

costs incurred in keeping our tankers on the move. But these measures were woefully inadequate and we took the further step of spending R688 365 on temporary employment to give the people in the worst hit areas at least some income, and we spent R148 230 in assistance to farmers. Mr. Speaker, Sir, these expenditures amount to a total of R1 973 317.

WE MUST GIRD OUR LOINS

In our impoverished circumstances, this is a vast amount of money but

we would have spent more if we had more to spend. The financial circumstances in which we have to administer to the needs of the people amount to a straight jacket on our human endeavours. Mr. Speaker, Sir, every member of this House must inform the people that the KwaZulu Government has done what we humanly can do. Beyond this, we can only struggle to liberate the country from political and economic oppression. We cannot live on charity and hand-outs; we are a suffering people and we must gird our loins with fortitude; we must strengthen

our hearts with resolve and we must reach out in unity so that we create the circumstances in which the perils of nature and the hazards to life itself are met within the structures of a united and democratic society, where all are equal before the constitution and the law. Until that day suffering will be disproportionate in this country, and our people must understand that for every measure we take to meet poverty here and now, we must take a thousand or ten thousand measures to liberate the country we love so well.

OAU SHOULD CONSIDER INKATHA'S ROLE



*Dr O.D. Dhlomo
Secretary-General of Inkatha.*

At the present moment frontline States of Mozambique, Angola, Zambia and Tanzania are playing a significant role in the struggle for liberation in South Africa as waged by the external mission of A.N.C. While this African gesture of comradeship in the liberation struggle is highly commended and appreciated, there are disturbing signs that African States are clearly reluctant to recognise internally-based liberation movements in South Africa, like

Inkatha, as key allies in the struggle for the total liberation of Africa.

INKATHA BATTLES WITH APARTHEID

Firstly the attitude of African States appears to be that authentic liberation movements are those that operate from outside the borders of the countries they seek to liberate. The contradictory message we are clearly getting from Africa is that authentic and gallant freedom fighters are those who prefer to fight thousands of kilometres away from the frontline where the liberation struggle is fiercest. Since its birth eight (8) years ago in 1975, Inkatha under its leader, has occupied the frontline position in the struggle for the total liberation of all oppressed people. Inkatha has fought fearlessly for total liberation right inside South Africa and without sheltering beneath foreign flags. The President of Inkatha faces the architects of our oppression on a day to day basis and he is ever engaged in pitched battles with apartheid on the very battlefield where apartheid was conceived.

We should now ask African leaders and the Organisation of African Unity what additional credentials for recognition they

expect of Inkatha and its leader. Fighting apartheid where it hurts most is fighting it inside South Africa alongside the millions of its victims. That is what the President of Inkatha is doing. Is this in itself not enough for Inkatha and its President to win African and O.A.U. recognition?

AUTHENTIC REPRESENTATIVES

It appears that African leaders and the O.A.U. tend to think that the only genuine struggle is the armed struggle. Almost without exception Africa recognises only those liberation movements that have or profess to have chosen the armed struggle as the vehicle for liberation. Whether or not that so-called armed struggle is viable or effective, does not seem to concern Africa. Exiled South African liberation movements like the A.N.C. and P.A.C. which have been trying without success for the last 23 years to launch an effective armed struggle, are still recognised by Africa and the O.A.U. as the sole and authentic representatives of the people of South Africa. The fact that an armed struggle launched from outside needs a strong internal movement like Inkatha to complement it through non-violent strategies, does not seem to concern Africa. The fact that most

African States were themselves liberated through non-violent means also does not concern Africa. If this African tendency of selective recognition of liberation movements is not a gross insult to millions of oppressed people struggling from within the womb of apartheid inside South Africa, then I do not know what an insult is.

"AUTHENTICS"

Wittingly or unwittingly, Africa has historically tended to recognise those liberation movements that are supported by the Soviet Union. In January 1969 leaders of seven (7) liberation movements gathered in Khartoum at a conference sponsored by the Soviet Union. The movements represented at this conference were FRELIMO of Mozambique, ZAPU of Zimbabwe, SWAPO of Namibia, A.N.C. of South Africa, M.P.L.A. of Angola, P.A.I.G.C. of Guinea-Bissau and MOLINACO of the Comoro Islands. These movements then became known as the so-called "authentics" and all of them received assistance from Moscow and were recognised by the O.A.U.

Movements like ZANU, P.A.C., F.L.N.A. and UNITA were all left out in the cold by this grouping and were referred to as the so-called non-authentics, and most of them received their assistance from Red China. Not all of these movements were recognised by the O.A.U. In fact there was a time when ZANU was shunned even by its later allies like FRELIMO and was dismissed by ZAPU and FRELIMO as a tribalist movement. This accusation sounds very familiar to us in Inkatha. Today the so-called ZANU tribalists rule Zimbabwe and the so-called ZAPU authentics form a minority opposition group. We are bound to see history repeating itself in South Africa where the so-called Inkatha tribalists will rule South Africa and the so-called A.N.C. authentics will form a minority opposition group. When this happens African states will begin to recognise an Inkatha-based South African government and seek foreign and technical co-operation with it.

AFRICAN STATES PUNISH US

It is high time African States and the O.A.U. treated black South Africans inside this country with respect. It is high time that Africa started dialogue with leaders of internally-based liberation movements like the President of Inkatha. It might surprise honourable members to hear that it is far easier for white South Africans to get visas to visit some so-called anti-apartheid African States, than it is for a black South African. These African States are punishing us the victims of apartheid while they flirt with whites, the perpetrators of apartheid.

REALISTIC ATTITUDE — AN APPEAL

I wish to appeal to African heads of

state and the O.A.U. to adopt a realistic attitude and recognise Inkatha as an authentic and powerful liberatory force. It does not help the cause of the struggle in South Africa to pretend that powerful movements like Inkatha and influential national leaders like the President of Inkatha do not exist. We demand recognition from the O.A.U. and free Africa not as a privilege but as a right. We have discharged our responsibilities as freedom fighters in the frontline of the struggle and the least our African comrades can do is to acknowledge the crucial political role we have played and give our leader and our liberation movement due recognition.

NOBHIYANA MADONDA IMMORTALIZED THE GREAT DIVINER

By M.B. Majola



Part of izangoma that attended the ceremony at Richmond.

The research work conducted by the Bureau for Zulu Language and culture has led to the discovery of the grave of the famous diviner who lived during the days of King Shaka. His name was Nobhiyana Madonda.

History tells us that King Shaka was growing tired of the constant smelling-out of the witches

conducted systematically by the diviners. The victims were ruthlessly killed. To test the capabilities of the diviners, Shaka killed a goat. Its blood was smeared on the supporting poles of the homestead and the rest was sprinkled throughout the premises.

The story was spread that the King had been bewitched. The diviners