

MEMORANDUM ON DET. SGT. P. J. COETZEE

The witness appears to be a fairly efficient short-hand reporter. ^{But see the last para. of the Memo} His notes indicate that on occasions he has been unable to hear what speakers said, and he has admitted in evidence that he could not always hear well. pp. 5851 & 2, (V. 32), and that he is not infallible and may make mistakes in recording. p. 5858 (V.32).

His recordings appear to be a fair report of what was said by speakers - His notes contain not only matter that is unfavourable to the defence, but also a lot of material on which the defence can rely for its assertions that the Congress movement was based on non-violence and racial co-operation.

On the evidence as recorded I find it difficult to criticise or attack the witness's evidence ~~other~~ than to point out that his statement that speeches by speakers who used the vernacular at meeting 49, p.2273, (V. 12), were interpreted to him by Nat. Det. Mollson who, it is clear, just cannot use the language attributed to him, and who concedes at pp. 2297 - 2299 (V.12). that he could not have used the words found in witness's notes.

Meeting No. 49:

30/1/55: Speaker David Maloua, spoke in vernacular which allegedly was/interpreted for witness by Mollson. p. 2273 (V.12). see notes Mollson who is a very bad - almost half-witted - witness. See p. 2297 -2299 (V.12). when Mollson concedes that he could never have interpreted to witness the words written in witness's notes. D. Makilisa's speech contains some interesting comments on apartheid. p. 2275, (V.12).

Meeting No. 54:

20/3/55: A speech by Dr. Press at this meeting will probably be used by the Crown in making its allegations that the liberation movement was following the Communist (Cominform) line, p. 2346, (V.12). This applies also to a speech by Dr. Moolla, (p. 2348, V.12).
Father Huddlestone and Father Sidebotham attended and addressed this meeting.

Meeting No. 101:

28/8/55. This meeting was also reported by Mat. Det. Tabete, who according to the witness was making notes whilst seated on his motor-cycle. p.2647 & 54, (V.14).
See Tabete's evidence and compare his notes with Coetzee's. See p. 2671, V.14.

Meeting No. 132:

25/2/56. A farewell meeting to Father Huddlestone. See Huddlestone's speech on the duty to love, to be fearless and to be disciplined. -p.2859-61, V.15.
See also theme of racial co-operation pursued by Moretsele. (46).

Meeting No. 143/1:

29/4/56. At this meeting Father Jarrett-Kerr made a notable speech which should not be overlooked.
~~p. 3751, (V.15).~~

143/1
Meeting No. 247:

2/3/56. 29/4/56: Speech in vernacular interpreted by T.Musi for witness. So far as I am aware, T.Musi has not been called. (p. 2976, V.15).

Meeting 247:

2/3/56. At this meeting Father Jarrett-Kerr made a notable speech which should not be overlooked. p. 3751 (V.15).

Meeting No. 497:

25/7/54. This is one of the most important meetings. It is a C.O.D. Conference at which policy was laid down and the theme that the struggle was to be a non-violent one, and that racial co-operation was the aim is repeatedly expressed. See. pp. 5676, 7, 5680, 2, 5692, 8, 5700. (V.29). The tasks and duties of "volunteers" are also outlined, pp. 5689 to 5702. (V.29).

Meeting No. 500:

Speeches made by Sejake and L. Ngoyi were re-
~~xxff~~ferred to by Adv. Pirow (see Coaker's memo, p. 35 & 29). As to Sejake's speech it is clear that the words complained of were taken out of their context. Refer to Coaker's note thereon on p. 36 in his memo, which correctly sets out the true position. Sejake's speech is reported at p. 5748 (V.29).

Similarly for comments on L. Ngoyi's speech, see Coaker's notes at p. 29 in his memo. One finds it difficult to accept that this speech taken/...

taken as a whole could amount to any incitement to violence. Speech is ~~reported~~ reported at p. 5759 (V.29).

See also Resha's speech at p. 5768 & 9, V.29, on race co-operation.

See also L. Masina's speech at p. 5773 re racial co-operation.

Meeting No. 502:

Important. Several references to ~~non-violence~~ non-violence etc. See pp. 5813, 5814 to 5, V.32) This was not a public but a delegates meeting, which the police invaded and refused to leave - for x-examination thereon see pp. 5849, 5850, 5851 & 5847 (V.32).

Witness admits that he may make mistakes in his recording. p. 5848 (V.32). and that he has not heard some of the things said. pp. 5851-2, (V32).

Meeting No. 515:

An unidentified speaker at p. 6341 (V.32) talks about the necessity to "kill" the Afrikaners. At this meeting also, Resha (63) made a speech which was referred to by Pirow (see Coaker's Memo, p. 22). (p. 6342 V.32). The speech by Resha is ambiguous. It could be interpreted as being a veiled incitement to violence. alternatively it could be suggested that some other means of contesting W.A. Removal was envisaged, e.g. large scale passive resistance.

NON - VIOLENCE. ETC.

VUNDHLA (Chairman).

"We African people take instructions from no country, not even from Russia, not even from China."

p. 2281, V.12.

"...Congress does not fight the Govt. because it is white, but because of the things they do. If we had a black Govt. in this country which Congress does not like Congress will fight them too. The kind of S.A. which we envisage will be ruled by people qualified ~~taxsarvexthaxsnntry~~ to do so whether he be black or white. If a man is a white man and he is qualified to serve the country by all means he can do so.

p. 2283, (V.12).

RESHA (63)

"....because we have decided not to kill the Europeans that is why we do not take their guns...we know that Congress does not believe in violence..."

(a long statement by Resha warning S.A.P. against violence). p. 2287, V.12.

See p. 2294 (V.12), when witness under x-examination says he has heard non-violence and racial co-operation advocated at other meetings as well as at the one to which he is testifying.

"I hope if the police come again you will not run amok". p. 2352, (V.12).

"...if you don't believe us, you can search us, saarch our pockets, we have no revolvers".

p. 2356 (V.12).

MORETSELI (46).

"What he (Huddleston) said about Congress is true. ...what the A.N.C. wants to do is to sit together with all races of this country and rule this country". p. 2858. (V.15).

H. TSHABALALA:

"When we say we want freedom, we know we can outnumber them 10 to 1 in this country. No, we say let the Africans, the coloureds, Indians and Europeans speak together, and rule together." p. 2914, V.15.

A. CHAMLE:

"I have heard about peace and friendship. We should not kill our neighbours. Our organisation is for peace and friendship". p. 2980, V. 15.

MORETSELI (46). at pp. 5676 & 5677 & 5684. V. 29.

DR. CONCO (127).at pp. 5680 and 5682. V. 29.

SLOVO (72). at p. 5692. V. 29

KATHRADA (18). at pp. 5698 & 5700. V. 29.

at C.O.P. conference all made most important statements re non-violence and racial co-operation. The duties and tasks of volunteers are also outlined by Kathrada on pp 5698 to 5702. (V.29).

N.B. Very important.

RESHA (63)

at p. 5768 & 9, (V.29), speech on racial co-operation.

L. MASSINA (34).

"Some of us say the white people are no good. That is wrong....their instructions are to exploit us... we should fight to do away with exploitation....

7/...

,,,(similarly) we must not say the black employer can exploit his brothers. That is wrong".

p. 5773, (V.29).

Chairman at Meeting 502: (a delegates meeting).

".....we are the non-violent army for liberation... we stand for them all as a non-violent army."

p. 5813. (V.30).

Speaker at same Meeting:

".....we don't believe in any violence".

p. 5814-5 (V.30).

N.B. Despite what has been said in the 1st three paragraphs of this Memo, I nevertheless draw attention to my note on P. 9 of the Memo on G. Ngcai which demonstrated how unreliable the reporting of speeches is and can be even when they are recorded by a shorthand writer.

See also Meeting No. 101, reported by both Coetzee and Tabeta. (Exs. G. 175 and G. 176.) Here again Tabeta has recorded in longhand a great deal of matter that is not to be found in Coetzee's shorthand notes. The portions which are not to be found in Coetzee's notes have been underlined in red on Ex. G. 176 (Tabeta's Notes).

See also Ex. G. 225 (Coetzee) and compare with Ex. G. 226 (Ngcai). There are startling differences in the recordings and also a number of omissions from Coetzee's shorthand notes of things allegedly said by the speakers and recorded in Ngcai's notes.

It will perhaps be possible to obtain the concession from Coetzee that he has omitted a number of things said by speakers from his notes (see my remarks on Ngcai and Tabeta above), that in the result sentences recorded by him are not always in their true context, that he has embellished his notes and used his imagination in recording Meeting No. 49 (see Mollson's disclaimer that in interpreting to witness he used the language recorded by Coetzee) and that he did this because at the time he had no idea that his notes were to be used in Court at a Trial and thought that they were intended only for the police files - see his admission in this regard on P. 5663 (29).

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