

No regrets as ANC gets the Swazi boot

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Foreign Service

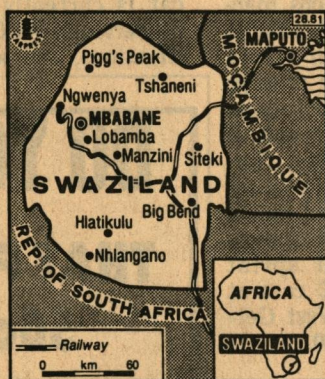
MBABANE: The African National Congress of South Africa appears to have been finally "neutralised" in Swaziland after a long drawn-out battle between the guerrilla group and the Swaziland Government.

ANC-related activity in the tiny kingdom has steadily wound down following a bloody clash between the South African nationalist movement and the Swazi police late last year.

The assassination of the deputy chief of the Swazi security police — which was blamed on the ANC — resulted in known ANC activists in Swaziland being rounded up, sometimes in gunfights, or forced to flee the country.

According to Swazi sources, the ANC top men in the country fled to Tanzania and Zambia after the Swazi Government issued a "wanted list" of 23 ANC personnel. The list was issued after 11 ANC suspects had been arrested and it is now believed a number of these were deported, with the rest accepting political asylum on the condition they undertake not to engage in political activity.

Although many Swazis — particularly the younger generation — give moral support to the ANC, Swazis have grown increasingly critical of the movement in recent years for bringing violence to the country.



"The problem with the freedom fighters is that people are getting caught in the middle," said a young Swazi waiter at a top tourist hotel here.

He was referring to the latest round-up of ANC members and a shoot-out between an ANC guerilla and Swazi police officers, resulting in the death of a child caught in the crossfire.

"The liberation struggle must be fought in South Africa, not in Swaziland. We are not a part of South Africa," said the waiter.

A general view in Swaziland is that the ANC has outstayed its welcome and most people have no regrets about seeing them leave the country.

Strained relations between the Swaziland government and South African exiles became apparent at the time of the Soweto riots in 1976, when many young people fled the South African townships for both Swaziland and Botswana.

The Swaziland govern-

ment, as did the Botswana authorities, rounded up the students and created refugee centres for them. The ANC and PAC were invited to take to other countries those pupils wanting to sign up with a nationalist movement and the remaining children were treated as refugees.

Although nationalist activity was frowned on by both governments, ANC members still managed to remain in the country.

Some of the children who fled South Africa in the winter of 1976 have since returned as fully-fledged guerrillas, say Swazi sources.

One such man was 26-year-old Jabulani Ngcobo, alleged by Swazi police to be the ANC "hit man", responsible for the assassination of the security policeman, Superintendent Petros Shiba.

In follow-up operations, the police and army raided known ANC "safe houses" and located a large cache of arms, which included AK-47 assault rifles and limpet mines.

In one house they found Ngcobo and he was later cornered in a dry river bed and shot.

Although the Swazis linked Ngcobo with Superintendent Shiba's murder, there is doubt expressed in some Swazi circles about ANC involvement in the killing.

There is a theory the ANC presence here might have encouraged Swazis to settle a few "old scores," knowing the

ANC would be blamed for any violent acts.

Superintendent Shiba was shot as he drove away from the police officers' mess in Mbabane after attending a Christmas function.

Another incident in Swaziland has raised questions about the official version of events.

Early this year a group of ANC suspects was released from a prison in Mbabane, by men claiming to represent the ANC.

The ANC suspects, and the raiders, have not been heard of since and at the time there were rumours in Swaziland that perhaps the police themselves might have taken the suspects, possibly to be handed over to the South African authorities.

A similar incident happened in April last year, and four "freed" ANC suspects were not heard of again.

The circumstances surrounding these "breakouts" are believed to have been on the agenda when a joint delegation of the ANC and the Organisation of African Unity (OAU) met with senior Swazi officials in Mbabane last month.

A communique said the meeting was held in a "frank and cordial atmosphere."

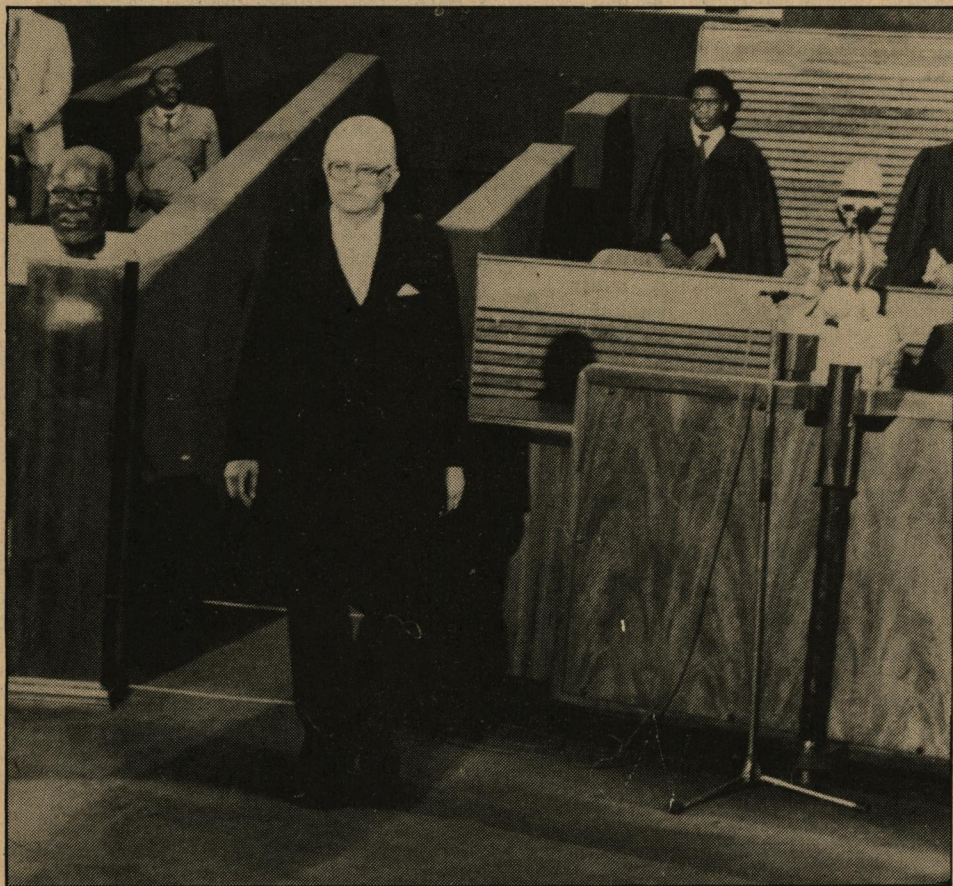
But it added the Swazi delegation "expressed very strongly its concern that the ANC had issued statements condemning the Swaziland government without consulting it to verify facts."

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Umhlonishwa uDokotela G. Viljoen Ungqongqoshe woBambiswano, Intuthuko eRepublic simbona eselundi lapha kade ezovula ngomthetho iSishayamthetho salonyaka kwaZulu.

UNDUNANKULU WAKWAZULU U DR. M. G. BUTHELEZI UPHENDULA INKULUMO KA DR. VILJOEN

MHLONISHWA uDokotela Viljoen, ngisukumela ukukubonga ngokuvula kwakho ngokomthetho, loMhlangano Wesithathu WoMkhandlu Wesine waKwaZulu Oshaya Umthetho. Kungokokuqala esikhathini saloMkhandlu WaKwaZulu Oshaya Umthetho okhona njengamanje ukuba kufike uNgqongqoshe weKhabhinethi azovula uMkhandlu. Siyakuthokozela ukufika kwakho, sikuthokozela ikakhulu ngenxa yokuthi usukhombise ubufakazi bokuba yindoda umuntu angakhuluma nayo. Ekuphenduleni inkulumo yakho yokuvula loMkhandlu, Mhlonishwa Ngqongqoshe, ngifuna ukubheka amaphuzu ambalwa ngokuxoxisana okuqhubekayo phakathi kwelaKwaZulu noHulumeni waseNingizimu ne-Afrika.

Lamazwi ngizowabeka njengomuntu oMnyama waseNingizimu ne-Afrika okhuluma nomhlophe waseNingizimu ne-Afrika ngekusasa lomuntu oMnyama nomhlophe elihlanganyelweyo. Kalikho ikusasa lethu lezulu lasemhlabeni, ngisho noma ngabe yiZulu lasemhlabeni eliyiphupho lobandlululo, noma yiZulu lasemhlabeni eliyiphupho labanye abantu abaNyama lapho kuyobusa khona umbuso wabaMnyama osekeleke emphakathini oyoguqula lelizwe ulenze indawo okugeleza kuyo ubisi lwezinyosi.

Sibhekene nesimo esinzima njengamanje, kanti sisenokubanzima ngokwedluleleyo ngomuso, ngakho izinkinga ezikhungethe izwe lakithi zidinga ukuzinikela okupheleleyo kwabobonke abantu baseNingizimu ne-Afrika, ngaphandle kokwehlukanisa ngezinhlanga, ibala noma inkolelo yabo nxa sizophumelela ukubhekana nesimo esiyiso sinqobe nobunzima obusikhungetheyo. Sinekusasa elifanayo ngakho nxa sihlala sinhalunhlalu

siyolenza lesabeke lelokusasa, kanti nxa sihlangele siyolenza libeyikusasa eliqhakazileyo.

Siyasikhuthaza isinqumo sikaHulumeni sokusungula umthetho ozonikeza abantu abamnyama ilungele lokuguqula amalungelo okuqasha inhlalathi iminyaka engama-99 bawenze amalungelo obunikazi obupheleleleyo benhlalathi. Kusikhuthaza kakhulu futhi ukuthi uMengameli woMbuso uzinikele "ekuqedeleni izinhlangathi ezingaqondile nezibandlululayo zemithetho yezimvume."

Kuyasikhuthaza ukuqaphela ukuthi uHulumeni usegcine ekwemukele ukuthi abantu abaNyama bayinxenye engenakugudluzwa yalezizindawo okuthiwa ngezabamhlophe nokuthi uMengameli woMbuso usenze ukuba uHulumeni azinikele ekufinyeleleni endaweni lapho luzocaciswa kahle khona udaba lobuzwe.

Thina njengabantu abaNyama sibona ukuthi lezizinto zifanele ukudala ithemba, nokuthi zinenhloso eqondileyo ngezanga elithile, lokhu. Mhlonishwa Ngqongqoshe, sikusho ngaphandle kokuba yizimpumpe-lana nakancane nje. Sibikezela ukuthi uMengameli woMbuso uzobhekana nobunzima obukhulu ekufezeni inqubekekla-phambili yempela ngalezizinyathelo ngoba, Mhlonishwa Ngqongqoshe, lezizinyathelo uzibona zithathwa ngaphakathi kohlelo okuyodingeka ukuba uHulumeni wakhe, noma omunye uHulumeni oyobakhona ngomuso, aludicilele phansi. Lezizinyathelo uzibona zimhambisana nalokho okungumongo wombusazwe wobandlululo, funthi akabhekani nezindaba eziyizo okufabele abhekane nazo ekanye nathi.

UMengameli woMbuso usakhuluma ngawohulumeni emqondweni wobuningi nxa ckhuluma ngiNingizimu ne-Afrika.

PHENYA EKHASINI 2

INKULUMO DA DR. G. VAN N. VILJOEN EVULA I PALAMENDE YAKWAZULU

SOMLOMO, Hlangalwezwe Silo samaZulu, Mhlonishwa Ndunankulu, Malunga esigungu kanye namalunga onke esiShayamthetho.

Impela ku ukuhlonishwa kimina ukuba ngizovula lomhlangano wesithathu wesishayamthetho sesine sakwazulu. Nginiphathele nezilokotho ezinhle ezivela ku Mongameli we Republic yomzansi Afrika, kanye nohulumeni wakhe. Lemikhonzo ihambisana nethemba eliphelele lokuthi sengathi lapho niphinda nihlangana lapho isimo sezinto sobe sesinge nasidingo sokuphendula amehlo ethu abheke emuva ezintweni ezaba usizi ezashiywa isomiso nezikhukhula, kuthi nobunzima kwezomnotho ezibhekene nabo kulo nyaka kuba sekwadlula, nezinto seziveza izinkomba zokudlondlobala komnotho, nentuthuko eqhubekela phambili.

Ngifisa kengithi gozololo kancane ngiphawule ngeshlo sendumalo nosizi okwehlela uMhlonishwa uNdunankulu. ukulahlekelwa ngunina, umntwana omkhulu u Constance Magogo Ka Dinuzulu ngenyanga ka November 1984. Ngizakwazi ukuzimisela nokuzikhandla komntwana u Magogo ekhulisa insizwa, kanye nezeluleko zakhe eziqotho nezifanele umholi ovuthiwe noqotho. Umndeni ka Ndunankulu wafa okwembiza ngokushona komntwana, bafa okwembiza ngisho nabase Ndlunkulu mbala, kanye nesizwe sakaButhelezi noZulu wonkana. Sihlala sikucabanga Ndunankulu futhi silila kanye nawe, Sengathi uBaba wethu onoMusa angakugcina kanye nomndeni wako kulokhu kwaphucwa, akuqinise ngemicabango yentokozo ngemisebenzi nobuhlakani obunjulu umntwana ebenze empilweni yamaZulu ne

South Africa.

Somlomo, umhlangano owaba phakathi kuba Mongameli kanye no Ndunankulu ekupheleni kwenyanga ka November 1984 waba into ebalulekile.

Akungabazeki ukubaluleka kwawo ngesikhathi sezinguquko ngokomthetho sisekelo lapha emzansi Afrika. Lapho kwaba nokuvulelana izifuba ngezi nkulumo, nokubekelana ingcaca yemibono, nobuhlobo, nokwethembana phakathi kuka Mongameli noMhlonishwa uNdunankulu ongumholi weqembu eliningikunawo wonke amaqembu ampisholo kwezombusazwe lapha e South Africa.

U Mengameli uqhubeka nako ukufaka inguquko kumthetho-sisekelo ngendlela eqinile nenesibindi, kakhulu kazi mhlazane evula iphalamede wachaza kabanzi ngokusobala ngezindlela nemigomo nemibandela yenguquko mayelana nabantu bezinhlanga ezipisholo lapha e South Africa.

Iminyaka ngeminyaka uMhlonishwa uNdunankulu egququzela ekhonga ushintsho lwesimo, ethi konke makwenziwe ngesihle nangoxolo, nangezingxoxo, ekubeka ngembaba obala ukuthi ikuphi naphi lapho ebona isidingo sezinguquko, nokuthi mazibekwe kanjani izinjongo zikahulumeni Kusobala ukuthi ubuhle bodwa obungaba umphumela wokuqhubeka noku xoxisana nokubonisana. Kuvelwanc imibono, kulandelwe ukuzwana ukuze kusizakale wonke umphakathi we South Africa. UHulumeni uyakubona ukuphuthuma kwalendaba, kodwa kumele kube khona ubuhlobo, nokuzwana nesineke sokuzozwa ngezinguquko ukuze zibe nomphumela ozinzile.

PHENYA EKHASINI 2



Kwakusengathi kuyaqala kulonyaka ukuba kuvulwe isiShayamthetho saKwaZulu. Kwakumnandi kakhulu njengoba sibona iSilo iNgonyama yamaZulu uGoodwill Zwelithini Zulu emi noNdunankulu uMntwana Mangosuthu Buthelezi phambi kwendlu yesiShayamthetho oLundi.

SAM MOTSUENYANA



Esithombeni sibona uDokotela Sam Motsuenyane ongu Mongameli we NAFROC onesiphwo sokukhuluma nezihlele zabantu zimuzwe kahle.

U Dr Sam Motsuenyane, usihlalo we National African Federated Chambers of Commerce, usihlalo we African Bank futhi eyilunga le Presidents Council Economic Advisory Committee, ungumholi wamabhizinisi ongabuzwa lapha e South Africa. Usehambe kakhulu evakashele eUSA, Britain, Europe, The Phillipines, Korea, Taiwan nase Singapore. Bonke ake ahlalanga nabo bangagewalisa.

Ngo 1982 iUniversity yase Witwatersrand yamnika iziqu zobudokotela ohleni lwamabhizinisi. Kudala ngaphambi kwalokhu wathola iziqu eNyuvesi yase North Carolina, eUSA lapho afike wahlala khona nomndeni wase Melika iminyaka emine. Ukholelwa ukuthi uhlelo lokuhweba ngkukhuleleka ngeke luze luphile ngaphandle komuntu omnyama, waqhuba futhi wathi intsha yakithi ihlala ibuzwa njalo ngokusiza kwabo kuluhlelo.

Uyachaza ukuthi isemadolobheni lapho ukuthenga kwabantu kugxile khona kakhulu. Amandla okuthenga kwabamnyama kulindlelekele ukuba kukhulu ngonvaka ka 2000. Abantu abamnyama kumele bakhuphuke ngezididi ezingu 37.5 ngonyaka ka 2000 ngaleso sikhathi bonke abamnyama abasemadolobheni bobe sebethenga emasuphamakthe.

Kusukela ngo 1976, kwaba khona ushintsho olukhulu ohlelweni luka Hulumeni mayelana nokusiza abansundu emnothweni wezwe. Isibonelo: uhlelo lokugqashisa iminyaka engu 99.

Ukwenza amabhizinisi amancane (SBDC) lokho kudluliselwa kubahwebi basemadolobheni kuleminyaka emine eyedlule.

Izinkampani ezizimele seziveze uthando ekwakheni izimboni ezabelweni ngosizo lwe Corporation for Economic Development, futhi isisize kakhulu kulokhu kuthuthuka kwamanje, nasekwakheni izimboni ezizophathwa abantu ngababili ezindaweni zabamnyama. Sekukhona nohlelo olusha lokupatha olwenziwayo, ukwakhelwa kwezisebenzi izindlu zokuhlala sakhiwa

izinkampani eziningi, nasekuqokeni abamnyama ezikhundleni ezinkulu nakumabhodi. UMnu. Motsuenyane waveza futhi ukuthi ziningi izinkampani zabamhlophe esezijoyine iNAFCOC.

Akukho ukungabaza, kusho yena uDr. ukuthi ukuntula umsebenzi kunganciphiseka uma ngabe abamnyama beba abaqashi bona uqobo, kodwa-ke kunezinkinga ezintathu ekufanele kuhlangabezane nazo. Nazi ukuswela imali yokuqala umsebenzi, nobuciko bokuphatha, nemithetho enqabela abamnyama maqondana namabhizinisi, nezinkinga zokuthenga. Osomabhizinisi abancane bafuna kosomabhizinisi abancane, kusho yena uDokotela.

UDr Motsuenyane uyindoda eyaziyo ukuthi ikhuluma ngani. I NAFROC yanikela ezinkampanini, lokho kwenza ukuba agqame kakhulu. Kwi African Development and Construction Holdings Ltd. (usihlalo), African Business Publication Ltd. (usihlalo), NAFROC Permanent Ltd (usihlalo), Blackchain (umqondisi), Masekela Mavimbela Scholarship Fund (usihlalo) neNAFCOC National Development Corporation (umqondisi).

Ubuye asize nje futhi kwibhodi yase United States-South Africa Leadership Exchange Programme (USSALEP) lapho equmqondisi. The International Chamber of Commerce (uyilunga), Via Africa (umqondisi).

Umlando wakhe ungothokozisa kakhulu. Wafunda imfundo yakhe encane ePotchefstroom nase Pitoli, bese kuthi eyezinga eliphakeme wayifunda endaweni yase Vereeniging. Wathola iziqu ze BSc kwezolimo eNyuvesi yase North Carolina, eUSA wase ebuya eza eSouth Afrika, wenza idiploma kwi Social Work eHofmeyer School of Social Work. Wabe-ke esesebenzela iNational Veld Trust iminyaka engu 9 wase eveza ukuthi kwakhiwe inhlangano ebizwa ngokuthi iAfrican National Soil Conservation Association

ederation Chamber of Commerce ngo 1964. Esesebenze iminyaka emine, wabe eseba uMongameli wathola isikhundla ekuvuseni iNAFCOC, wasiza futhi ekwakheni iAfrican Bank ngo 1976. Ngonyaka owandulela lowo wakhethwa ukuthi ungusomabhizinisi ophume phambili.

Esambeni esingu R5 7000 million ngo 1980, kulindleleke ukuba izinga lokuthenga labansundu lenyuke libe ngu R22 000 million ngonyaka ka2000 washo njalo.

Ungumuntu onesizotha, othembekile futhi ongumngani, noma ubani angase afise ukuba ahlalanga naye. Ungomunye walaba abanchlo elisheshayo ukubona. Umangaba exoxa nabantu uthola ukuthi bonke sebesohlangothini lwakhe bonke behleka. Uyikholwa langempela, njengomshumayeli onesipho sokuba abantu bamlalele. Uma ngabe ku ezohwebo, ezenkolo, izimboni, noma ezambhange.

Avamise ukuthi akutshela izihlele ukuthi, umangabe ufuna ukuqhubekela phambili sebenza kakhulu. Usho ukuthi yenza njengoba eshoenza hayi njengoba esho.

Njengamanje uDr Motseunyane uphezu komkhankaso wokuhlanganisa abahwebi abamnyama ukuze kubekhona iBhange labomdabu, ezohwebo, nezimboni, uma ngabe ephumelele uzoba usizo kakhulu kwabamnyama ukuba bangene shiqe kwezomnotho wase Ningizimu Africa.

ISUKA EKHASINI 1

uMongameli ukubeke obala ngenkathi evula iphalamende ukuthi uHlanga oluthile ngalodwana kulelizwe ngeke lakwazi ukumela izinqumo ze South Africa, futhi ngeke lwamela ngalodwana ukuvikela lelizwe ezintweni eziqonde ukuthikameza. Ngakho kudingeka ukuba izinhlanga zihlangane zonke zime ndawonye ukuholela lelizwe ekuthuleni, ekuphepheni nase ku thuthukeni.

Impilo enhle, ukubambisana, nokuhlalisana okuhle kubakhona ngokuba sikwazi futhi sikwamukele ukwehlukane komphakathi wethu lapha eSouth Africa. Ngakho kusemqoka ukuba ukwakhiwa komthetho sisekelo umiswe ngendlela lapho kungayubakhona isizwe esizokhoqobala ezinye. Kungalesi sizathu uMongameli ethi uma kungaba nezinguquko kumthetho-sisekelo makube ngezakhelwa zincike emibandeleni ekhona kulesi sisekelo somthetho sisekelo omusha we Republic ye Africa.

Maqondana nemiphakathi yezinhlanga ezimpisholo kuxube yona imibandela yokuthi bonke abantu noma izinhlanga mazibe nezwi ngokombangazwe ezinqumweni zezinto eziqondene nempilo kanye namalungelo azo. Lokho okusho ukuthi ilolo luhlanga nomphakathi mawube nelungelo lokuzenzela ngokwayo ngaphandle kokuphazanyiswa, uzenzele izinqumo eziphathelene nezindaba eziqondene nawo, kanti futhi zibe nokubambisana ezindabeni ezihlalanganisa umphakathi we South Afrika wonkana. Ukumiswa kwalembandela maqondana nabampisholo kumbandakanyiswe ohlelweni lwezinguquko oluhlongozwa nguMongameli ukuba zixoxwe. Emibonweni yakhe uMongameli uyakwemukela ukuba khona kwamazwe azimele kanye nalawo azibusayo nje ngento ekhona, nokuthi uma kwenziwa izinguquko kumthethosisekelo nawo lawo mazwe acabangelwe ndawonye.

INKULUMO YOKUBONGA ISAQHUBEKA

Usakugcizelela ukuthi "inkululeko isazoqhubeka nokuba ngumgomo maqondana nayoyonke imibuso yezizwe ezibusayo "kanti okuyingozi eseduze kakhulu yikuthi usabona isidingo sokuphenya nokubonisana ngalokho akubiza ngokuthi "ngezinye izigaba zokuzimela eziphakathi kokuzibusa nokuzimela ngokupheleleyo."

Usabambelele kulensumansumane yokuthi izindaba eziqondene nabathile nezindaba ezihlalanganisa wonke umphakathi zinokwehlukaniwa ngokulandela ibala, athi "Kufanele kudalwe izinhlelo zemiphakathi eMnyama ngaphandle kwemibuso yezizwe lapho

usaqhubeka nokukuphika nje kalula ukuthi zonke izinhlanga zaseNingizimu ne-Afrika zinezusasa elilodwa nxa ethi: "Ukuze kugwenywe ukuhlakazeka komphakathi okungadingekile ezingeni lesakhiwo, uHulumeni usebuye wanquma ukuba kwenziwe imizamo yesikhathi eside yokubambisana ezindabeni ezihlalanganisa izindingo zawowonke umphakathi ngaphakathi kwalolonke uhlelo nazozonke izigaba ezehlukeneyo zombusazwe ezizifumana zingaphakathi kwesimo seNingizimu ne-Afrika." Ngamanye amazwi, Mhlonishwa Ngqongqoshe, usabambelele emqondweni womgomo wompheme wemibuso embambiseneyo lapho kuyobakhona imibuso eMnyama ezimeleyo, sekuhlangene mhlawumbe nemibuso engamadolobha, "eyobambisana" nePhalamende nguNxantathu, okukhonya kuyo abamhlophe, kulokho akubiza ngokuthi ziyi yizidingo zawowonke umphakathi.

Kafishane nje, Mhlonishwa Ngqongqoshe, uMongameli wethu Wombuso akanayo inhloso yokuhlanganyela amandla futhi ekaliboni ithuba lokuthatha izinqumo ngokuhlanganyela phakathi kwabaMnyama nabamhlophe ezindabeni ezithinta lonke izwe ekukhulweni kwalelizwe kwezombusazwe, ekuqondanisweni komnotho walo nasekulawulweni komgomo wezindaba zangaphandle kanye nezangaphakathi.

Kuyishwa ukuthi uMongameli Wombuso uzama ukudala uguquko ngendlela ekukhombisa ngokusobala ukwehluleka okudalwa yikusukela amasu amasha ngokusebenzisa izinhlelo ezindala. Enkulumeni yakhe yokuvula iPhalamende ngalonyaka, uMongameli Wombuso wathi: "Kusalokhu kuyindawo uHulumeni asukela kuyo ukuthi ngenxa yokwehlukana komphakathi waseNingizimu ne-Afrika, kakuyona into eyisifiso futhi kakuyona nento engenzeka ukuba yonke imiphakathi ihlangatsheswe ngendlela efanayo. Ukudalwa kwezinhlelo ezehlukeneyo kakusho neze ukuthi kalihlonishwa ilungelo labantu abaMnyama lokuhlanganyela ohlelweni lwentando yeningi nokuthi futhi izinhlelo abasungulelwa zona ziyoba ngezezinga eliphansi noma zehluleka ukufeza lokho okuhloswe ngazo kunezinye.

Uhlelo lwentando yeningi eNingizimu ne-Afrika kalukwazi ukwehlukaniwa izigaba ekusebenzeleni izindingo zamaqumbu omphakathi, Mhlonishwa Ngqongqoshe. Indlela yentando yeningi, intando yeningi yeqiniso, kufanele futhi kunesidingo sokuba ihlanganise nomqondo wokunikeza lesa naleso sakhamuzi sezwe izwi lokuzikhuluma ngqo ngokusebenzisa uhlelo oluthile lwesakhiwo, kuloluhlobo lokuthatha izinqumo uMnu. P. W. Botha alugodlela iPhalamende nguNxantathu.

Ukubaluleka kwamalungelo apheleleyo obunikazi benhlalathi kuncipha kakhulu nxa kungeyona ingxenye esukela emalungelweni afanayo ezakhamizi namalungelo afanayo ezombusazwe. Nalapho uMnr. P. W. Botha elimisa ngesihloko athi: "Maqondana nenhlalathi, kukhona inkolelo eyiphutha ezigabeni ezithile zomphakathi eNingizimu ne-Afrika yokuthi ukufumana amalungelo omhlaba kuholelela ekufumaneni amalungelo okwakha nawezo mbusazwe aphethwe ngeminye imithetho kunaleyo eqondene namalungelo omhlaba. "Abese engeza futhi, Mhlonishwa Ngqongqoshe, ngomusho omfushane oyimfundiso eyinkohliso ethi "Lokhu kwenzeka kuzozonke izigaba zomphakathi."

Mina kanye nawozakwethu usikhuthaze kakhulu umhlalango esabanawo eKibhithawini ngomhlaka 15 kuMashi. Sanikezwa ithemba lokuthi sekuyinto eyemukelwayo manje ukuthi kukhona umgomo owordwa phakathi kwelaKwaZulu neNatali nokuthi ukuthuthukiswa kwalesisifunda sisonke kudinga ukuhlalelwa kuqondaniswe neNingizimu ne-Afrika kanye ne-Afrika eseNingizimu.

Nxa sengiphetha amazwi ami, ngifuna ukukunikeza isiqiniseko, Mhlonishwa Ngqongqoshe, ukuthi thina esiKwaZulu senza konke okunokwenziwa ukwehlisa

Tuesday 30 April 1985

THE CITIZEN

Policeman hacked to pieces by mob, body burned

THE charred human remains discovered last Friday under smouldering tyres in KwaZakele, near Port Elizabeth, have been identified as those of a Black police constable.

A statement by the police directorate of public relations in Pretoria yesterday said that Constable M R Wani was allegedly attacked by a group of Blacks who stabbed him in the chest and then hacked him to pieces before his body was set alight.

According to the police, Const Wani was busy with a routine investigation when he was attacked. "He was first stabbed in the chest and then hacked to pieces before his body was set alight," the spokesman told The Citizen crime reporter.

The body of another policeman — allegedly strangled to death and then set alight — was found on Sunday in a street in Motherwell, near Port Elizabeth.

An 18-year-old youth was found dead after a police guard fired on a

mob in Fingo township, near Grahamstown, and the body of a woman was found after tearsmoke was fired on Sunday to disperse stone-throwers in Dorrington, Fort Beaufort.

The strangled policeman was Mr S S Malape, a student at Hammanskraal.

"It appears as if the policeman was first strangled to death and thereafter set alight by his attackers," it said.

One person died and a man was arrested during incidents of unrest at various places throughout the country yesterday.

A police patrol found the charred body of a man lying in a KwaZakele/Soweto township street. A township beerhall was also set alight.

A 22-year-old man was arrested in Fingo township, Grahamstown, when police fired tearsmoke and birdshot to disperse groups of people stoning Councillors' homes.

Police in Fingo also used tearsmoke and rubber bullets to disperse a mob of about 1 000 people who stoned their vehicle. Tearsmoke and rubber bullets were also used in other incidents in Fingo and Tanje townships.

A policeman's home in Bedford, also in the Eastern Cape, was damaged by fire. No-one was home.

A SAP/SADF patrol in Tinus township, near Fort Beaufort, was "forced" to disperse a mob of about 300 stone-throwers with tearsmoke and shotgun fire.

Also in Tinus, a man fired shots at a group stoning his home.

Police used tearsmoke and rubber bullets in Bonguletha, near Oudtshoorn, when boycotting pupils stoned police, slightly injuring two policemen.

Several youths were arrested, but arrest figures were not yet available, police said.

About 150 scholars in Bonguletha stoned the homes of a policeman and a local school principal.

The policeman fired shots and the scholars dispersed.

Also in Bonguletha, stone-throwers caused extensive damage to a bus and arsonists set fire to and destroyed Development Board offices.

In Orlando, Soweto, near Johannesburg, a mob set fire to a house, gutting it. Stone-throwers damaged a truck and set fire to and destroyed a bus.

At Alexandra, near Johannesburg, people yesterday morning stoned and extensively damaged two homes, the statement said.

Mobs damaged two buses in stone-throwing incidents at Mamelodi, near Pretoria on Sunday night.

In Bothaville in the northern Free State, police were called to disperse about 400 scholars at the Mophate School who had gathered in the school grounds and refused to disperse.

The scholars started stoning the police who then dispersed them with quirts and rubber bullets.

You are Africans, Machel tells SA whites

By BENJAMIN POGRUND
and JOSE CAETANO

MOZAMBIQUE'S President Samora Machel has issued a passionate plea to white South Africans — and especially Afrikaners — to think of themselves as Africans.

He said this during an exclusive interview with the Rand Daily Mail in Maputo.

"You are Africans!" he said. "Feel as South Africans! Try to overcome past resentments and grudges."

He said all countries had internal problems and had solved them without dividing their countries and re-organising their peoples into ethnic groups.

President Machel seldom gives Press interviews and has previously declined to be interviewed by South African journalists.

But at the start of the hour-long meeting in the gardens of his office he explained that he had decided to give this interview

as a tribute to the Rand Daily Mail which he described as a newspaper with "a history of struggle in our region, a struggle for democracy, for equality and a newspaper that is at the very root of the anti-apartheid struggle."

"These are the fundamental characteristics of your newspaper, and that's why the newspaper is admired by the international community and therefore by all humanity."

He added: "The problem is that the Rand Daily Mail is being closed at a crucial time of the struggle against apartheid, at a time when even the South Africans of all races are becoming conscious that apartheid must end."

President Machel spoke against apartheid and about his government's ability to eliminate the "armed bandits" of the Mozambique National Resistance Movement.

He referred to SA as "a society of terror,

regardless of your colour or race. There is a climate of unrest due to apartheid, because of racial discrimination ... I think even the South African leaders themselves do not feel themselves free, they themselves are not free."

President Machel said his only regret about signing the Nkomati Accord last year was that it "has not yet brought peace like it could have brought".

Mozambique, he said, had fully observed the accord. But he blamed SA for the continuing violence by the MNR.

Asked whether he thought SA was doing enough to eliminate the MNR, he replied: "In February of this year, the South African Minister of Foreign Affairs, Mr Roelof Botha, made a statement saying that there were individuals within South Africa who were violating the Nkomati Accord.

"So why ask me?

"I was not the one who made the state-

ment. It was a member of the South African Government who said it publicly."

Other points made by President Machel included:

- He did not believe the question was whether apartheid South Africa and Marxist Mozambique could live side by side in peace, because the entire world condemned apartheid, and so did his country.

But a socialist Mozambique and a capitalist South Africa could and should co-exist, and have relations of good neighbourliness.

- With Mozambique approaching the 10th anniversary of independence from Portuguese colonial rule he pointed to a wide range of achievements, including the reduction by 20% in illiteracy, provision of housing for hundreds of thousands, free medical care and free legal aid and an incorruptible leadership.

● Full interview — Page 25



President Samora Machel in his interview with the Rand Daily Mail in the tropical gardens in Maputo.