announced that that they got about two hundred people coming to the ... disco^{discoteque}-joint or whatever you call it, where they had a meeting. But I've been told that they didn't get such a lot of support. That nearly twenty of those people who were there, were overseas diplomats, people who were attached to embassies and so on, not ... That there were more than twenty newspaper people there. That there were more than twenty white people, others, observers and so on and even Indian observers, and there were more than twenty security guards there.

(Applause)

Now if anyone has seen the security police(?) by designating the half the people who were there. Now, the other half I am told that some people took photographs. They took photographs of wives, sisters, mothers, mothers in laws ... So by my quick calculations they just about managed to get a committee of twenty five and that is probably what they got as the turnout. But anyhow, of that Committee, you will find that you have people who are gentlemen of some sort, hardly you can say gentlemen I don't want to be rude but I know there is not one of them who can say that he has brought some service to the community. Oh he might say he is a professional, he might say that he's been in the President's Council, he made some noise and requests, (laughter in audience) but service to the people, there isn't a single one, not a single one. All of them have a record. Mr Poovalingam, Mr Rajab, Mr Kathrada, Mr J N Reddy, they brought a system in which the people were totally opposed. In fact, they went against the people so that's what we have got. Now some of them are very suave people you know. They want to show they are friendly. I can say hello to him, and say how are

you, you know. How are you keeping, you know. Have you considered the Solidarity. And I took the opportunity with one or two of them to say "Please, I am an open minded fair person, persuade me, tell me, tell me what benefits you can get for the people. Don't tell me about yourself. I know that the salary for members of parliament is about three and a half thousand, maybe four thousand a month. I know that after one session of parliament you can retire and you can get your monthly salary, the same monthly salary as a pension every month. So if you got four thousand a month salary, after one session of parliament, one term of parliamentary office, you can then get a permanent pension. That's a very good carrot in front of your nose. And if you are in the Ministry, whichever Ministry, Minister, Deputy Minister, Under Secretary and Secretary and so on, you get your parliamentary house, free rent, you get your travelling expenses, you get entertainment expenses. Such a hell of a big pouch. Such a hell of a big additional tax free income. I can see what you can get. Please tell me what you are gonna get for the people"? Well I can tell you, I can tell you the truth - this is what we can get. We'll set demands, rights for everybody, blacks too. I said please understand, tell me you have got an Indian Parliament which has strictly, which is strictly operating within a certain limited four walls. Indian affairs only. The moment you move a resolution on our black people's rights, the speaker is going to say you are out of order - you cannot move that because it's the Indian Chamber and the Indian Chamber can talk about Indian affairs only.

(Applause)

Now, I am asking these questions in case there is somebody here thinking the carrot is big enough for him to change his mind. Let him answer some of these questions as well. I am told, alright M.J., you know we can get clever. We will get a majority rule, we will name our own chairman, so he won't rule the thing out of order, the resolution, and

we can get it passed. But OK, you get the resolution passed, so what are you going to do with it then. Then we'll send it to the President's Council who deals with joint affairs and we'll demand. I said perhaps the chairman will throw it out because it's an illegal resolution. And if he doesn't, if he wants to sit and cheat there like a little schoolboy who doesn't know what he is doing, they will consider it along the 4, 2, 1 basis, which you must have heard a lot about. The whites reserving themselves a majority of members who will (INAUDIBLE) be thrown out. So it's an exercise in futility from start to finish. How will we get out of that. I think there must be ... (soft laughter by audience) I have then yet another question. In own affairs, you can't deal with any other affairs. And even if you say MJ is an Indian like me, I want to deal with MJ's affairs, why is he not getting his passport or why is he banned, and we want to deal with this. They'll say banning, passports deals with outside affairs. International affairs, security and so on and these things are National affairs, you can't even deal with those things. Even though he is an Indian like ourselves. So there goes your own affairs. If that is not good enough, the State President has the right to sign every act of parliament. And if he is not happy, if his wife don't let him have it, he won't sign any act of parliament, even from the Indian Parliament. And you have got to cross that bridge every time. And if that is not good enough, the State President reserves himself the right to change an own affair into a general or common affair at his sole discretion. So what the hell are we talking about when we say an Indian Parliament has rights to pass laws. They can't even change any thing they want, at any time. But there is still another couple of questions, two more questions I'd like to ask you. One is, the Prime Minister said many a time, again and again, if you can't get into the Indian Parliament and then get very clever and boycott it. Half or more of you walk out (inaudible) reject it. How could we nominate (inaudible) that power we have. He has also said more, lately Mr Botha said so very loudly, that if the Indians

don't want a parliament, we will go ahead without the Indians. So what are you so confident that the white Parliament is going to do for you, when you have been told in your face even before you have accepted the offer. Ladies and Gentlemen, to some of these and other questions not a single member of pa- eh the Solidarity group has a current answer. I know of a certain attorney friend who said ah but I have got a number of answers. So let him take the ... oh but then he'll say you're a cheeky guy. I think I see that you ... consider that. With you I will not answer these questions because you lawyer guys are sticky. I said you're a lawyer- man. Come on you (INAUDIBLE) you are a lawyer. He said (soft laughter by audience) and come back one of these days. That was about two weeks ago. I can tell you this much, that I have considered these questions and I know there is no answers. They will have to shirk the issue every time they face these questions. And I told one of them to his face and he said he would think about that. I said Solidarity is nothing but a break of unity. It's a Government backed, Government sponsored organisation. They have been told beforehand, in private, that the Rajbansi type of fellows are a disgrace. We all know that.

(Noise and applause)

They are very sure of (inaudible) I see we have got a few here (inaudible) that among this group here, some of them are high class business men. They wear clean white shirts and so on and they sit on certain councils, and they hold meetings (INAUDIBLE) and so on. Some of them are attorneys and have the ability to speak. Mr Poovalingam has got a lot of training, speaking from the time he was a young man of 20. I know that. I went along with him when he spoke from area to area. I was about 5, six years younger than him. I went with him for the free chow. Anyhow he became a trained speaker, weekend after weekend, and he has that advantage. And that ability to (INAUDIBLE) people so that they

say you are the type of fellow. You are a professional. You are in the money now. How you got in there is another matter but people like you (INAUDIBLE).

(Laughter and noise - audience)

So I said you chaps have become sponsored, protected by the government to such an extent that the latest announcement is that despite every organisation, UDF, Congress and even the fifth class SAIC referendum, the government is prepared to wait for its blue-eyed boys to decide in March. If that is not unity breakers, then you must tell me what is. So I said for me ... there is only one way to (inaudible). So now, think about it and if you have got any answers, come back to me. Thank you.

(Applause)

Singing and clapping by audience - only the blacks are singing not the Indians.

SONG 2:

Itshala labo li nzima ba zo li
 thetha enyane nge zibambu (x4)
 Ba thomeleng ngo mvuvo ba zo
 li thetha enyane nge zibambu (x4)

Their case is a heavy one and they shall tell the truth
 through rifle (Bazooka) (x4)
 You send them through (sjambok) they will tell the truth
 through the barrel of a gun (x4)

UNKNOWN CHANTER: MAYIBUYE AUDIENCE: I AFRIKA

CHAIRMAN : PAUL DAVID

I was at a Youth Group, a couple of the youngsters in my area were meeting and they were talking about one of the things that M J was talking about in that conscription. And the chairman of that meeting said, well when eh, Malan comes here and he says "Go to the Border and fight", what would your response be, and some of the chaps said no we are not going to fight. But one guy shouted yes. I will say "Yes, which side of the Border".

(Applause)

Thank you very much M J for that very inspiring speech. You too touched on aspects of our life which will become very meaningful in the near future. Now a lot of us here heard about Krish Rabilal. They must have read about him, and a number of people here actually knew him very well. And I am sure most of the youngsters here from Merebank knew and worked with him. Now a lot of us, especially some of the older folks would say: "I wonder what kind of home did he come from? He must have come from obviously a great home". And here today please welcome the architects of that household Mr and Mrs Rabilal.

(Mr RABILAL stands up)

(Applause for a long time) (Audience stand)

And so friends, Mr and Mrs Rabilal thought about their child and must have thought about their friends. They must have thought about the friends that he played marbles with and football with and rode bicycles around the street corners with. But today they know that his friends come from Verulam, come from Tongaat, come from Isipingo, come from

Claremont, come from Lamontville and come from all over the place. That's where your friends, your son's friends are Mr and Mrs Rabilal. We are proud to have with us today and we are proud of the life of your son. Now the name Mxenge in this area is a almost magical name. Now one of the very important things that had to be done when we heard that people were killed in Maputo was to ensure that family members attended the funerals and had the opportunity to see the bodies before they were buried. And the person who was at the head of that committee was Griffiths Mxenge. And his wife, who was in the office, Victoria Mxenge, did sterling work ... to see, that all the people that were affected went to Maputo to attend the funeral. Now we say this with great lumps in our throats because less than a year later Griffiths died at the hands of assassins, under very, very tragic circumstances. The law says we don't know who killed him, but we know who was responsible for his death, we know.

(Applause)

And Merebank must have a very special significance for the Mxenge family, for it was at the Merebank Anti-SAIC meeting that Griffiths spoke at his last public meeting. And I was there and M J was there as well, and what a fantastic speech. And what a fantastic reception he got from all those people in that packed forum in Merebank. And that is something that will stay with us for a very very long time. I can still remember against that black curtain Griffiths with his fist raised and taking in an applause that lasted a couple of minutes before he was able to speak. And he was quite overcome because he spoke with a great deal of emotion at the beginning and then gradually he rode into his very very fine speech. And today to speak to you is Griffith's widow. A leader in her own right doing sturdy(?) work in this year of the woman in a woman's organisation, Victoria Mxenge.

(Applause)

SPEAKER : VICTORIA MXENGE:

Friends, comrades,

(Interruption in the recording)

- - - - -

William Khanyile, Mduduzi Guma, Mgadeni Skweyiya and the others were as much of his brothers as Paul or MJ here. Krish he left us paying the ultimate fine for liberation of our country. But in death he let his blood mingle with the blood of his brothers and he in life let his breath mingle with the breath of his brothers. So we come here today to celebrate his life and to say thank you to Krish, to say thank you to William Khanyile, to say thank you to Mduduzi and the others for offering their blood, so that the tree of freedom can grow faster. Krish had a dream of a free and democratic South Africa, and he died to make that dream come true for you and for me. Oh yes Krish had a beautiful dream. Krish dreamt of a South Africa where the doors learning and culture shall be open to all. A South Africa where they have got work, houses and security. Krish dreamt of a South Africa where all shall be equal before the law. He dreamt of a South Africa where the land and wealth shall be shared equally. It affected him as it does you and me, to see children dying everyday of malnutrition in a rich country as our South Africa. In a country where 30 thousand children die every year of kwashiorkor and malnutrition. I was surprised the other day to see on SATV a program. Where they showed hungry malnourished South African black kids. They have only sought out kids from (inaudible) in Africa and (inaudible) think there are no malnourished children in South Africa. You know what they said. They said on every given day, 3 million South African black children are

suffering from malnutrition and related diseases. In South Africa, in the land of gold. In a country where 450 000 litres of milk are dumped because there is an excess. Where our food is exported at a loss because the reason is that they want to buy overseas purchases. I said I was surprised by this program but let me tell you January was the month of surprises. The unbanning of the political Freedom Charter, being one of them. They claim at last the Botha regime acknowledges that the peoples shall act(?) *govern*

(Applause)

It is your duty therefore, as well as mine, to make Krish Rabilal's dream come true. Even if it means we also have to pay with our own lives. After all it is better to die for an idea to live, than to live for an idea which is doomed to die.

(Applause)

Apartheid is a the cancer in the body politic of the world. A scandal on our society. It is an everlasting shame to the Church of Jesus Christ. A fundamental opposition to the noble principles of our (inaudible) and of (inaudible). It is therefore doomed to die. Freedom is never conferred by laws derived from the State. It is a God given gift and therefore will always be. Why did Krish leave his home country. In the same way that Jesus Christ ran away from Herod, in the same way as Moses ran away from Egypt. Krish like Moses.

(Aeroplane noise)

Krish like Moses ran away from, ran away from slavery, racial discrimination, intimidation, and economic exploitation, trying to seek solutions to these problems elsewhere. Oh yes, we are slaves. We have

a history of over 330 years of slavery. It is a slave who cannot decide what type of education must be given to his child. It is slaves who are herded to some colonies at the will of the master. Our colonies are called homelands. The most immoral and objectionable aspect of the apartheid policies of the government. That slavery, was affirmed in 1910 when South Africa, in an unholy alliance with the British Government, unilaterally declared the Union of South Africa to the exclusion of the majority of the people. But the theme of slavery was plain with the 1913 Land Act which gave 87% of the Land to Whites and only 13% to Blacks. Then followed all the other repugnant laws, Bantu Education Act, Homelands Act. The Draconian Security Laws up to and including the constitutional proposals. Today statistics say 95% of the wealth of the country is in the hands of whites and only 5% in the hands of the blacks. No wonder 3 million children are suffering from malnutrition. Even during that age of barbaric law, the age of Jesus Christ, Herod respected the refugee status. He never followed, he never followed Jesus Christ for the sake of of killing him, yet the South African Defence Force saw it fit to cross the border, go into another country to kill people in their sleep. It is a scared coward who kills a man in his sleep like they did at Matola and Maseru. It is a scared power who kills unarmed men, shoot an unarmed man in his back as they did in Sharpeville and Soweto. They say the Matola and Maseru attacks were to pre-empt the attack by the ANC. Why don't the Seychellian Government then attack South Africa to pre-empt violations of peace in their country by people based in South Africa. Why? Because this apartheid regime depends on propaganda, deceit and coercion. It has forgotten that no lies can live for ever and most of all that the fear of the gun is only overcome by the longing for freedom. They have forgotten that you can kill the body but you cannot kill the spirit and the determination of the people.

(Applause)

We are gathered therefore here today not only to celebrate the life of Krish, but to say a word of thank you, but also to demonstrate that determination. We are gathered here therefore to say ^{clearly} surely that the death of Krish Rabilal and others have not killed our spirits. We have come here to declare in one voice for the whole world to know that we cherish the vision of a United Democratic South Africa, based on the will of the people. We have come here to declare in one voice that we will fight for the unity of our people through united actions against the people of other races(?), economy and all other forms of exploitation. We've come here to declare in one voice that we stand for a single non racial unsegmented South Africa. A South Africa free of Bantustans and group areas. We are here to say today and for all times, all forms of oppression and exploitation must end now. (A: speaker. B: audience.) A: UDF! B: unites! - A: apartheid! B: divides! A: UDF! B: unites A: apartheid! B: divides! Thank you.

(Applause)

SONG

x24 Siyo dibana haiyayo ze ya balandela	We are going to meet one
Rolihlahla haiyayo	another with the words
Siyo dibana haiyayo ze ya balandela	haiyayo-haiyayo Rolihlahla
Chant: Mayibuye I'Afrika	(Mandela)

Remarks: 1. Rolihlahla is Mandela's name
 2. Haiyayo - an expression of admiration or pleasure.
 3. At approximately halfway through the singing the Blacks stand and dance while singing.

CHAIRMAN : PAUL DAVID

Thank you very much eh Victoria Mxenge and like Griffith's last speech in eh Westville eh Merebank, this very inspiring speech will remain, but we know this won't be the last speech that we will hear from you. This year is a very busy year for women in this country of ours. M J spoke of the record of eh some of these people in Solidarity. Now like lawyers known for their records, their previous convictions (laughter) and some of them have got so many previous convictions. Now ^{one of} of the things, when we talk about eh Krish Rabilal and Kanyile, and the rest that died with them at Matola, we will always remember what they stood for - unity. Unity is in the words of Samora Machel a very tangible thing. He says unity is something that you can almost touch. He says you can feel unity and that tangible unity, that meaningful kind of unity which takes our struggle forward. It is something that Krish and those that died with him shared very, very intimately and appreciated very, very deeply. And today in our struggle, the symbol of that unity, the unity that we've been talking about and the unity that we have been striving for is reflected in the United Democratic Front. And today we are pleased to share with us his thoughts, on unity and other things that made eh Krish Rabilal so important in our life, is the President of the UDF - Archie Gumede.

(Applause)

Audience stand while they sing and dance. Someone shouts Amandla and the audience shouts ngwethu with their fists in the air.

SONG:

Archie Gumede!

Hai

U baba wethu.

Archie Gumede

Expression of admiration

is our father

Hai	Expression of admiration
Archie Gumede	Archie Gumede
U tata bo!	is our father.

SPEAKER : ARCHIE GUMEDE

Eh Mr Chairman eh ladies and gentlemen, I eh am glad to have this opportunity to eh join in paying tribute to those dear sons of Africa who gave their all for us. You know I am quite satisfied that wherever they are, they are satisfied that the sacrifices they made were not made in vain. When they left South Africa it seems as if ^{the scars like} the one I'm witnessing here today did not exist. When they left South Africa the divisions of apartheid were more pronounced than they are as is shown by the composition of this gathering. Today we find that people of different races, different background, different classes, different professions are looking for one another, trying to find one another, trying to identify with one another, and this inspite of the people who have been staging others to adopt this course either being in seperation in Robben Island or in exile in many countries of Europe and in many countries of Africa or having been brutally murdered by the powers that be in South Africa. Inspite of all that has been done which required evidence to anybody who has eyes to see that those members have failed miserably in their attempts to destroy the determination of the people to drop the chains that bind them to poverty, to illness, to the humiliations, to exploitations by the Imperialists and their agents.

(Applause)

It must be evident to the majority of the people in this country that what we have witnessed is not merely the expression of a small section of a section of a section of the population of South Africa and by that I mean the Afrikaner Section in that it implies in the various sections,

it is not the manifestation of that those are merely the agents of the great money bags who are in London, and who are personalised by that monster Reagan.

(Applause)

Well, the situation today is that an attempt now, is now being made to bribe the Indian people. So that such.

(VIDEO INTERRUPTION)

Collection Number: AK2117

DELMAS TREASON TRIAL 1985 - 1989

PUBLISHER:

Publisher: **Historical Papers, University of the Witwatersrand**

Location: **Johannesburg**

©2012

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 the collection records 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.

This document is part of a private collection deposited with Historical Papers at The University of the Witwatersrand.