Weekent World 35/4?4 /791â\200\230/-

THE CISKEI GOVERNMENT is not going to be intimidated and dictated to by the Transkei on the amalgamation of the two homelands, the Chief Minister of the Ciskei, Mr L.

L. Sebe said this week.

â\200\234We are not opposed to amalgamation in principle but we are not going to be intimidated and dictated to by the Transkei,â\200\235 Mr Sebe said. Mr Sebe was reacting to a statement by the Transkeiâ\200\231s Chief Kaiser Matanzima that Mr Sebe had disteg:{ded completely Chief Kaiserâ\200\231s attempts to discuss amalgamation.

Chief Kaiser said he had written to Mr Sebe twice, and had met with him personally, in an attempt to fix a date for $a\200\230$ amalgamation. Mr Sebe had not responded.

Mr Sebe, however, claims that Chief Kaiser

had not approached him | through the official chan-

nel, which in this case

of T

important at this time. Chief Kaiser said on

Wednesday he had visits

ed Mr Sebe personally in

King Williams Town and _

Mr Sebe had told him to

wait gt a hotel while he

met his cabinet.

â\200\230given up waiting after

three hours and had gone

home. '

Asked about this, Mr Sebe said, Chief Kaiser had arrived without an appointment, in the midâ\200\230dle of an important cabin-

wi

Chief Kaiser said he had

eekeriey Ao et meeting, and by the time the meeting was over, Chief Kaiser had left the hotel.

 $ser \hat{a} \geq 00 \geq 31s$ claim that Mr Sebe's attitude was an $\hat{a} \geq 00 \geq 34at$

 $a\200\230$ tack on my integrity as -

if I was not a truthful personâ\200\235 Mr Sebe said: â\200\234If

I throw a cap into the

air and it falls onto a

 $man \hat{a} \ 200 \ 231s \ head, \ and it fits$

him, it is net my fault. \hat{a} \200\235

A separate row is brew-ing between the two home--

lands - executives on the

~ Asked about Chief Kai-

means through the Commissioner General of the

Xhosas.

 \hat{a} 200\234The ball is firmly in

his court. Heâ $\200\231s$ the one interested

in amalgama-

tiom, mot usâ $\200\235$, Mr Sebe

said.
Although
Government was not opposed to amalgamation it
felt the development of
the homeland, and especi-

ally ecreating more jobs for the people, was more

the Ciskei

Glen Grey district, which Chief Kaiser claims ge-

longs. to the Republican Government and did not form part of the Ciskei

 $a\200\234$ put is part of Tembuland: $a\200\235$

 $a\200\234\$ dreaming $200\235\$ Mr .

Sebe said. $\hat{a}\200\234$ There is no: - question about it $\hat{a}\200\224$ G!eng . Grey is in the Ciskei $\hat{a}\200\235$

 $\hat{a}\200\234Mr$ Sebe denied his differences with Chief Kaiser were 2 personality clash.

 $\hat{a}\200\234$ This is a national issue and not an affair between

 $\hat{a}\200\230$ two individuals. T am just

a small part, and individual . personalities . donâ\200\231t matter,â\200\235 he said.

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Lebowaâ\200\231s Minister of
â\200\230the Interior, yesterday
. attacked . Paramount
Chief Kaizer Matanzi-
ma for \hat{a}\200\234betraying\hat{a}\200\235
- the homeland leaders
by negotiating a se-
. parate independence
_deal with Pretoria.
In an interview in Dur-
'han yesterday, Mr Ramu-
said that the home-
land leaders who attend-
ed the Umtata summit last
\hat{a}200\234highly
November were
a\200\230embarrasseda\200\235a\200\231 by the ac-
tion of the Chjef . Min-
ister of the
_ making )
2 ndtpendenee
nskei in
s o A
â\200\234He li}ls
before = our federation
betrayed g
came about ang as far-as _'"
Lebowa is concerned, we
.are watching the devehp--vj
ments closely, \hat{a}\200\235 he said.
\hat{a}200\234At the Umtata sum-
mit, Paramount
Matanzima was asked
\hat{a}200\230ifmny whether he
SEï¬\201W intended going
not why he had used the
~idea during the, T;eanskelj :
. election -
campaign, \hat{a}\200\235.
\hat{a}200\234He laughed and Si¬\201d
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for independence, and if -

MR COLLINS Ramusi,

Chief

lnnd govemment
to go ahead and |
independenice, no ,hdme«
land gtwel'mnem;l

e \hat{a} 200\231 decide the issue skm _other homeland IGM,.

he sald 2

"! $\hat{a}\200\230$ hetefore. it was o shock to us all when be $\hat{a}\200\234$ unilaterally declared that

hemtningtoaskfor.

ndence by - $1976, \hat{a} \times 200 \times 235$

 $\hat{a}\200\230Mr$ usi said. $\hat{a}\200\234We$ are $\hat{a}\200\231higth$ embarrassed b t!ps and At very serious i

agreed with the sentiments expressed by Chief Gatsha

B i g

.. ,.vi¬\201*&Â>m Mt Ramusi said that he

ot ask faz' independence from the South Aincan Government,

Mr Ramusiâ\200\231s attack o;_t;

the Trannskei leader ~comes at a time when tnp Ciskeiâ\200\231s leader, Mr Lennox)Sebe, has made it clear that his governmem had also reached agree- ment with Pretoria with its own Plans to crea'teâ\200\230 A separate/ distincct from tl;e 'Iâ\200\230ranskeL 5

The, Chxef Mlmster af

s . 4 yes. terday to attend"a Family Plannmg Assuï¬\201atlon sympomum 25

NO SOONER had my father turned his $a\geq00\geq30$ back on his schooling career than he plunged into a new pursuit $a\geq00\geq24$ jackalhunting $a\geq00\geq24$ which was then a highly profitable thing. He hunted the jackals for their skins and fat which he then sold to White il $a\geq00\geq30$ farmers throughout East Griqualand.

 $\hat{a}\200\230$ IT WAS about this time also that my father Khotso first began to show an interest in Bl $\hat{a}\200\234$ muti $\hat{a}\200\235$ $\hat{a}\200\231$. $\hat{a}\200\230$ During his hunting escapades, he @ looked for herbs, which he later used to

prepare all kinds of concoctions and potions.

' He must have had the Midas touch, for everything he did brought him instant financial success. With' more cash rolling in from the sale of jackal skins, he began toâ\200\231 speculate on livestock.

He bought cattle and horses and sheep and resold them at a profit.

But' Khotso had a restless mind and an almost insatiable lust for money. Not satisfied with his activities as a hunter and budding herbalist, he suddenly disappeared from

Kokstad, where the fa-

 $a\200\230$ mily had settled, and

for months afterwards no one knew where he was.

He had slipped quietly intoâ\200\230 Lesotho, where he was trained as. a herbalist. This is known as â\200\234ukuthwa-saâ\200\235 and involves some sort ef initiation cer-

emouy. : i

On his return to Kokstad my father worked for a while as a farm hand but did not remain there for long. He was to confess later that he â\200\234hatedâ\204¢

NEXT WEEK: How Khotso exploited the

copsâ\200\231 fears

about him.

AUG 1974

having to work for the White man.

Moving into a rented cottage in the centre of town, he began to practise his newly acquired skills as a medicine man. Everybody called him â\200\234doctorts;

Attracted

My father attracted a lot of people who were bowled over by his powers as a herbalist.

They came from all over the territory, and others even came from the Cape and Natal.

.authorities

As his name and fame . grew, so did the interest of the police and the authorities grow in my fatherâ\200\231s trade. Apparently they were not too happy with certain aspects of my fatherâ\200\231s business and he was subjected to a lot of harassment .

~ The one thing that seemed to irk the most was the use i the word $\frac{3}{200}^234doctor\frac{3}{200}^25$ by my father. And the fact the

 \hat{a} 200\230had no documents to

show for his business. Consequently he de-

 $a\200\230a\200\234cided$ to go to Durban

WEEKEND WORLD, \$

- " herbalistâ\200\231s
- 4 stamp

unday, Aug

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to seek help. He returned after a few months with a framed certificate, with - these words written on it: â\200\234Dr Khotso Sethuntsa, P.O. Box 80, Kokstad.â\200\235 He also had a rubber bearing the same address.

He was very proud of that certificate. He

 \hat{a} 200\230 had it hung up on a

wall where it could be seen clearly. How and where he had obtained the certificate $\hat{a}\200\224$ and the rubber stamp $\hat{a}\200\224$ nobody could tell. He himself was not pre-

ust 25, 1974

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My amazing father. Khotso Sethuntsa

Part 2 of Mrs Pairicia Prakanaâ\200\231s inside story

pared to talk about it.

At about this time my father married my mother, Sarah Jane Zinyanga, daughter of Mahoyiza Dzanibe, according to Xhosa custom. It was not a Christian marriage, although we, the children resulting from it, were baptised and christened. i

My mother gave birth to two children only â\200\224 my brother Motiki and myself. I was the elder and my brother died at the age of four.

Their marriage was -

not happy from the

word go. My grandmother tells me that
my father and mother
separated when I was
about two or three, and
that both my brother
(while he lived) and
myself were brought
up by our uncles at
our motherâ\200\231s home.

At the age of six I was taken back to Kok-stad to stay with my father, then married (again according to customary union) one Catherine, Qacha, a domestic working for a Mr Wil liams in town.

Catherine, who had

 $^{\circ}$ only one child \hat{A} « \hat{a} \200\224 a

who - had by $a\200\231$

' ntlanga

daughter called Mary Sikae - assumed the vole of senior wife and to this day she remains in that capacity, although she later preferred anonymity when my father started adding to his collection of wives.

Money

MaCatherine as we called her, proved herself an ideal partner

for my father. Indus-

trious and with a keen

sense of responsibility,
she happened to share
the same inferest in
herbs.:

- So the two of them soon formed a partner-ship and together made a lot of money ministering to the needs of the many people who came fto consult them,

It was not long before they had saved
enough money to be
able to buy their own
house; *â\200\234Mill Siteâ\200\235, a
big rambling homestead nestling along
the banks of the UmziRiver, was
bought by MaCatherine
and Khotso in 1939,

made
ife
tough
-but the
medicine
business