

i â\200\224 assassinâ\200\231s target?.

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Relations Officer for the
QwaQwa Government, said

A PLOT by an opposition he feared for the safety of
'ty to assassinate the lead- Chief Mopeli on his ;
Bloemfontein.

Colonel A F Coetzee of the
) Bloemfontein
conï¬\201rmeq the rumour of a
sident has been alleged, iy sï¬\201ï¬\201aâ\200\231EStwaghiJâ\200\231,ffoï¬\202'n ey
. The QwaQwa Chief Minis- He said he could not com-
ter has been invited to g ment. Colone]
cocktail party at the Presi- Sured SUNDAY po
dent Hotel in Bloemfontein ever, that there
by Mr Marais Viljoen. tight security for

0-
Mr Letlaka Chaka, Public peli and his entourage.

By MANDLA NDLAZI
THE widow of a Lebow2

chief and her son 'areÂ\$u R

suing the Chief Minister
of the homeland, Dr Ced-

ric Phatudi, for RS5000 .

for. the removal of her
husbandâ\200\231's corpse with-
out the family's consent.

Chief Moeparide Mphah-
lele, a half brother of Dr
â\200\230Phatudi, was buried in
February 1977. The chiefâ\200\231s
wife, Mrs Sekgololo Mpha-
hlele, and her son, Leobu,
are claiming R2500 each
for the indignity the in-
cident has caused them.

Mrs Mphahlele and her

son are claiming R2 500
for damages they alleg-
edly suffered. They al-
lege that their dignity
and feelings were injur-
ed in that the corpse of
Chief Mphahlele was not
buried according to their
wishes. 2

In papers before court,

Mrs Mphahlele and her.

son allege that when
Chief Mphahlele died in

February 1977, they, to- .

gether with close mem-
bers of the family, made
arrangements for his bu-
rial. S

They had take the

chiefâ\200\231s body to a funeral

undertaker but later dis-
covered that Dr Phatudi

~had the chiefâ\200\231s body re-

moved from the under-

uring their dignity
over chief's funeral

taker and taken to another.

They alleged that -on
several occasions, they
and other close members
of the family tried to recover
the chief's body,
but failed.

. Dr Phatudi, they further
allege, having pre-

vented them from organ-

ising the funeral for
Chief Mphahlele, decided
on 'his own date for
the chief's burial.

In his main plea, Dr
Phatudi stated that funeral
rights should be governed
by the laws and customs
of the tribe and therefore
should be determined by
the Tribal Council. : .

Dr Phatudi said Chief
Mphahlele was buried according
to the laws and customs
of the tribe and therefore
Mrs Mphahlele and her son
had no cause for action.

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â\200\224NGK iader

THE sudden resignation
this w of Dr Frans Oâ\200\231
Brien Geldenhuys as chief
executive officer of the
NGK, has, caused dismay
from the churchâ\200\231s verligte
wing and is likely to height-
en conflicts within the
church family.

There is a great sense of
suspense and anticipation in the
church, waiting for Dr Gelden-

huys, a highly r&mted igure
and one of its lea verligtes,
to ex lain his resignation.

nformed sources say Dr
Geldenhuys simply reached the
point where he could no longer
associate himself with the con-
servative line of the church
leadership.

He told one colleague this
week: â\200\230â\200\234A person reaches the
{)oint where he can only swal-
ow so much and then he must
walk out.â\200\235

The question church verlj;
were facing in the wake o lus

resignation was: If Dr Gelden- -

huys found circumstances so
intolerable where does that
leave us?

One of the verligtes said:
â\200\230â\200\234When he says why he has lt
sSo that others, who share
â\200\234conviction, _wili know and lden-
tify with it, it could have a

' By IVOR WILKINS

church t&preuntative

â\200\234many people wit

powerful effect.

Dr Geldenhuys has so far declined interviews but may call a Press conference to

~speak about his resignation.

Dr Piet Meiring, J:rotege of Dr Geldenhuys the do- minee in his suburban Pretorig congregation, said: .. #2Dr Geldtnh\x wa%fg many years a lea

ought. He was a verhgte who searched for

.solutions.

kesman for n the church, although he was not very popu- lgr in certain circles.â\200\235 = -

In a long hlstop' of personll conflict with the NGKâ\200\231s cansetâ\200\224

â\200\230â\200\234He was the |

" vatism â\200\224 which led to his bei g

regarded with suspicion by

leadership and being constantly

-called on to justify steps he

took â\200\224 four major clashes be- tween Dr Geldenhuys and the hierarchy stand out: .

@ When it was revealed that the NGK had received secret funds from the former Depart- ment of Information, he ac- knowledgied that the church had erred while the leadership took an unrepentant stand

- â\200\224â\200\224

- ence,

@ He played a leadmg role in the huge ecumenical confer- cla, in Pretoria last year, despite the churchâ\200\231s de- clared dxsa{; roval of partici a- tion in multiracia gathering.

Â® He pleaded for closer relations with the NGK's black daughter churches and said the NGK had to face up to the challenge on political issues,

ecumenical relations and participation in the South African Council of Churches.

Â® This year, in the storm over the church's stand on the Immorality and Mixed Marriages Acts, he and two other senior churchmen defied the leadership and stood by a joint commitment with the daughter churches after the then moderator, Dr E P J Kleyhans, had broken the agreement reached on the issue. y

In his position as chief executive officer of the NGK and

chairman of its ecumenical commission, Dr Geldenhuys |

carried the flag for the church in its dealings with other churches in South Africa and overseas.

This, sources said, often placed him in a difficult situation when he was tackled on, and had to defend, church posi-

tions he did not entirely agree with.)

Unlike his brother-in-law, Dr Beyers Naude, who felt he could no longer reconcile himself with the church's endorsement of the race policy in South Africa and joined the Christian Institute, Geldenhuys stayed on in the NGK hierarchy and tried to work for change from within.

Broederbond

After the expose of the Broederbond in the early sixties which showed the political involvement of the secret organisation, he quit its ranks, further alienating himself from many of his church colleagues.

Last November he was persuaded not to resign from his position and to stay on until next year.

ut this week, on the eve of
a meeting of the moderators
of the four NGK member
churches to sort out their dif-
ferences over the clash on the
Immorality and Mixed Mar-
riages Acts, he announced his
resignation.

Verligte dismay in the
church increased when it was
announced that the broad mo-
dÃ©rature had called the Rever-
end Mr Kobus Potgieter, the
acting moderator, to replace
him.

This was seen as a clear
victory for the verkramptes.

The Reverend Mr Gerrie
Lubbe of the (Indian) Re-
formed Church in Africa felt
this was a blessing in disguise.

He said while it presented an

â\200\230â\200\230uglierâ\200\235â\200\235 picture of the NGK, it
was a more accurate one.

Dr Geldenhuysâ\200\231s views had
not been representative of the
church which remained conser-
vative â\200\234'lâ\200\230he masks are off

off

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DR GELDENHUYS
blow to vorllgtes

- Sunday

SA â\200\230Witchdoctors W

Jg <&

%t same

deal as Zlmbabwe herbahsts

By BARNEY MTHOMBOTHI |

SOUTH African herbalists want the same deal as colleagues in Zimbabwe â\200\224 incorporation into the eonntryâ\200\231s medical system. \

â\200\234It's time traditional African modicine was recognised,â\200\235 said well-known herbalist and au-â\200\231thor Credo Mutwa.

â\200\234â\200\234There is a lot we herbalists can offer the medical world. There are many diseases which

:Afnc

Mr Mutwa took issue with s the use of the word witchdoctor ' " when referring to African her- balists and spiritual healers. â\200\234The word to be used is â\200\230izin- yangaâ\200\231, a Zulu word which has no Englsh equivalent,â\200\235â\200\235 he said.

An â\200\234inyangaâ\200\235 was a tradi- tional counsellor who could solve any problem encountered by his tribe.

â\200\234Africans did not compart- mentalise medicine into differ- ent categories. An inyanga could do anything from treating a cold to unravelling astro- nomical intricacies,â\200\235 he said.

â\200\234T used to despise herbalism

out the truth. People only see the mumbo-jumbo in it and then pour scorn on inyangas. . What they fail to see is the science behind the whole thing.

_ â\200\234Iâ\200\231'm against the idea of in- yangas working in hospitals. . There must be a proper atmos- phere where African techniques

when I was young until I found"

well-trained medical doctors cannot cure which -
we handle with ease, especially among 3

But Mr Mark Gibbs, a spokesman for the
Medical Association of South Africa, "wasn't
impressed. "Our standpoint is clear," he said. |
"The standard of medical treatment should at
all times be kept at a high level. A person
should have formal training in medicine before
he can be allowed to practise.

"It has not been proven scientifically that 5
treat diseases =

herbalists can
which a trained medical doctor
t 1 -
This isn't - the view of the
Zimbabwean

wister of
health, /Dr Her U ewo-.
in 202ym w

Imnze who attended a |
" Zimbabwe to inaugurate the
Zimbabwe National Tradim
'Healers' Aamciam '

Ushewo!f
in dialogue between traditional
African healers and the ortho-
dox medical profession.

"South African herbalists feel.

the Zimbabwean move was a
wise one and say the health
needs of South Africa could be
better served if sensible co-
" operation and proper liaison
was evolved between the two
_ professions. -

"Take an African woman
~ who suffers from breast can-
cer," said Mr Mutwa. "From
then onwards the woman just
becomes a nervous wreck
She's lost her entire woman-

| hood and cannot render her
functions as a woman.

"A herbalist would go deep
into - the woman's mind and"

treat her according to her incli-
nation. His cure would not af-
fect her mentally."

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il bap used fairly. undiluted:

n nmĩ¬\201-\u oPresit kS
tors and Jii¬\201 â\200\230 â\200\230%

Church, who think an inyanga
is nothmg but a devil-
worshipper.â\200\235â\200\231

The chamnan of the African

Skilled Herbalistsâ\200\231 Association,
Mr Lymon Msibi, said it was

time the role played by herba-

lists was acknowledged and

recognised.

â\200\234The misconception that a
herbalist is a witchdoctor bent
on seeing people die should be
discarded. Anybody who cures
can kill as well,â\200\235â\200\235 he said.

~ â\200\234African healing methods
Have been misunderstood ever

sinceâ\200\231 Christianhity was brought

â\200\230here. So many trained doctors,

White and Black, come wcon-"; â\200\234â\200\234About 500 to 1000 Whites

: _come to me fc t
Mr Msibi, who holds a diplo- - e g iy

- ma in naturopqtllg

sult us secretly.â\200\235

and -psychic healglg,

hospital wards. -

Dr Kessavan N;idoo, who
apart from: many honours -he
had received in herbalism,

holds a. Ph D degree in homeop-

_athy from Oklahomaâ\200\231s Sequoia .

University, said:
â\200\234Medicine originates from

- barks and roots. Without herbs,

thereâ\200\231s no medicine.â\200\235

Â° Dr Naidoo, who has 11
â\200\230â\200\234â\200\230chemistsâ\200\235 all over the Reef,
said herbal treatment did not
rely on drugs, many of which
produced uqeomfortable side-__

â\200\234effects.

â\200\234Medicine is synthetic while

* herbs are authentic,â\200\235 he said.

mr}*tmminsecrecy

â\200\230 herbalismes-~ - m}

Naidoo W to:

S bocb. the Museum of the- History of

as advoeaï¬\202@[edicine 5 :

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by : 'makamemï¬\201eeÃ©fï¬\201% m 3

tional College of Associates in

Medicine and Surgery in 1974

and of the Museum of Man

Science in 1975.

we are bein
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cred workings of the Group
Areas Act. .

â\200\234But now our days have be-
come black and part of the
nighbourhood â\200\230too. And we are
instructed -to love our neigh-
bours, yea, not only next to us
but unto- the next block and
down the road and even as far
as Attridgeville and Soweto.

â\200\234â\200\230Speak to us so we can way-
lay the lie that is sireadeth by
Pik and by Hendrik and, yea,
even by Dr Andries.â\200\235

ooo

THEN, upon hearing these good
words, did the Dominee bade

them to eat with him, and he

switcheth off the television
after the news though it was
the Night of Dallas, and- he
spake to them great truths
deep into the night, saying:
â\200\234Verily, this I tell you.
â\200\234In the old days of which you
speaketh there liveth many
men of great wisdom and puri-
ty. And they begat the National
Party and the womb of the
party â\200\230begat Dr Malan and Dr
Malan begat the Black Gevaar.
â\200\234â\200\234And the Black Gevaar begat
victory and victory begat more
great men and among them
was Hans Strijdom. And Hans
Strijdom. continued along the
path of strength and purity and
the path of strength and purity

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the proven o
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begat Hendrik Verwoerd and
Hendrik Verwoerd begat Grand

â\200\230Apartheid. .
â\200\230â\200\234â\200\234And indeed he was the
greatest of them all. He saw
dreams and visions no-others
could see or believe in until he
made them to do so. :
â\200\234And Verwoerd knew that
the true worth of a man was
indeed in the colour of his skin,
and that oneâ\200\231s only neighbour

was he who liveth next door

and with whom one can shareth
the same cup and mistress and
gossip about the cheeky Bantu.

And in service of the true

faith he built places of worship
marked with the sign of the
faith that said Whites Only
and he sacrificed sport and ex-
ports and justice to the faith,
and he tied the wheels of com-
merce and industry so that they
could not contravene his White-
only law though it made them
turn more slowly, and he bent
the social codes and the civil

- service and even the economy

of the country to his will. :
And he made everyone, Na-
tionalist and non-Nationalist

and White and Black together

to pay their tithe unto the true

faith of Grand Apartheid until |

there were millions spent to
make the vision true. But in the
end the vision failed because
there were so few true believ-

lī\gsgastrayth
wa eth. =;
R ~

ers and so many Bx{ntu.

ooo

AND those of lesser faith

doubted the dreams of Ver-
woerd and quoted mere facts to
destroy them, though he prom-
ised that in 1978 the borders of
the homelands would open wide
and swallow the Black tide ex-
cept for the housemaids and
garden boys and migrant work-
ers needed to keep the economy
going, and that the White tribe
would inherit 87% of all South
Africa, including the gold. -
And there was Vorster, who

had the faith but lacked the
vision, and he begat detente,
and detente begat shaking
hands with Blacks and having
banquets with visiting Black

leaders and sins of all kind.
And this false faith begat Piet
Koornhof and P W Botha and
they begat Plural Relations and |
Co-operation, which in turn will |-
begat the end of the White man.

â\200\234And a punishment was vis- |
ited on these false prophets, in |
the form of droughts and Van
Zyl Slabbert and the Info Scan-|.
dals and Don McHenry.

â\200\234So verily I say unto you,
stay with the true faith. And}
though I cannot promise youj
87% of the country and all the}
gold any longer if you do, you |
may hold on to your White
privileges a little longer pro-
vided the cops donâ\200\231t get all
misguided and start regarding
the Blacks as their neighbours
too.â\200\235