

They told you what to do? -- Yes.

You yourself did you have any complaints? -- No.

And you also told me you would like to go back to school as soon as possible. -- Yes.

And you regret everything that has happened so far. -- Yes.

Is there anything else you would like to tell the Court?

-- No.

I have no further questions.

NO FURTHER QUESTIONS.

(10)

DR YUTAR: I now call Rudolf Mandla Matimba and with regard to him too, I address the same application to Your Lordship that neither his name be disclosed nor his occupation or anything which could lead to his identification.

CHAIRMAN: Here again the same order is made as in the previous cases. There must be no publication of this witness's name or of his occupation or of any fact which may identify him or from which he may be identified here.

RUDOLF MANDLA MATIMBA: sworn states:

DR YUTAR: You are a teacher by profession, aged 26 - (20)
you will be 26 in August of this year. -- Yes.

You have prepared a statement and you have got it in front of you. Is that right? -- Yes.

And you made that statement willingly and you signed it.

-- Yes.

And you even took the oath. -- Yes.

Now, we will not go into all the details, we will only select some of the paragraphs and I think we will start with paragraph 2. Will you read it out? -- I am sorry, I think there is a mistake here. The paragraph reads I did my (30)
school training at several schools in Soweto, I think there is

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a slight mistake.

What should it be? -- Oh, I see what it means now. I did my school training at several schools in Soweto. In 1966 I started with my high school education at Orlando West High School, where I finished matric in 1970. At Orlando West High I joined the African Students Movement, ASM. This organisation did not take part in any politics.

Next paragraph please. -- During February, 1971, I started to work at Schinler Lifts, Booysens, Johannesburg. I left this place in September, 1971, to complete my matriculation, (10) because of my failure in certain subjects the previous year at school. During February, 1972, I joined further educational training at Tshiya College, Witsieshoek, where I studied for my Junior Secondary Teacher's Certificate. I finished my studies at Witsieshoek at the end of 1973 and obtained the abovenamed certificate. Thereafter I returned to Soweto, where I started to teach at Thesele Secondary School, White City, Jabavu, until June, 1975. I left for Selelekela Secondary School because the first mentioned school was too far from my home and I had to travel by taxi every day. At present (20) I am still teaching at the latter school.

Now, what subject did you teach in? -- Where?

At the Selelekela School. -- At Selelekela I was teaching mathematics in Form 1; general science in Form 2; and agriculture in Form 3.

And what was the medium of instruction? In what language did you teach these subjects? -- I was teaching in English.

And in fact throughout the whole school, what was the medium of instruction? At the whole school what language was used to teach all the subjects? -- At high school? (30)

Yes. -- Well, the medium of instruction was English, although/...

although in social studies we did it in Afrikaans.

And the teacher who taught social studies in Afrikaans, was he qualified? -- Well, I would not know.

You do not know. Did you hear any difficulties expressed by teachers or the students about the use of Afrikaans as a medium language for social studies? -- Well, the problem was not from the part of the teachers, but from the students. Most of them did not like social studies. As such most of them failed it.

They did not like social studies? -- Yes.

(10)

But did they have any objection to being taught in Afrikaans? -- Well, I think that was the reason why they did not have interest in the subject.

Now we go on to paragraph 4. -- During the end of 1972 I was elected as a member of the Student Representative Council at the teacher's training college where I was studying. I was chairman of the cultural committee. My functions were to organise concerts, film shows and other concerts and also to encourage students to write books in Sotho. To my knowledge there was no political involvement in any way at this college. The only person whom I know is Zacharia Nteo. He studied at the same college and is teaching at Orlando North Secondary School at present. (20)

Now for the next few pages you deal with your political involvement. You became involved politically. -- Yes.

Now I am not going to read all that. I am just going to pick out one or two points and you can follow me, so that we can get on to the next subject. At the bottom of page 1 you say: I knew Aubrey Mokoena well because he was my Sunday School teacher at the A.M.E. Church in Orlando West. What is the A.M.E. Church? -- The African Methodist Episcopal Church. (30)

I/...

I knew that Aubrey Mokoena was studying at Turfloop University and that he was expelled from it. You knew that?
-- Yes.

We leave out now paragraphs 6, 7 and we go to paragraph 8, the first four lines. During July, 1974, will you read out please? -- During July, 1974, I went to another SASO conference held at Wilgespruit, Roodepoort. This was the yearly conference of SASO. The meeting did not take place at Hammanskraal because the place was booked for something else. During this conference the following subjects were in discussion. (10)

Right now, we will not worry about the subjects. Can we say that it all had a political flavour? -- Yes.

We rule out pages 3 and 4, except for paragraph 14, which deals with 'other activities'. Would you be so kind as to read that? Let us put it this way: you became completely politically involved in SASO and other similar movements. -- Yes.

Right. Now we deal with your other activities, paragraph 14. -- At the end of 1975 I attended the first of three CORD meetings - that is 'Charge or Release Detainees'.

That is right. -- I was told by Aubrey Mokoena what (20)
CORD actually was. He was the one to invite me to the CORD meeting. I remember Winnie Mandela and Rev. Tutu as speakers during this meeting. Winnie Mandela spoke about her detention, her solitary confinement and house arrest. These were not meetings for discussions but prayers. The second CORD meeting I attended was on the 25th December, 1975. The main speaker to this meeting was Reverend Tshenkeng. He spoke about the religion of the Black man. The third meeting which I attended was during May, 1976, at my church, the A.M.E. Church at Orlando West. The main speaker to this meeting was Dr (30)
Manas Buthelezi. He spoke on the resurrection of Christ and
brought/...

brought it into comparison with that of the Black man of today, namely the struggle of the Black man. The following people used to attend these meetings: Mr Aubrey Mokoena, Tom Manthata, Westa Smith, Jairus Kgokong, Baba Jordaan, Mrs Winnie Mandela, Reverend Tutu, Dr Manas Buthelezi, Tebello Motapanyane and others. These are the main people I know. I would like to say that it was mainly prayer meetings. I cannot recall anything of a political nature being said or done at these CORD meetings. I remember that the names of all the detainees were read out at the meeting. (10)

Right, paragraph 15, page 5. -- I attended a national day of prayer. It was held at Regina Mundi Catholic Church in Moroka. Approximately 300 people attended. Aubrey Mokoena was the master of ceremonies. The service was conducted by Reverend Tutu. Reverend Tutu was the main speaker. This I think took place during the middle of the first term of 1976.

Now this Reverend Tutu who is he? -- He was the dean of the Anglican Church in Johannesburg.

Finally, paragraph 16. -- This was the only activities that I took part in. Apart from what I have stated thus far, I was also the secretary of the local A.M.E. Church at Orlando West from the beginning of 1976. I am a religious man and usually attend church on Sundays. (20)

Now we come to your activities as a teacher, paragraph 17. -- My activities as a teacher. I never belonged to any teachers' organisation until August, 1976, when I joined the Transvaal United African Teachers' Association - abbreviated towards - I think there is a mistake there. This I did after I was encouraged by my school principal, Mr J. Maseko. It was a totally teachers' organisation. According to my knowledge (30) this teachers' organisation did not take part in politics. I attended/...

attended one of TUATA's meetings which was held at Milner Park Holiday Inn, during August, 1976. The following people attended this meeting: Mr Simelela who was the chairman. He is actually the district president. Mr Mehlaphe - vice-chairman.

Mr Simelela was chairman of the Neadowlands High School. Is that right? -- He is the principal.

Right. -- Mr Mehlaphe, the vice-chairman - the principal of Diepkloof High School; Mr Maseko was the finance chairman - Selelekela Secondary School; Mr Taunyane, the provin- (10)
cial president; Mr Dlamlenze, the secretary of ATASA - this is the African Teachers Association; Mrs Makhene, a lady teacher at Selelekela Secondary School; Miss Lerutoane from Phonofelo Lower Primary School, etc. The main speakers were Mr Simelela, who gave the presidential address. He said that the riots were something in the past and that the teachers must not be discouraged about this, but they should go back and encourage the students to go back to school and continue their studies. Other main speakers were Professor Lekhele from Turfloop, who spoke on "Education for a Global Community." (20)
He said that he did not believe in global education or universal education, as syllabuses will always differ according to the needs of every community. He said that he wished that the time will come when Black educationists will be given a chance to work on their own syllabus to suit themselves and not as prescribed by the Bantu Education. Another main speaker was Mr Pitje, an attorney. He spoke on the Afrikaans issue and said that it was wrong to force a language on people which they did not want. A white educationist whose name I cannot remember, also addressed the conference. There were several other (30)
speakers. This conference lasted for two days. After

this/...

this conference there was a report back meeting, which I did not attend. According to my knowledge there was no further TUATA meetings until my detention. The main topic at the above mentioned conference was Global Education.

Now who was this white educationist, -- It is Mr Auerbach.

Now we come to the Afrikaans issue, paragraph 18. --
The Afrikaans issue: I started teaching in 1974 and since then there was this question on Afrikaans. I was teaching mathematics in Afrikaans. It was then already clear to me that the students did not like to be taught in Afrikaans, (10) although they accepted it and did nothing positively in opposing it. I taught for one and a half years at the first school, thereafter I left for Selelekela Secondary School and found that they were teaching only in English. There was no problem on the Afrikaans issue.

There was no problem on the Afrikaans issue. -- I lost contact with the Afrikaans problem when coming to this school. From the middle of 1975 until the first quarter of 1976 the issue of Afrikaans being enforced as a medium of instruction in Soweto schools never came to my mind. To my knowledge (20) there was nothing going on about this Afrikaans issue. Maybe because I was at that stage not directly involved in the Afrikaans issue.

Would you continue please? -- During April/May, 1976, I read in the newspapers that the students from certain schools in Soweto were boycotting classes, because Afrikaans was enforced as a medium of instruction. The boycotting of classes by school students came as a surprise to me. I knew of the Afrikaans issue and that the students disliked it, but I never thought that it would escalate into the boycotting of (30) classes. This issue was also discussed informally in

our/...

our staffroom at the school by the teachers. We took no steps regarding this issue. We as teachers at my school did not see the staying away from classes by the students as a real problem at that stage, but thought that the students would break down and again attend classes. To the contrary more and more students stayed away from classes. More schools got involved.

Now as far as your school was concerned, the use of Afrikaans as a medium of instruction, was not an issue at your school. -- It was not.

And the first you heard about it, when you read of (10)
it in the newspapers. -- Later, yes.

CHAIRMAN: When you read about it at other schools. -- Yes, I was reading in the newspaper about other schools.

And the people were having strikes at other schools because of this. -- Yes. No, the students were boycotting classes because of Afrikaans.

Yes, they were striking, they were boycotting. -- Yes.

Because of the language medium. -- Yes.

DR YUTAR: We now come to the Soweto riots and we read from paragraph 20. -- The Soweto riots: I saw the Afrikaans (20)
issue as being quite a developing problem at that stage, because more and more students were staying away from classes. During the first week of June, 1976, I was told by Tebello Motapanyane, whom I knew, that SASM was to have a student meeting on Sunday, 13th June, 1976, at the DOCC Centre. He told me then that they were to discuss the Afrikaans issue, which also included the staying away from classes by students. I was not invited to this meeting.

Please continue. -- After the meeting held by SASM on the 13th June, 1976, I met Tebello Motapanyane at the church. (30)
He used to attend the activities at the same church where I

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did, namely the A.M.E. Church. Here he told me that they - that is SASM - had decided to have a demonstration on the 16th June, 1976. He further said that they had formed an action committee which comprised of two students from each secondary school and high school. He said that the demonstration was to express solidarity with those schools which were enforced to use Afrikaans as a medium of instruction. He also said that the demonstration will be in the form of a march in which all students will take part. The students had to march to Orlando West Secondary School. (10)

CHAIRMAN: At that stage - this was now on - what date was this? -- It could have been the 14th or the 13th, I cannot remember.

At that stage you knew that there was going to be a march in which a large number of students were going to take part.

-- Yes.

And they were going to join somewhere. -- Yes.

They were going to join up at the Orlando West High School.

-- Secondary school, yes.

DR YUTAR: Will you continue: The students had to march. (20)

-- The students had to march to Orlando West Secondary School. Morris Isaacson School and Naledi High School were to lead the demonstration. I asked him why the high school students were involved in this Afrikaans issue. He answered that they wanted to join the secondary schools to express solidarity with them. This is all that Tebello Motapanyane told me at that stage.

As far as you were concerned, did you see any reason why the high schools should be involved in this demonstration? -- I did not find any reason why the high schools should be involved, because they are not taught in the medium of Afrikaans. (30)

Right/...

Right, would you continue please. -- On the 15th June, 1976, at approximately 6 p.m. I went to the choir practice at the A.N.E. Church which was opposite my house. There were about 30 to 40 people at the choir practice. This practice lasted until about 7,30 p.m. Aubrey Mokoena also attended the choir practice on that night. After the choir practice was finished, Aubrey Mokoena took some children to their homes. I stayed at the church, because I am used to staying behind and then to go and speak to the minister at his home, which was situated on the church premises. Between 8,30 p.m. and (10) 9 p.m. Aubrey Mokoena came back and asked me to accompany him to Winnie Mandela's home because he only wanted to tell her about the demonstration which was to take place on the next day. He said that he will bring me back and that it was not going to be long. I told him that I have got assignments of UNISA to complete. I decided to go with him. We went to Mrs Mandela's home in Aubrey Mokoena's car. It was not a pre-arranged thing for me to go with Aubrey to Winnie's house. We arrived at Winnie's place round about 8,30 to 9 p.m. I am not quite sure about the exact time. Aubrey Mokoena used (20) to pick me up at my house to go with him, specially when he was travelling alone. Maybe that was the reason why he picked me up at my house or the church on the night of the 15th June, 1976. I and Aubrey were the only ones in his car travelling to Winnie's house.

Just carry on, I will stop you when it is needed. -- On arrival we only found Winnie at her house. We entered through the back door and sat in the kitchen. Winnie was in the kitchen. Aubrey Mokoena told her about the demonstration and at the same time asked her what she thought about it. (30) Winnie said that she already knew about it and that it was a

good thing for the students to demonstrate against the Afrikaans issue because the government has done nothing to solve it. Aubrey said that it was going to be a further problem for the Department of Bantu Education, because they did nothing to solve the problem on the Afrikaans issue. A new problem was now facing the Bantu Education. I said that it was very difficult to be a teacher under such circumstances, because even if one wanted to, it was impossible to solve the problem - that is the Afrikaans problem. Winnie Mandela also said in my presence that she was giving the students every support that they needed. She also said that these students, in whatever they were doing, they needed a bigger brain like hers to help them in what they were doing. Aubrey also mentioned the parents who stayed out of this and remarked that it was not a good thing and that they should be involved as well. I reacted to Aubrey's statement and said that the parents usually leave everything to us as teachers and that they do not involve themselves in the welfare of their own children. I actually quoted two schools where the students stayed away from classes and that the parents did nothing to this. After about 20 minutes the following students arrived at Mrs Mandela's house: Tsitsi Mashinini, Tebello Motapanyane, David Khutemela and Matheson Morobe. They arrived in Winnie's car. One of the four said that they were looking for the press reporters who had to be present the next day at the demonstration. One of the four students informed us about how the demonstration was organised. This student said that they were going to force the primary pupils out of their classes to join in the demonstration in order to make it bigger. He mentioned the different schools that had to take a leading role in the marching.

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Which of the four students said that? -- I cannot really say.

Who was the leader of the four students? -- Well, it was Tsitsi Mashinini and Matheson Morobe, but Tsitsi was the main leader.

He was the main leader. -- Yes.

Right, next page. -- I asked the students whether they knew that it was illegal to have a demonstration. Tsitsi Mashinini answered me by saying that they did not care whether the police arrived or not and that they were going to arm themselves with stones, should the police arrive. Aubrey Mokoena said that there was no harm if the students made a peaceful demonstration and if they made placards, which would show the whole world that the students were against the enforcement of Afrikaans. I said that should there be a confrontation with the police then the students should not be afraid of the police dogs, but they must stone the dogs. (10)

Why did you say that? -- Well, really, it was not the question of the discussion, you know, just discussing freely, and this is what usually happens at Orlando Stadium, this is what people usually do, they just join the police and manage to go through. (20)

Did you expect there would be a confrontation between the police and the students? -- No, I did not.

All right, paragraph 28. -- One of the students, I think it was Tebello Motapanyane, said that should they encounter with the police, they will do the same as what they did at Naledi, by stoning and burning their cars, that is to the police. He also said that they have told the other representatives of the action committee to inform the students that they should be ready for anything. Tsitsi Mashinini said/... (30)

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said that if the demonstration was not a success because of police interference, then they will know what to do next - that was to burn the schools. Upon this I asked the students whether they informed all the school principals about the demonstration. David Khutemela replied that they did not tell all the principals as they fear that some of them are police informers. One of the students replied by saying that they wanted to take everybody by surprise and that nobody must know about the demonstration beforehand. There was referred to the police and some of the principals. There was also (10) said by the students that the other students were busy making placards at their respective schools on that same evening of the 15th June, 1976. Aubrey Mokoena said that the students should not fear because the police will only use rubber bullets to disperse them. This he said because it seemed as if the four students present feared police interference. Winnie Mandela said that the names of the action committee and those of the student leaders must not be made known, because they will be the first ones to be shot or arrested by the police. Winnie Mandela then addressed myself and Aubrey Mokoena (20) and said that she wanted to discuss with the students the demonstration of the next day. She was referring to the students who were present in her house at that moment. I got the impression that they had arranged to have a meeting there on that night. She said that she was going to talk to the students about the demonstration and teach them songs which they could sing during the demonstration. By then it was round about 10,30 p.m. I requested Aubrey Mokoena to take me back home, because I never intended to stay that long. Aubrey said that he had to return to Winnie Mandela's house (30) because the students had requested him to take them back to their/...

their homes. Aubrey and I left Winnie's house and drove back to my place where he dropped me. I then went to bed.

Now we come to the morning of the riots, the 16th June, 1976. -- On the 16th June, 1976, at about 7,15 a.m. I went to school. Our school had the usual morning opening. All the students were present. Solomon and Johannes Molefe ... (intervenes)

CHAIRMAN: What is the name of the school again? -- Selelekela Secondary School. All the students were present. Solomon and Johannes Molefe from our school approached our principal (10) and asked him whether the students could also join in the demonstration, which was already on by then. The students from Orlando North were already seen marching to Orlando West. The principal, Mr J. Maseko, refused this request and said that he did not want to be involved in the students' affairs. He also said that he did not know about the demonstration. The examinations that were to take place on that day were suspended till later, because the students were not sitting down in their classes. The students were not orderly on that day. Most of them were outside, viewing the other students marching. (20) away in the distance. Two students from Orlando High School, whom I knew by the names of Michael Mici Tsagae en David Mokoena passed by our school. They were walking in a group of about 8 people. I spoke to Mici and David and asked them what was going on. They said that they were going to join the demonstration and that their principal had expelled them, because they wanted other students from their school to join the demonstration. They left in the direction of Orlando West. At approximately 10,30 a.m. the principal asked the students to go home. The teachers stayed until 2 p.m. I also (30) left at 2 p.m. From our school's position we were unable to see/...

see anything concerning the clashes between the police and the students. We heard from a passing school boy that the police had blocked the Orlando Bridge. At 2 p.m. I did not go to my home. I left for Mzimhlophe where I went to see my girlfriend, Sibongile Masinga. I found her at her house. She is a nurse at the Baragwanath Hospital. I stayed there until about 6,30 p.m. that day. On my way home I came across Tebello Motapanyane at the A.1 Dry Cleaners in Orlando West. At that stage I already noticed that there were disturbances in Soweto. The traffic was moving very slowly, being (10) stopped mostly by tsotsis and elderly people. There were also cars nearby burning. There was a group of about 100 people singing. I asked Tebello what happened during the day. He told me that the students had clashed with the police; that a lot of people had died during the day. He said that they were shot by the police. He said further that he was there when the bottle store was broken into. It is the Phefeni bottle store. We went nearer to the bottle store and noticed several people looting the place. He also told me how they took (20) cooldrinks and bread from various trucks. I then joined the group that was singing. I later decided to go home. On my way I saw several people pushing a Combi out of the road. It was blocking the traffic. I helped. We pushed the Combi onto the railway line site but not onto the tracks. It did not overturn. After this I went to my house which was about 600 metres from there.

Now at this stage I want you to tell His Lordship, did you notice any difference in the composition of the crowd? Who took part in the march in the morning, who took part in the burning of cars and the looting of shops in the (30) evening after 6,30 p.m. when you arrived there? -- Yes, from

the/...

the time I got off from the train at Phefeni Station, there were already some people standing there, but I could not recognise any students which I know. Most of them were elderly people and mostly just tsotsis because they were wielding knives and kieres and stopping people, you know, saying that they must lift up their arms in the Black Power salute and you find that sometimes when people did that, they ripped off their watches from their hands and they stoned the cars. But I definitely did not see any students at that time.

And therefore your view is that it was the tsotsis who took over and they were armed with knives and other dangerous weapons? -- Yes, this is what I observed. (10)

And how they were molesting other Black adults over there and in some cases robbing them of their watches and other possessions. -- Yes.

We go on to paragraph 37. -- Later on the night of the 16th June, 1976, I went to church. Tebello Motapanyane was also at the minister's house. At about 8,30 p.m. Aubrey Mokoena also arrived there. He was looking for Tebello. Aubrey told me of a meeting which was to be held at Dr Matlhare's surgery. I knew Dr Matlhare as a churchman and also knew his wife quite well. I have been to Dr Matlhare's house several times before that day. I drove with Aubrey in his Mazda van to Winnie Mandela's house first. We collected her and on driving off, Kenneth Rachidi appeared with his car. The two vehicles left for Dr Matlhare's surgery. (20)

THE COMMISSION ADJOURNS FOR LUNCH. THE COMMISSION RESUMES.

RUDOLF MANDLA MATIMBA: still under oath:

DR YUTAR: We have reached now paragraph 38 where you arrived at the surgery of Dr Matlhare. -- On arrival Dr Matlhare informed us that his committee, that is Soweto Parents Association/... (30)

Association, SPA, members had left already. He sent for them. There were several students like Matheson Morobe, David Khutemela and Tebello Motopanyane. The students were telling us what happened during the day. After about 15 minutes the other SPA committee members arrived and Dr Matlhare started with the meeting. At first all the people at the meeting were introduced. He told the older people that he had invited us to help him in running the organisation, that is the SPA. He, Dr Matlhare, explained to us how the SPA was founded. Winnie Mandela said that they had corpses on their hands (10) that must be buried and that no time should be wasted in electing executive committee. Could I just explain here?

Yes, do. -- Dr Matlhare explained that they had had a meeting previously, but they never had a chance of electing an executive committee. So that they had postponed the aspect of the meeting and they had intended having a meeting later. So Mrs Mandela suggested that this should be called off and rather the question of burying the people should be looked into. Winnie further said that an urgent meeting must be held to discuss how these people must be buried. A meeting was (20) called for that coming Sunday, being the 20th June, 1976. Aubrey suggested that pamphlets must be distributed in order to invite all the people of Soweto and the press to be informed. The venue for this meeting was the Regina Mundi Catholic Church. On the 17th June, 1976, at about 7,50 a.m. I went to my school. There was no school on this day. There were no students at the school. I noticed over 1 000 students demonstrating in the main street in front of our school. Some of the students were carrying placards. They were also stopping the cars and if the people in the car gave the Black Power sign, they would (30) let them through. At about 9,30 to 10 a.m. the police appeared on/...

on the scene of the demonstration, which took place in the street, which is also a main route into town. The police arrived in two trucks carrying policemen - it was white policemen. They dispersed the students. I heard several shots being fired, but saw no injured person. After this I left the school and went to my girlfriend's house. Later that afternoon I returned to my house. No further happenings to my knowledge took place on that day.

Now, you say there were over 1 000 students demonstrating. (10)

-- Yes.

They had placards and did you see them throwing stones?

-- No, they were not throwing stones.

They were not throwing stones. -- No.

They were stopping cars? -- Yes, they were stopping cars.

For what - where were the cars coming? -- Well, this is a two-way route which drives in and out of town.

The main road from Johannesburg to Soweto? -- Yes, to Orlando East.

And at what point were they stopping the cars? -- Just next to the Orlando Stadium, let me say. (20)

And the police arrived in two trucks? -- Yes.

Can you tell how many policemen there were altogether? --

Well, I really do not have an idea.

And you heard the shots fired? -- Yes, I heard the shots fired.

Do you know in what direction the shots were fired? Were they fired in the air, in the ground or where? -- Well, I do not know, but I think it was in the air because I saw the students running away and none of the students fell or were injured. (30)

What time did you leave the scene? -- It could have been

at/...

at about 10 o'clock.

In the morning? -- Yes, in the morning.

And you went home? -- Yes, I went to my girlfriend's home.

You do not know what happened thereafter? -- No, because the students had dispersed and I realised that it was just a dangerous area to be in.

You kept out of trouble. -- Yes.

Right, paragraph 40 please. -- The meeting of the 20th June, 1976, which had to take place at the Regine Mundi Church and later at the A.M.E. Church was banned by the Johannesburg Magistrate. The meeting was however held at the house of Reverend Tutu on the same day. Present at this meeting was myself, Aubrey Mokoena, Winnie Mandela, Dr Motlana, Dr Matlhare, Harry Mashabela, Tebello Motapanyane, Tsitsi Mashinini, David Mokoena - a student from Orlando High - Michael Tsagae, David Kutemela and other people. Dr Motlana had the following resolutions: that Afrikaans should not be enforced as a medium of instruction; (2) that the police should not have shot at the students but rather have used rubber bullets or water; that the UBC members should resign, because they could not solve the Afrikaans issue; that a new body should be formed in the place of the SPA. He was against the term of 'Soweto' in the SPA. Winnie Mandela said that the people of Soweto should find a way to bury all the people who had died during the riots. Aubrey Mokoena suggested that all the organisations should be invited to a meeting the following day, as the meeting at the church did not take place. The venue was the Methodist Youth Centre, White City, Jabavu. (10) (20)

We come now to the meeting on the 21st June, 1976. -- The meeting on the 21st June, 1976, at the Methodist Youth Centre/... (30)

Centre, was chaired by Dr Matlhare. Other people present were: myself, Dr Matlhare, Mrs Winnie Mandela, Kenneth Rachidi, Jackie Selebe, Mr Mkhele, Mr Ngakane, Aubrey Mokoena, Dr Manas Buthezi, Jairus Kgokong, Tebello Motapanyane, Tsisti Mashinini, Zweli Sizani, Mr Mathabathe, Mr Mteso, Dr Motlana, Mr Khumalo and other people. There were about 80 people. At first the resolutions of Dr Motlana of the meeting on the 20th June, were discussed. One of these resolutions was the formation of a new body. A new body was elected during this meeting and the executive was as follows: Chairman - Dr Manas Buthelezi; Vice-chairman - Dr Matlhare; Secretary: Aubrey Mokoena; Assistant secretary: Mr Mteso; Trustees: Dr Buthelezi, Dr Motlana and Dr Motlhare. Committee members: Mrs Winnie Mandela, Mr Kenneth Rachidi. These are the only ones I can remember. The new name to the body was the Black Parents Association, BPA, which would cover the whole of South Africa and not only Soweto as the SPA. I would like to make it clear at this stage that it was Mrs Winnie Mandela who came with the idea of a mass funeral. She suggested this already at the meeting of the 16th June, 1976. She raised it again on the 20th June, 1976, at Reverend Tutu's house. She said that all the people should bury their dead at the same time, meaning the same day. The 3rd July, 1976 was the day for the mass funeral. Various organisations like SASM, SASO and BPC donated money for the burial of the dead. Three sub-committees were formed to do the final arrangements for the funeral. (10)

Now what was the idea of transforming the Soweto Parents Association to the Black Parents Association? What was the idea behind that? -- Well, according to the explanation which was given it was .. (intervenes) (20)

By? -- Well, it was Dr Motlana, that the Soweto Parents

Association/...

Association was just a body which is concerned with the parents of Soweto and his objective was mainly concerning the death of the Naledi students which were involved in an accident in Mozambique. That is I think in 1974. Dr Motlana said that we should form a parents organisation to cover the whole country and to take the interest of the parents and to discuss issues that concerned the parents.

Affecting the Black parents throughout the country? -- Yes, especially on educational matters.

Now, were there any members on the committee of the Black Parents Association who were not parents of schoolgoing children? -- Who had no children? (10)

Yes. -- Yes. I was one of them.

You were one of them? -- Yes.

Who else? -- And Aubrey Mokoena.

Were there others as well as far as you know? -- No.

What about Dr Matlhare. -- Oh, you mean as having children?

As having no children. -- No, children, yes, well, Dr Matlhare doesn't have any children.

Now what was the idea of a man like Aubrey Mokoena being on this committee, seeing that he was not a parent? -- (20)

Well, I do not know. I just personally imagine the organisation was not to see if a parent is having a child particularly, but you know, a way in which you could get involved as young people and to be able to uplift our people. And as a teacher I just felt obliged to join an organisation of that nature. I did not see it as being parents having children.

Wasn't the name then a little misleading? You know, to call it a Parent Association when it was in fact not confined to parents? -- Well, I do not think so. (30)

And what was the purpose of arranging or attempting to, arrange/...

arrange a mass funeral of all those who had unfortunately died during the riots? What was the idea behind it? -- Well, I think the idea was just to bury the people at the same time as it is traditionally done. For instance we had the same case of the very students which died in Mozambique. They were buried in a mass funeral. And I remember also there was the Dube disaster, train disaster where the bridge fell and several people died. These were buried also in the form of a mass funeral. So I do not know, but it was just an idea which came up on its own. (10)

The Lourenco Marques tragedy that was where a bus collided, it was an accident, a bus accident, wasn't it? -- Yes, it was.

The Dube disaster was also an accident. -- Yes.

But the death in this case resulted from riots. Now, we have had evidence that the whole idea was to whip up enthusiasm ^{the} and / feelings of the Black people. Do you understand me? -- Yes, I understand.

Is that true or not? -- I do not know. Personally maybe I was just too innocently involved in the whole thing. I just treated it as a way we could assist our people and that is (20) why we invited donations immediately that this would form part of the relief and also committees were formed to buy coffins. So that these could be donated to the people to ease them of this, because this was just an unfortunate incident which was not expected.

And who formed the funds? -- Well, the trustees had to handle the funds, but it was from that very meeting of the 21st June.

And what was the name of that fund? -- Well, it had to be - the funds had to be handled by the Black Parents Association. (30)

Did/...

Did it not have a name? -- No, it was just the fund of the organisation.

Right, paragraph 42. -- The mass funeral as planned for the 3rd July, 1976, was banned and never took place. The money which was collected for the mass funeral was now distributed amongst the families of all the people who died. Since this first meeting of BPA on the 21st June, 1976, I attended nearly all the meetings thereafter. I was also later adopted as the third secretary of the Black Parents Association. During a BPA meeting in August, 1976, which was held at (10) the Regina Mundi Catholic Church, two students of which one was Tsitsi Mashinini spoke in the meeting. They urged the parents to stay away from work on the 4th August, 1976. They wanted the parents to assist them (the students) in their struggle. Many people stayed away from work on the 4th August, 1976. There were also pamphlets distributed to this effect. I was detained on the 15th December, 1976.

Is there anything else you would like to say? -- No, I do not think there is anything.

Apart from the statement you have made. -- No. (20)

I have no further questions, M'Lord.

NO FURTHER QUESTIONS.

DR YUTAR: The last witness for the day is Mr Mazibuko.

THANDISIZWE MPHIWA MAZIBUKO: sworn states:

DR YUTAR: By way of interest, I understand your first name means 'love the nation'. -- Yes, that is quite right.

Is that why you became general secretary of the Black Parents Convention? -- I would not say that is why.

One of the reasons. First of all you do not want your name published and you also do not want any details published (30) which would lead to your identification. Is that correct? --

Well/...