

(3)

My name is Kidman  
Solomon. Age 33 years -  
Parents deceased - Was just  
about to be married to a  
girl whose father has  
deceased, at the time of  
my arrest.

My name is Jamsanga Kidman Solomon, born in  
Mt Fletcher, age 32 years. I have worked at the  
Lape Jewish Aged Home from February 1953 until  
I was arrested on the 15th February 1963.

On that date I was taken to Bellville Police  
Station where I was questioned about Popp. I denied  
that I ever joined nor associated myself with  
that organisation. I was shown a list of names on a  
brown piece of paper and asked what I know about it.  
I said the only thing I know I bought a dance  
ticket from Thomas Rakaise sometime in 1962.  
I have heard about Popp in news-papers but have never  
taken any interest in it.

Accd. No. 3:

T.K. Solomon.

Sept. to Nov. 1961, Jan & April 1962,  
March 1962, Jan. & Feb. 1963,

Old Aged  
Home.

Oct - Dec. 1962.

Se. Bohembas

I never attended meetings at Old Aged  
Home. Except church meetings - Chapel  
St. & Kanga. Never been asked to  
join P.O.O. I deny that ERNEST  
choke to me - after meeting - dining room.

Belville.....R.O.M. 7/2/63.....

Naam : T.M. SANB.A. KIDMAN. So. Com. Spr 32 yrs.

N.I. Nr. : 2488014.....Bon. M. Fletcher

Reading Jewish Aged Home Buitenkant-  
St. Cape Town

Jy is nou in die teenwoordigheid van .....  
Sgt. V. Koper..., 'n lid van die Suid-Afrikaanse Polisie.

Ek ondersoek die bedrywighede van die verbode organisasie,  
Pan Africanist Congress (P.A.C.), wat onder die bantoes bekend is  
as POQO.

Daar is inligting tot my beskikking en ek het rede om te  
glo dat jy 'n lid van hierdie verbode organisasie is. Dit is 'n  
ernstige saak en ek moet jou waarsku om versigtig te wees wat jy  
sê. Jy is, egter, nie verplig om enigiets te sê wat jou mag in-  
krimineer nie, maar wat jy sê, sal op skrif gestel word en dit mag  
as getuienis gebruik word.

Verstaan jy wat die aard van die beweerde aanklag is en  
jou regte ?

I have now explained to  
you the alleged charge investigated  
and your rights.

Do you understand and do you wish  
to say anything? I understand and  
will tell you what I know.

During June or July 1962 a batch  
of 10 unknown Bantu men arrived  
at the Home (and place of employment  
where we are also accommodated).

They called all men in the sleeping  
quarters at that time, together. They  
explained that they are from Langa  
and they lectured us on P.A.C.

They said that the organization is  
banned but it is not dead. It  
is still living and they are re-  
cruiting members for the P.A.C.  
Cont.

Bville <sup>2</sup> Room 7812/63

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They told us that we may be misled by the fact that we are employed and sleeping in the city, and therefore think that we are safe, but we are not. They said they can do the same as in 1960, when they came to the home and told our boss, to release all of us. The P.A.C. did in 1960. That's.

They told us that the organization is underground.

They said the aims are to overthrow white domination. They said that we need not worry about weapons as this organization is perfectly peace full. I found this vague because I cannot see how a Government can be overthrown peacefully and without violence.

I asked a number of questions because I did not understand everything. These men were not inclined to answer fully my questions.

The meeting was brief but they made it clear that they are recruiting members for the organization.

Before the meeting was closed they told us it is better to join while they are still behaving like gentlemen, and that if we do not join, the second time conditions may be much worse.

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different. I considered that it is better to join before they turn to violent methods.

One of my fellow employees gave his name and his 25c to one of the men. I do not know who it was. I followed and then also all ~~members~~ of the other employees present. We were about 20 in number.

Some did not have the 25c, but gave their names.

The men from Langa then appointed me to collect the fees from those who did not have it at the time.

I was to pay it over to them at the next meeting. Some of these men who gave their names at this meeting have left the Home and some are still there but did not attend further meetings. I collected fees from the following:- ① Seinan Nanku ② Manderkose Masoka ③ Headman Velemba

This money was ~~pay~~ paid over to the men that came from Langa about 3 weeks <sup>by me</sup> later.

They were also 10/seen but not the same as the first time.

They arrived about 7.30 pm the date and day of the week I do not remember. Each of them took a turn and spoke to us. They called all of us then Conf.

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in our quarters together. We were less than the first time.

They informed that they were sent by the Regional Executive Committee. I paid over the money collected to them.

They also lectured us and the meeting was more or less a repetition of the first one.

They said they would keep on visiting us. They warned us not to divulge any information to anybody who is not a member.

At this meeting we were divided into two groups. Those up to 30 yrs. of age were told that they are the "Task Force".

Those over 30 yrs of age were not told to what group they belong.

They said as times go on we will learn more things. They said no organization can work without a Task Force.

They are the people who must perform all the duties. They gave an example that at dance shows or other functions they must perform the duties of doorknobs, waiters, and the like.

I do not know the name of any of the first or second group, and will probably not be able to identify any of them because I only saw each of them on one occasion.

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After they left no one visited us for some time. We did not have any meetings in our quarters or elsewhere.

During end of September or beginning of October 1962 one evening a bantu man who introduced himself as Mbiko from Louga visited our quarters. He had a note in a pocket book with the names of the members at the Home. He spoke to us independently about tickets for a dance show at Dall River Railway Institute Hall to raise funds for the organization (P.A.C.). He gave some tickets to Thomas Katrike to sell. The tickets could be sold to any body. It was not stated on the tickets for what cause the proceeds were. A number of us did buy tickets from Thomas Mbiko, @ 50¢ each. He handed the tickets to Thomas for delivery.

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The list of names on brown paper now shown to me, refers to men who bought tickets for the dance show. There is one name on the list ZIKHAPHI, that I do not know. I do not know why some of the names are struck off.

I think it was during November 1962, I convened a meeting of the members. The subject under discussion was the disappearance  
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Bulletin Room 7/8/63

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of these men from Langon who said that they will visit us regularly. Some of the members raised the opinion that these unknown men may have only filled their own pockets with our fees.

We decided at this meeting to wait for these men and should they show up again they must answer our questions of all the things about this organization we did not yet understand.

The members present were Ernest Kashe (2) Livingstone Mgade (3) Myself, (4) Maxon Bizabantu (5) Thomas Kakaibe (6) Siman Nduku (7) Tembe-sile Modikane (8) Madlenkasi Masaka.

This meeting I convened was held in the Dining Room. There were no strange man present. I remember that Ernest Tutu approached me while we were busy but I asked him to leave us. I went to his room and spoke to him after our meeting.

From then on I never attended any meeting until my arrest. I never saw any man connected with the P.A.C. during this time.

The book in bound paper came now shown to me I remember. Ernest Tutu convened a meeting and informed us that he found the book.

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He read two lists of names to us. The first list are the members of the P.A.C. organization. The second were the non-members.

Hasko explained that he was told by the organization that he must draw up a list of the members and also the non members.

The heading "Izokumba" is in Xosa generally taken as an insult. It means "skins".

Lemert was not satisfied and informed that he is going to report the matter.

The black book now shown to me, I have not seen before.

I do not know what the accounts and dates in this book is to convey but I know all the persons to whom the names refer; ~~with the~~ they were all members of P.A.C. with the exception of Makwenkwe Mhlawuli who I am not sure about.

When the first group of men from Langa explained the organization to us there was no committee formed because they said we are not a branch on our own.

They also explained that it is the aim of this organization to unite all African States under the banner of Pan Africanism. It is known by

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Bellville Hon. 7/8/2/63

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all Pac. members and all  
African men that Pogo is only  
a nick-name for the P.A.C.  
No other race but Bantus (Africans)  
can become a member of  
P.A.C. P.A.C. is an organization  
for Bantus "only". The name  
Pogo is derived therefrom because  
"Pogo" means "only" or "alone".

Kidman Solomon

Bellville 23/2/63. 2.45 PM

Statement taken by me

R. Dyer 22573 J.S.

Read over and signed in my  
presence. The deponent acknowledged  
that he knows and understands  
the contents of this affidavit and  
that it is true and correct.  
Sworn to before me at Bellville  
this 23rd February 1963 at 2.45 pm.

R. Dyer 22573 J.S.  
Clerk of Courts R.S.A.