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frican National Congress  
MISSION IN NORWAY  
SOUTH AFRICA  
Oslo, 28th October 1991.  
Jan Erik Linstad  
Norwegian People's Aid  
Oslo

Re : DAKAWA TEXTILES

Dear Jan Erik

We are going to have an exhibition in Oslo from (8th-19th January 1992 to mark the 80th anniversary of the ANC.

We sent a message to Brit Volden at NPA, Dar-es-Salaam two weeks ago requesting her to go to Dakawa and look at what they have and buy for this office for the said Exhibition.

Today I spoke to Bljt who told me that she has referred the matter to Hans-Peter Anfinset, and that she does not think that we can get them.

Please can you get someone in your office to follow this up as a matter of urgency.

Best regards

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Thandi Lujabe - Rankoe

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NAMES OF FRIENDS WHO HAVE AGREED TO PERFORM.

1. Kathleen Geathers from the U.S.A. sings and plays Piano  
She will need a Piano and a Tape Recorder.

2. Poppy Nokwe - original singer in Amandla Record:  
She will need a Piano, Guitar and Drums

3. VUSI MAHLASELA

The department of Arts and Culture is looking into this and they will get back to us and if not we shall try and contact them once more.

Letter to FSA sent on 31.10.91 (Copy attached for your information).

Have contacted the department of Arts and Culture re exhibition going to other parts in Scandinavia and there will be a meeting over this and they prefer I should be present when this is discussed. 'EL (0 -cl 1

CLOTH TO BE BOUGHT (Plain cloth) - I suggest it should be bought now and someone can write out the 80th anniversary on the cloth and keep it ready.

LIST OF ITEMS FOR THE EXHIBITION TO BE SENT PRIOR THE ARRIVAL OF  
ITEMS TO NORWAY.

BUDGET

To discuss with FSA if they are agreeable and also include the money for insuring the goods entering the country.

PRESS COVERAGE

Who will be responsible for this?

ITEMS TO BRING IN

Dakawa Textiles

Handicrafts

Stone Carvings

Crochet work

South African Bead work

I i !

.Ain Infestationof Witches

In rural South Africa, superstition mixes with politics to produce persecution and murder

1979, Tshamaano Tshibalo awoke to a vision of his father and other people standing naked outside the family hut. His father later took his 20-year-old son to a witch doctor, who concluded that a relative-perhaps even the father himself\_ had cast a spell on Tshamaano. Eleven years later, a bolt of lightning struck a neighbor's hut in Tshamaano's village, and that triggered a gruesome rampage of mass murder. On the evening of March 10, 1990, he allegedly led a mob of 40 on a hunt for suspected witches in his village, Folovhodwe, and another nearby. Most of the nine murder victims were dragged from their thatched huts, doused with gasoline and set ablaze. Of the three people Tshamaano recognized in his original vision, only his father, who happened to be out when the murderers struck, escaped unhurt that night.

Political change may be sweeping South Africa, but deep in the villages, tradition still reigns. The powers of witchcraft are widely feared in the black

It began with a nightmare. One night in South African homeland of Tradition still reigns: Diuiner with tools to identify witches Venda where Tshibalo lives.

The Folovhodwe massacre was the bloodiest in a string of 16 witch slayings in Venda last year. Although the hunt for witches (and for their male counterparts, called "wizards" has tapered off since last October, an estimated 70 percent of all homicides in Venda are witchcraft-related. Three police stations in Venda are still sheltering several accused wizards and their families after they were hounded out of their villages in 1990.

At exam time: Tshibalo is now on trial for murder. Witchcraft is so widely accepted that it could be introduced as a mitigating factor in sentencing if he and his 10 codefendants are found guilty. Millions rely on witch doctors known as invan-gas or sangomas for the diagnosis or treatment of illnesses. Pro-Inkatha Zulus have been known to seek out their services before a clash with supporters of the African National Congress. Even at the University of the North, in the black

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homeland of Lebowa, many black students visit witch doctors before taking exams. Villagers often blame mysterious deaths on black magic. When Villagers have been struck dead by lightning, for example, a common occurrence under the turbulent ; skies of the South African veld, their neigh- t

bors have often set out to kill a witch. Sudden suicide or traffic accidents can also '9 a spark witch hunts. After consulting with a sangoma, a group of villagers will settle on a suspected culprit, who is usually stoned and beaten to death; the corpse is then set on fire to prevent the victims spirit from returning to haunt the village. HBelief in witchcraft is an attempt to understand the malevolent forces Ofnature and the misfortunes of life," explains Jacobus van den Heever, a criminal law professor at the University of the North.

The old superstitions also help iniiame modern social conflicts. The witch slayings in Venda have embarrassed the ANC, because some of the witch hunters were disaffected youths who have identified them-

Hounded: An accused wizard  
selves as pro-AN C "comrades." The victims invariably were elderly farmers who, by the villages, humble standards, enjoyed a modest degree of prosperity. At the beginning of last year, the government of the nominally independent black homeland was already in disrepute because of the alleged involvement of several senior officials in grisly ritual murders. Many AN C supporters took N elson Mandelas release from prison in February 1990 as a cue to declare war on authority. They launched a campaign against village el-

ders, accusing them of practicing witchcraft. "That was not the program of the ANCJT says ANC Youth League official Thabo Masebe, Hbut these people were engaging in these activities to show their support for our struggle." Mandela himself has publicly distanced the ANC from witch murders and urged his followers to abandon all belief in witchcraft.

Zombies in the night: As South Africals black population becomes more urbanized and better educated, the number of believers in the powers of black magic may diminish. But in Venda any prosperous farmer is often suspected of harboring zombies who till his fields under cover ofdarkness. And in Folovhodwe, residents point to a two-year-old drought as evidence that the village has been cursed.

"These ideas were here before I was born," says Richard Tshakhosi. a 45-year-old traditional healer who was branded a wizard and had to flee to a nearby policestation. "Theywillstillbe here afterldiefl

JOSEPH CoxrRERAs in Venda