

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

throughout the empire were summoned to the palace to smell-out the culprit who was bewitching the King.

The smelling-out session was conducted throughout the day in turns. Hundreds of diviners could not smell-out the trick, and eventually killed for their failure. At last, the youngest of the diviners smell-out and revealed the whole truth. King Shaka and the nation were pleased.

"I regard the unveiling of the monument as a memorial to Nobhiyana Madonda as a significant step in preserving our culture. I think it is significant because what we are commemorating is an event which symbolises something so deep that it is a living and ongoing thing in every state in the world," said

the Chief Minister of KwaZulu, Prince M.G. Buthelezi.

Chief Buthelezi was delivering his main address during the unveiling of the Great Diviner's Tombstone: Nobhiyana Madonda. Crowds of about 3 000 kept on coming despite heavy rains.

King Shaka perceived that with the rise of the nation and the building of an empire, diviners multiplied in the stable society he was producing. Through his statesmanship and his wisdom, he perceived that they were multiplying on the fruits of deception rather than on the fruits of perception.

It is a story which can be simply told by the importance of the story does not lie in its simplicity. The importance of the story for us lies in its reminder to us of the eternal

conflict between Church and state. The religions system of King Shaka's times was inextricably bound up with the exercising of political and judicial authority, said Chief Buthelezi.



*Isangoma posing for a shot.*

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## THE SAIC ACCEPTS NEW CONSTITUTION

The South African Indian Council has fully accepted the new Constitution dispensation with a big "Yes".

Mr A. Rajbansi, leader of the National People's Party of South Africa and the chairman of the Executive Committee of the South African Indian Council, said: "we are committed to the non-violent, peaceful, constitutional and pragmatic approach there can be no doubt. That is why, in accordance with Ghandian tradition, we receive you, Mr Prime Minister, today with an open and clear mind. We love our own script for the future South Africa," — on the 14 November 1983 at the City Hall in Durban, on the visit of the Prime Minister, Mr P.W. Botha.

We say 'yes' to the constitution because "I want to force our children, husbands and fathers to die on the border". We will support conscription — yes — we will do so only when these rights are extended to the people and not only to politicians". Our vision of South Africa of tomorrow is different from that of the vision of the White community and the newly-structured Government is to work by consensus. This it will be possible to have by consensus the fusion of visions to produce a new official vision of South Africa of tomorrow.

As backed by his party, Mr Rajbansi said: "I had declared that I will recommend, with the full

backing of the National People's Party, to the SAIC to give the new constitution the fair trial it deserves in the same manner in which India gave a trial to the 1937 constitution offer from Great Britain."

Commending Mr Botha, he said the Prime Minister has taken a bold step "to put this country on a new constitutional course after 320 years of history. We look forward to the interesting and the difficult days that lie ahead with hope because we have great faith in our chosen path of peaceful evolution. In this strategy we are not abandoning friends. We cannot work in isolation."