

THE FREEDOM STRUGGLE

An exhibition on the struggle for
racial equality in the KwaZulu-
Natal Midlands

Peter Croeser

*Text compiled and written for a permanent
exhibition of the same name at the KwaZulu-
Natal Museum, Pietermaritzburg, opened on
26 September 2013.*

UMZABALAZO WENKULULEKO

Umbukiso omayelana nokungalingani
ngokobuzwe Maphakathi
nesifundazwe saKwaZulu-Natal

Peter Croeser

*Lombhalo obhalwe wadidiyelwa ndawonye
wenzelwa umbukiso ozohlala unomphelo
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- Mary Kleinenberg on the Black Sash.
- Joan Kerchhoff on PACSA (originally the Pietermaritzburg Agency for Christian Social Awareness, since renamed as the Pietermaritzburg Agency for Community Social Action) of which she and her late husband, Peter, were founding members in 1979.

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- Bonginkosi 'Blade' Nzimande (Minister of Higher Education and Training).
- Chief Nsikayezwe Zondi (of KwaMpumuza).
- David Ntombela (former IFP Member of the KwaZulu-Natal Provincial Council).
- John Aitchison (former Professor of Adult Education, UKZN).
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- Francisca Mkhize, Henley*.
- Sithe Mbanjwa, Khaletu Children's Home*.

*Extracts from interviews conducted by Lou Levine and Sithembile Nsimbini, and published in *Faith in Turmoil – the Seven Days War* (1999) by the Pietermaritzburg Agency for Christian Social Awareness (PACSA).

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- A visual taxi tour of historic Freedom Struggle sites around Pietermaritzburg.
- The Msimangs of Edendale.
- Voortrekker farmers arrive 1837.

Many of the photographs used in the exhibition and in the book were sourced from the KwaZulu-Natal Museum's own collection of photographs. Although older photographs are often in the public domain, their source, where known, is included in the photograph captions and in more detail at the end of the book.

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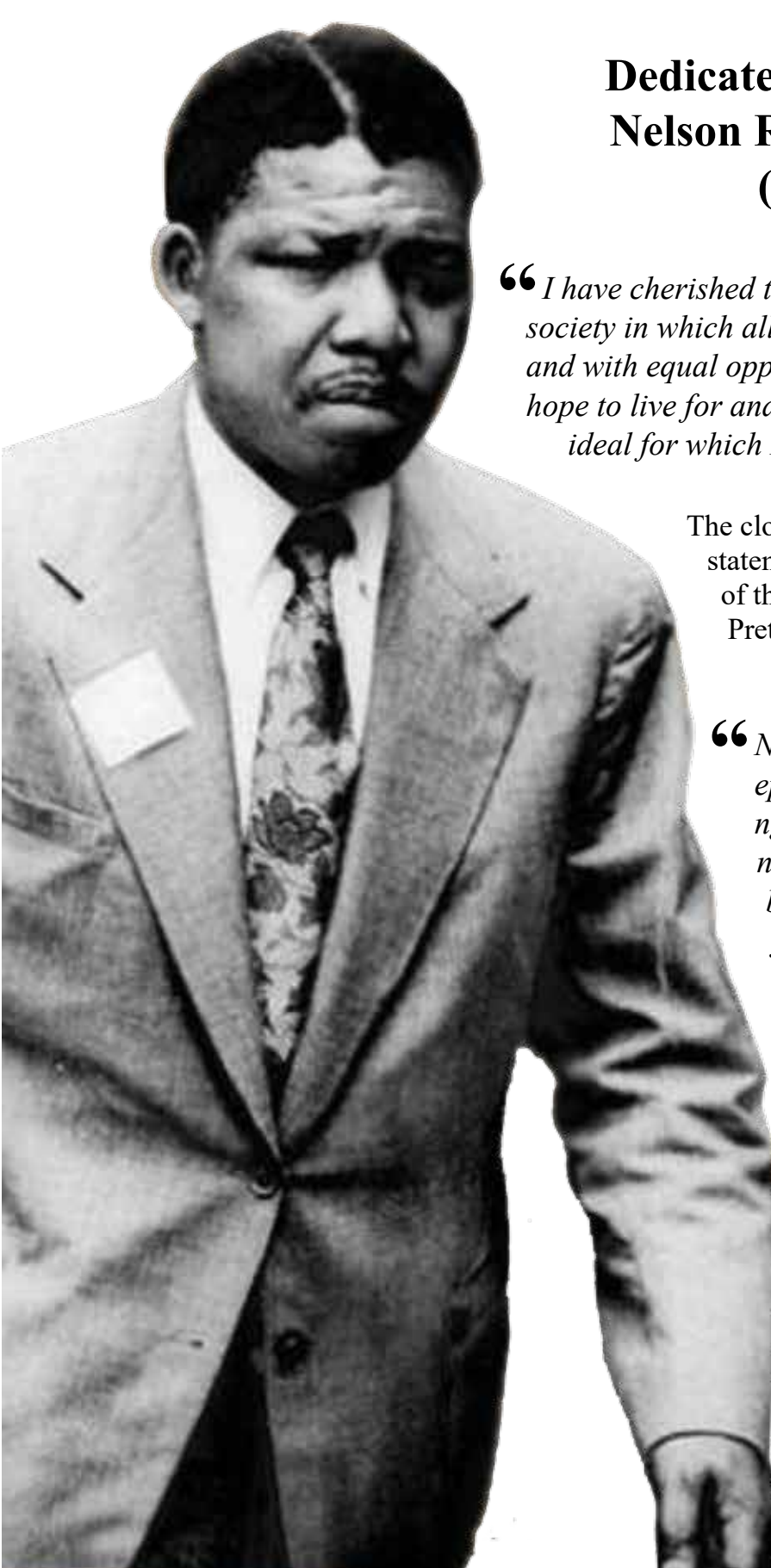
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- Umlando wabantu bakaMsimang e-Edendale.
- Ukufika kwabalimi bamaBhunu ngowe-1837.

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Dedicated to the memory of Nelson Rolihlahla Mandela (1918–2013)

“I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”

The closing remarks from Nelson Mandela's statement from the dock at the opening of the defence case in the Rivonia Trial, Pretoria Supreme Court, 20 April 1964.

“Ngilokhu ngibambelele enhlosweni ephakeme yomphakathi obuswa ngentando yeningi kanye nokhululekile lapho bonke abantu behlalisana ndawonye ngokuzwana futhi benamathuba alinganayo. Kuyinhloso ephakeme engithemba ukuyiphilela ngiyifeze. Kodwa, uma kunesidingo, kuyinhloso engizimisele ukuyifela.”

Amazwi okuvala ashiwo nguNelson Mandela emi ebhokisini ngesikhathi kuvulwa icala labamangalelwa lokuvukela umbuso iRivonia Trial, eNkantolo ePhakeme ePitoli, mhla zingama-20 kuMbaso 1964.

Unequal education schoolroom display

This exhibition is about the history of the struggle for equality and freedom in South Africa after centuries of racial domination and suppression. It culminated in the country's first fully democratic elections in 1994.



Umbukiso wegumbi lokufundela
elikhombisa ukungalingani kwezemfundo



Lo mbukiso umayelana nomlando
womzabalazo wokulingana
nenkululeko eNingizimu Afrika
ngemuva kwamakhulukhulu
eminyaka okuqonelwa ngobuhlanga
kanye nengcindezi. Wafika
kuvuthondaba ngokubanjwa
kokhetho lokuqala lwentando yeningi
olwabanjwa ngonyaka ka-1994.

Examples of freedom struggles in world history

Examples of those who moved to find freedom from religious persecution:

- **The Hebrew Exodus (13th Century BC)** – the Prophet Moses led the Hebrew exodus from slavery in Egypt to find freedom in their own Promised Land, Canaan, in the Middle East.
- **The Quakers (1681)** – William Penn led the Religious Society of Friends migration from Europe to find freedom in their own state, Pennsylvania, in North America.
- **The Indian mass religious migrations (1947)** – The partitioning of the sub-continent into India and Pakistan and its independence from British rule in 1947 was made possible through the uniting Satyagraha (steadfast resistance) philosophy and leadership of Mahatma Gandhi. But independence was accompanied by bitter religious intolerance in which more than 500 000 died. Eventually, in the world's largest mass religious migration, some 12 million people moved to new homes: Muslims from India to Pakistan, and Sikhs and Hindus from Pakistan to India.

Examples of those who fought for freedom from internal class domination:

- **The French Revolution (1789–1799)** – famine and soaring inflation triggered the middle class-led peasant overthrow of the dictatorial monarchy and ruling class with a republic based on principles of “*liberté, égalité, fraternité*” (French for liberty, equality, fraternity). In the “Reign of Terror” some 30 000 people were executed or died in prison.
- **The Russian Revolution civil war (1918–1921)** – the peasant overthrow of the land-owning ruling class claimed nearly 9 million lives in the civil war that ensued. The Tsarist autocracy was eventually replaced with a Bolshevik (majority) rule based on principles of communism (in which workers controlled the use of land and production).

Examples of those who fought for freedom from external colonial rule:

- **African and Indian independence from European Colonial rule (1947–1976)** – after a century or more of domination and subjugation by Britain, Germany, Belgium, France and Portugal, the previously European colonised countries of Africa and India gained their independence from colonial rule.

Izibonelo ngomlando wokuzabalazela inkululeko emhlabeni

Izibonelo zalabo abathutha ukuze bathole inkululeko bebalekela ingcindezi ngokwezenkolo

- **Ukufuduka kwamaHebheru (13th Century BC)** – uMprofethi uMosi wahola amaHeberu ewakhipha ebugqileni eGibhithe ukuyozitholela inkululeko yabo eZweni leSethembiso, iKhenana eMaphakathi neMpumalanga.
- **AmaKhweyika (Quakers) (1681)** – uWilliam Penn wahola inhlango yaba-Religious Society of Friends abafuduka besuka eYurobhu ukuyozitholela inkululeko yabo ezweni labo, ePennsylvania eNyakatho neMelika.
- **Ukufuduka okukhulu kwamaNdiya ngenxa yenkolo (1947)** - Ukwehlukaniswa kwesizwekazi kube amazwe i-Indiya kanye nePakistani kanye nokuzimela geqe nokuphuma embusweni waseBrithani ngonyaka we-1947 kwenzeka ngobumbano lohlelo lweSatyagraha (umkhankaso wokuzabalaza ngokuphikelela) kanye nobuhlo bukaMahatma Gandhi. Kodwa ukuzimela geqe kwahambisana nesimo esimanzonzo sokungabekezelelani kwezenkolo okwenza kufe abantu abangaphezu kwesigamu sesigidi. Ekugcineni ukufuduka kwabantu ngenxa yenkolo okukhulukazi emhlabeni, kwenza cishe abantu ababalelwa ezigidini eziyishumi nambili bathuthole emakhaya amasha: amaSulumane asuka eNdiya ayohlala ePakistani, amaSikhs kanye namaHindu asuka ePakistani ayohlala eNdiya.

Izibonelo zalabo abalwela inkululeko ekubusweni ngokwengalempilo:

- **Ukuvukelwa koMbuso wase ulansi (1789 – 1799)** – ububha kanye nokwenyuka kwentengiso kwenza ukuba abantu abasezingeni elimaphakathi ngokwempilo kanye nabampofu bahole umkhankaso wokuketula umbuso wemipo wenkosi nababephetha umbuso ukuba kube khona izwe elakhelwe emigomeni ye “*liberté, égalité, fraternité*” (ngesiFrench kusho ukuthi, “inkululeko, ukulingana kanye nobudlelwane emphakathini”). Ngesikhathi sombuso wobushokobezi i-Reign of Terror, abantu abalinganiselwa ezinkulungwaneni ezingu-30 000 babulawa ngokomthetho noma bafela ejele.
- **Ukuvukelwa kombuso waseRashiya (Russia) kanye nempi yombango (1918 – 1921)** – ukuketula ababusi ababengabanini-mhlaba okwakuholwa ngabampofu kwaholela ekufeni kwabantu abasondele ezigidini eziyi-9 ngenxa yokubhebhetheka kwempi yombango. Umbuso wondlovu kayiphikiswa wamaTsar wachithwa kwangena umbuso weBolshevik okuwumbuso wentando yeningi owakhelwe emigomeni yamakhomanisi (lapho abasebenzi belawula ukusetshenziswa komhlaba kanye nomkhqizo).

Izibonelo zalabo abalwela inkululeko ekubusweni yimibuso yangaphandle kwezwe:

- **Ukuzimela geqe kwamazwe ase-Afrika kanye neNdiya ekubusweni imibuso yase Yurobhu (1947–1976)** – Ngemuva kwekhulu leminyaka noma ngaphezulu lokubuswa ngengcinezelo yimibuso yase Britain, Germany, Belgium, France kanye ne Portugal, amazwe ase-Afrika kanye neNdiya ayebuswa imibuso yase Yurobhu azuza uzimele geqe.

The peopling of the interior of KwaZulu-Natal

Monks Cowl, KwaZulu-Natal Drakensberg.
(Photograph by Darren Glanville)

San hunter gatherers 20 000 BC

Seeds of conflict – a new way of life invades the old

Modern humans evolved in Africa as hunter-gatherers, moving seasonally with the wild animals they hunted for food. The transition from hunter-gathering to farming with domesticated animals and crops started in the Mediterranean region as the last Ice Age drew to a close some 12 000 years ago.

The archaeological record shows that successive waves of modern humans arrived in KwaZulu-Natal, starting more than 100 000 years ago.

The only survivors of these early hunter-gatherers are the *abaThwa* (San, also known as Bushmen), who reached South Africa some 20 000 years ago and were well-established across KwaZulu-Natal by 4 000 years ago. Although few are still alive today, they left a rich record of cave paintings depicting their beliefs and the animals they hunted.

Their peaceful way of life was challenged by the arrival of many different groups of farmers. They were both dreaded and respected by the early farmers for their ability to kill unseen (with their poison-tipped arrows) and their shamans (a shaman is a diviner and healer) who were known as rain-makers and whose trance-state visions of the spirit world were depicted in their cave paintings.

Their philosophy that animals were not owned and were available to be hunted for meat when needed (whether buck or cattle) conflicted with that of cattle-owning farmers who zealously protected their livestock.

Umbuthano wabazingeli baBathwa eminyakeni eyi-20 000 BC

Imbewu (umsuka) yengxabano – indlela entsha yokuphila igudluza endala.

Abantu besimanje bavela e-Afrika bengabazingeli noma Abathwa, babehamba njalo ngezikhathi ezithize zonyaka belandela izilwane ababe bezizingelela ukudla. Uguquko ekuzingeleni beshintshela ekulimeni ngezilwane ezifuyiwe

kanye nokutshala izithelo, kwaqala maphakathi nezwe ngesikhathi sekusondela isikhathi sokuphela kweminyaka yeqhwa eminyakeni eyi-12 000 edlule.

Ngokwemibhalo eqoshwe phansi abacubunguli bomlando ngempilo yabantu ikhombisa ukuthi abantu besimanje bafika KwaZulu-Natal eminyakeni eyizinkulungwane ezingamakhulu edlule.

Abasasele eqenjini labazingeli bokuqala ngaBathwa ababuye babizwe ngokuthi amaBushman, abafinyelela eNingizimu Afrika eminyakeni eyi-20 000 eyedlule futhi base besabalele kuso sonke isifunda sakwaZulu-Natal eminyakeni eyizinkulungwane ezine eyedlule. Nakuba beyingcosana abasaphila namhlanje kodwa bashiya umlando wabo ojulile

abawuqopha emigedeni ochaza ngosikompilo lwabo kanye nezilwane ababezizingela.

Impilo yabo yokuhlala ngokuthula yaphazanyiswa ukufika kwamaqoqo ehlukene abalimi. Babesabeka futhi behlonishwa ngabalimi ngenxa yekhono labo lokukwazi ukubulala bengabonakali besebenzisa imicibibisholo yabo eyabe ifakwe ubuthi kanye nezanusi zabo (isanusi siyabula siphinde selaphe) ezabe zaziwa njengabenzi bemvula kanti ke imibono yazo lapho bemuke ingqondo besezweni lamathonga ibonakaliswa ezithombeni ezisemigedeni.

Ngokomgomompilo wabo wokuthi izilwane azinabo abanikazi kodwa zikhona ukuze zizingelwe ukuze kutholakale inyama kungakhathalekile ukuthi izinyamazane noma izinkomo wawushayisana nalowo wabalimi ababefuye izinkomo futhi ababezimisele ngokuvikela imfuyo yabo.



Old Topnaar Khoi woman (L. Schultze)

Early African farmers 400 AD onwards

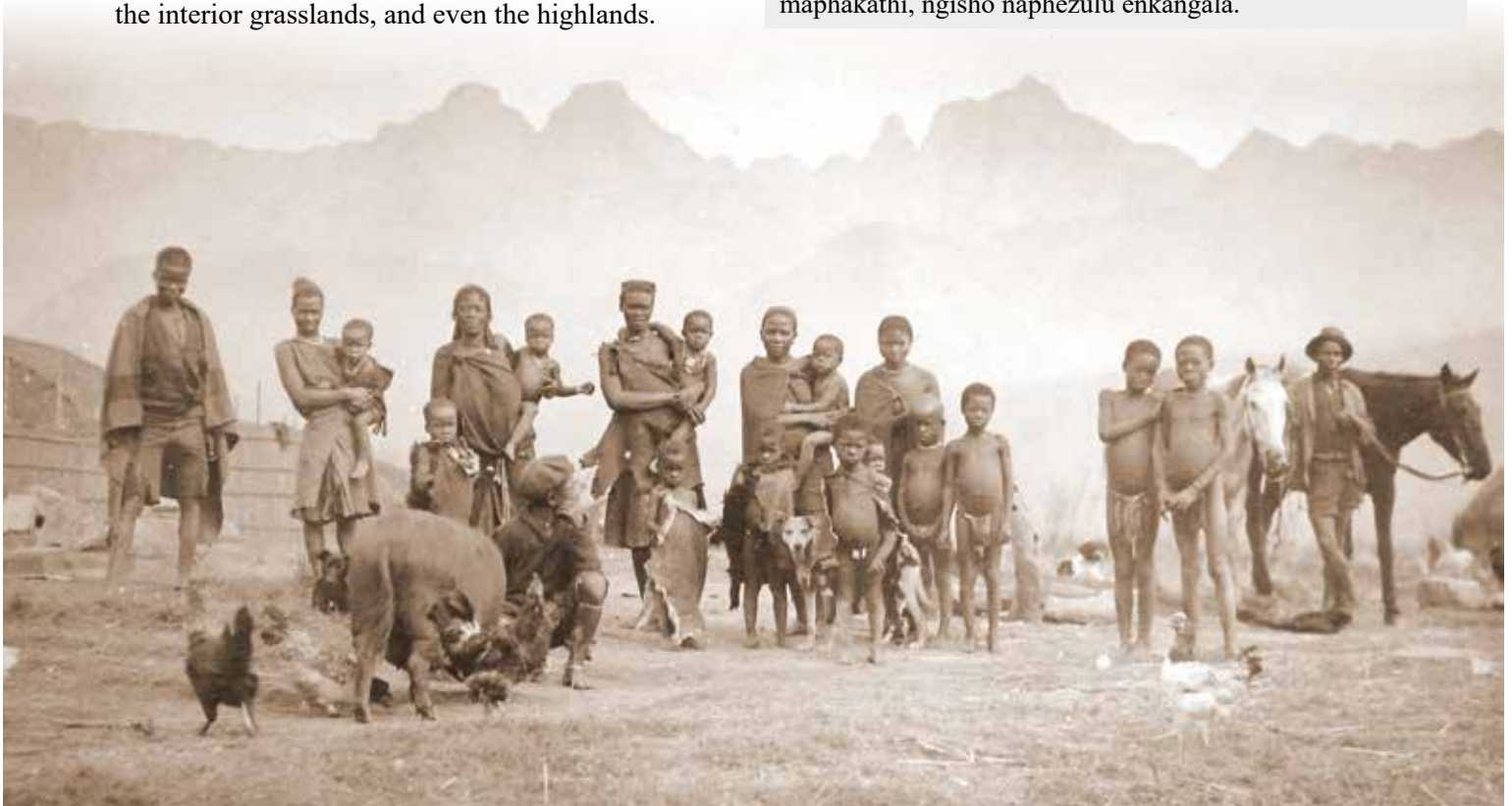
- The first farmers (known as Mzonjani) arrived in KwaZulu-Natal from further north in Africa some 1 600 years ago. They brought with them domesticated cattle, goats, chickens and summer rainfall crops. They also came with skills in smelting and forging iron to make tools and weapons, and clay-firing to make durable vessels for cooking and storage of food and water.
- Early Shona-speaking farmers (known archaeologically as Kulundu) arrived from further north about 1 200 years ago and settled in coastal and bushveld KwaZulu-Natal. They were followed, and absorbed, during the mid eleventh century AD (around 1050 AD) by the earliest Nguni-speaking farmers who spread down the coast and then to the inland grasslands from the 1300s onwards. Their descendants are the Nguni-speaking people of today (the Zulu, Xhosa, Sotho and Tswana-speaking people).

Early interactions between the farmers and hunter-gatherers were peaceful and were characterised by trading. Later there was conflict as farmers invaded the interior grasslands, and even the highlands.

Abalimi bokuqala e-Afrika eminyakeni engama-400 AD kuya phambili

- Abalimi bokuqala ababaziwa ngokuthi uMzonjani bafika KwaZulu-Natal bevela enyakatho nezwekazi lase-Afrika eminyakeni eyi-1 600 edlule. Bafika nemfuyo okwakukhona kuyo izinkomo, izimbuzi, izinkukhu kanye nezithelo ezitholakala ehlobo. Bafika futhi nekhono lokuncibilikisa insimbi bakhe amathuluzi kanye nezikhali, babebuye bapheke ubumba benze ngalo izinkamba zokuphatha ukudla namanzi.
- Abalimi bokuqala ababekhuluma isiShona emandulo babaziwa ngokuthi amaKulundu bafika ngonyaka wenkulungwane namakhulu amabili bevela nyakatho ne-Afrika base bezinza ogwini kanye nasehlanzeni laKwaZulu-Natal. Babe sebelandelwa, futhi bagwinywa, maphakathi nonyaka wenkulungwane ye-11 AD (ngabo 1050 AD), ngabalimi bokuqala ababe khuluma isiNguni abase besabalele emazansi nogu, babuye banyukela maphakathi nesifunda lapho kwaku namadlalo aluhlaza kusuka ngonyaka we-1300. Isizukulwane sabo ngabantu abakhuluma isiNguni namhlanje okungamaZulu, amaXhosa, abeSuthu kanye nabaTswana.

Ukuqala kokuhlangana kwabalimi kanye nabazingeli kwakunoxolo kubonakaliswa ngokuhwebelana. Ngokuhamba kwesikhathi kwabakhona ingxabano lapho abalimi baqala bangenisa ezindaweni ezingamadlalo maphakathi, ngisho naphezulu enkangala.



Early Nguni-speaking farmers in KwaZulu-Natal. (KZN Museum collection)

Voortrekker farmers arrive 1837

Farmers of European descent began arriving in KwaZulu-Natal 170 years ago. The first were the Dutch-speaking Voortrekkers (pioneers), also known as Boers (farmers), escaping from British rule in the Cape. They treated and fought with Zulu King Dingane for land, established the city of Pietermaritzburg and proclaimed the independent Republic of Natalia in 1839 with Pietermaritzburg as its capital.

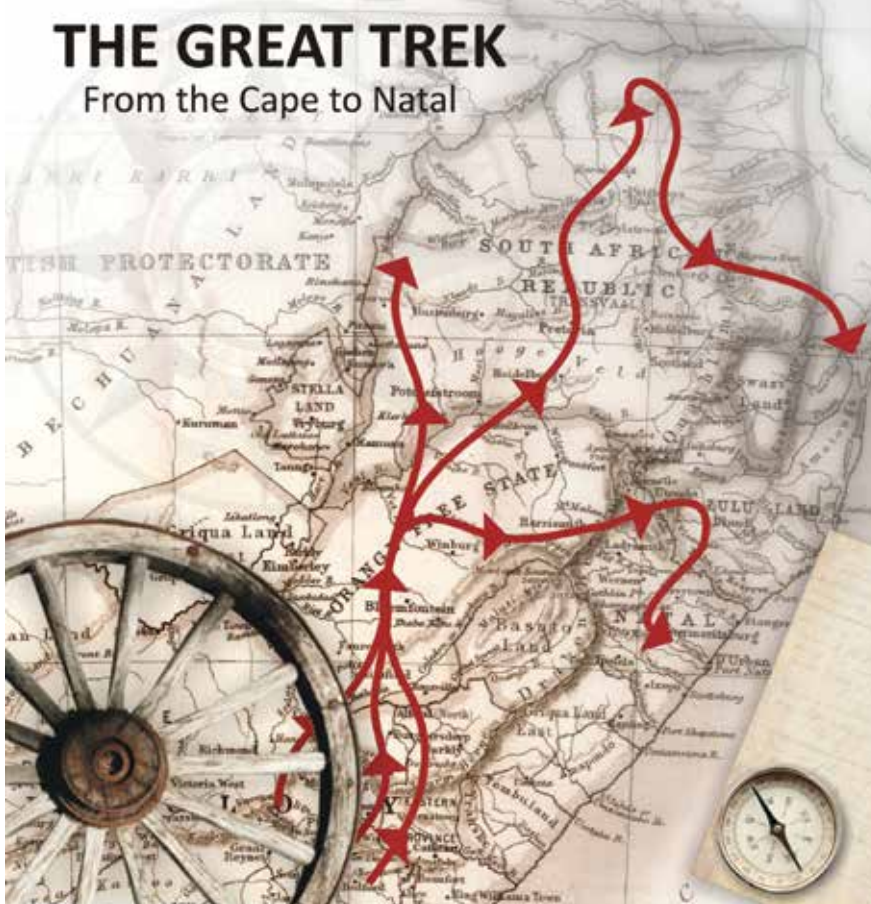
During the Great Trek, the Voortrekkers travelled from the Cape into the interior by ox-wagon to escape British rule. They arrived in Natal from the Free State during the 1830s.

The monument at Worlds View commemorates the spot where the Voortrekkers slid their ox-wagons down the Hilton escarpment to the valley below. In the valley they established a town, Pietermaritzburg, as capital of their newly proclaimed independent Republic of Natalia in 1839.



The Trek over the Drakensberg (Painting by W. H. Coetzer)

THE GREAT TREK From the Cape to Natal



Ukufika kwabalimi abangabacabi 1837

Abalimi ababeyisizukulwane sabantu baseYurobhu baqala ukufika KwaZulu-Natal eminyakeni eyikhulu namashumi ayisikhombisa eyedlule. Abakokuqala ukufika kwabe kungabelungu abakhuluma isiDashi abangaBacabi, ababebuyi baziwe ngokuthi ngamaBhunu (abalimi), nabanquma ukushiya umbuso wokufika wabamhlophe eKapa. Bazakhele owabo ozimele kwenye ndawo. Bafike balwa neNkosi yamaZulu uDingane kubangwa umhlaba, bakha nedolobha uMgungundlovu base bamemezela umbuso owuzimele geqe eNatali ngonyaka we-1839 kwathi uMgungundlovu bawenza inhlokodolobha.

Ngesikhathi soFuduko oluKhulu, abalimi abangamaBhunu basuka eKapa baya ezindaweni ezimaphakathi nezwe behamba ngezinqola ezidonswa yizinkabi bebalekela umbuso wokufika wabamhlophe. Bafika eNatali besuka eFree State eminyakeni yawo-1830.

Itshe lesikhumbuzo eliseWorlds View liyisikhumbuziso sendawo lapho abalimi bamaBhunu behlela khona ngezinqola zabo eHilton beya esigodini esisezansi. Kuleyo ndawo bakha idolobha uMgungundlovu njenganekomkhulu lombuso wabo owuzimele geqe iRiphabhlikhi yeNatalia ngonyaka we-1839.

It is commonly believed that the name Pietermaritzburg was created in honour of two important Voortrekker leaders: Pieter Retief who was the Governor and Commander General, and Gerrit Maritz who was the President of the Volksraad.

Pietermaritzburg, however, was named only after Pieter Mauritz Retief. Research into the minutes of the Volksraad reveals that the town at that time was called 'Pieter Mauritz Burg'.

Both Retief and Maritz are commemorated by two statues found at the Msunduzi Museum and Voortrekker Complex

Pieter Retief's son in law, Piet Greyling, was given the task of surveying and laying out the town. He used the simple grid pattern layout characteristic of Dutch settler towns in the Cape.

Only eight parallel streets were originally named: Greyling, Boom, Berg (now Hoosen Haffeeje Street), Pietermaritz, Longmarket (now Langalibalele Street), Loop (now Jabu Ndlovu Street), Burger, and Kerk (later known as Church Street).

Kukholelwa ekutheni igama uMgungundlovu laqanjwa ukuhlonipha abaholi ababili abaqavile bamaBhunu: uPieter Retief owayengamele uMbuso kanye nokuba uJenene, kanye noGerrit Maritz owabe enguMengameli ezindlini zoMbuso.

Kodwa-ke uMgungundlovu waqanjwa ngemuva kuka-Pieter Mauritz Retief. Ucwangingo olukumaminithi ePhalamende luyakuveza ukuthi idolobha ngaleso sikhathi lalibizwa ngokuthi 'Pieter Mauritz Burg'.

Bobabili oRitief benoMaritz bakhunjulwa ngezithombe zabo ezibaziwe nezitholakala eMsunduzi Museum kanye nakwiVoortrekker Complex.

Umkhwenyana wendodakazi kaPiet Retief uPiet Greyling wanikezwa umsebenzi wokuhlola, kanye nokwakha idolobha.

Iyisishiyagalombili kuphela imigwaqo elinganisene eyabe iqanjiwe: uGreyling, uBoom, uBerg (njengamanje osunguHoosen Haffeeje Street), uPietermaritz, uLongmarket (njengamanje osunguLangalibalele Street), uLoop (njengamanje nosunguJabu Ndlovu Street), uBurger, noKerk (ngokuhamba kwesikhathi waziwa ngokuthi uChurch Street).



Early illustration of Pietermaritzburg, capital of Natal, 1853 (KZN Museum collections)

Church Street commemorates where the Voortrekkers built the Church of the Vow in 1841 to honour their promise, or vow, to God before the battle of Blood River against the warriors of King Dingane on 16 December 1838. The Church still stands and is part of the Msunduzi Museum and Voortrekker Complex.

Also in Church Street there is a house (now a legal office) below Edgar's Building where Pieter Retief's widow once lived and earned her living baking bread and *boerebeskuit* for sale.

The oldest still standing double-storey Voortrekker house in Pietermaritzburg is the Oldest House Museum at 333 Boom Street. Built of shale stone, it has been restored and now forms part of the Msunduzi Museum and Voortrekker Complex.

It is believed to have belonged to P.G. Pretorius, a cousin of Andries Pretorius who led the Voortrekkers to victory at the Battle of Blood River. Andries Pretorius' own house, built on his farm Welverdient, now Edendale, was taken apart, stone by stone, and rebuilt next to the Church of the Vow.

Today you can still see these old buildings at the Msunduzi Museum and Voortrekker Complex. The entrance is off Langalibalele Street, just before Boshoff Street.

Above the displays in the Msunduzi Museum are a variety of flags that once flew over Pietermaritzburg as capital of first the Voortrekker (Boer) Republic of Natalia and later, from 1843, the British Colony of Natal.

UChurch Street uyisikhumbuziso samaBhunu lapho akha khona iSonto lesifungo ngonyaka we-1841 ukuhlonipha isethembiso sabo noma isifungo abasenza eNkosini ngaphambi kwempi yaseBlood River bebhakene namabutho eNkosi uDingane ngomhla ka- 16 kuZibandlela 1838. uChurch usakhona namanje uyingxenywe yeMyuziyemu yaseMsunduzi kanye neNkundla yabaCabi/iVoortrekker Complex.

Khona lapho futhi emgwaqeni uChurch Street kukhona indlu njengamanje sekungamahhovisi omthetho ngezansi kweBhilidini lakwa-Edgars lapho kwake kwahlala khona umfelokazi kaPieter Retief futhi waziphilisa ngokubhaka izinkwa kanye namabhisikidi bese eyakudayisa.

Indlu yabacabi endala kunazo zonke eyizitezi ezimbili esekhona namanje eMgungundlovu eyimuziyemu yendlu iku-333 Boom Street eyakhiwe ngamatshe awukhethe, seyivuselelwe njengamanje nayo isiyingxenywe yeMyuziyemu yaseMsunduzi kanye neNkundla yabaCabi iVoortrekker Complex.

Kukholakala kwabe kungeka-P.G. Pretorius, owabe engumzala ka-Andries Pretorius nowahola amaBhunu/Voortrekkers enqoba impi iBattle of Blood River/ impi yaseNcome. Umuzi ka-Andries Pretorius wabe wakhiwe epulazini lakhe eWelverdient njengamanje osekuseYideni, wadilizwa kahle wabe sewakhiwa kabusha ngamatshe owawakhiwe ngawo eduze kweSonto lesiThembiso.

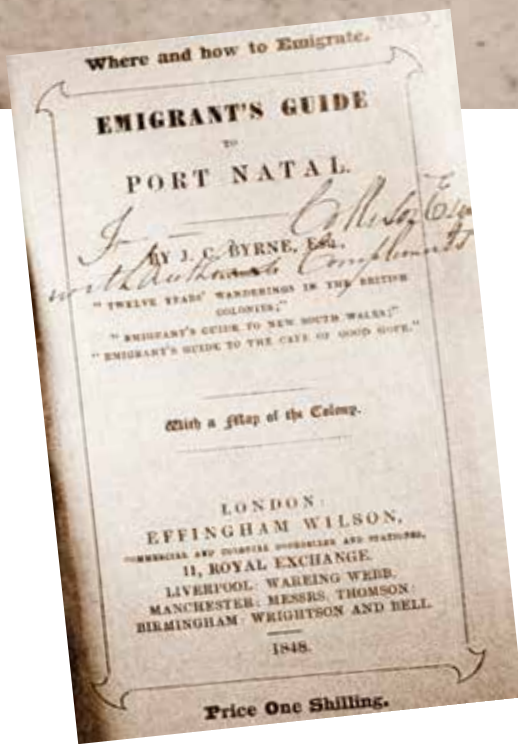
Nanamuhla usengawabona lamabhilidi amadala eMyuziyemu yaseMsunduzi kanye naseNkundleni yabaCabi/iVoortrekker Complex. Indawo okungenwa kuyo isemgwaqeni uLangalibalele Street ngaphambi nje kukaBoshoff Street.

Ngenhla kwemibukiso eMsunduzi Museum kukhona amafulegi anhlobonhlobo ake abhebezela phezulu eMgungundlovu njengane komkhulu lokuqala loMbuso wamaBhunu onguzimele geqe eNatali, kamuva kusukela ngonyaka we-1843 yangena ngaphansi koMbuso wokufika wabamhlophe eNatali.



Voortrekkers crossing the Drakensberg into Natal (Painting by W. H. Coetzer)

Market Square, Victorian Pietermaritzburg. (*Victorian and Edwardian Natal, 1982*).



The British Settlers of 1820 landing in Algoa Bay (Painting by Thomas Baines, 1853)

British annexation and British settler farmers 1843

The British sent in troops and annexed the Voortrekker Republic, renaming it the Colony of Natal, on 10 May 1843, taking over the republican capital as the seat of government for the new British colony. To attract colonists the new government made land available for farming to those who wanted to relocate from Britain and settle in Natal. Shiploads of new would-be farmers began arriving from Britain.

Ukudliwa kwezwe yiBhrithane kanye nabalimi abayizifiki baseBhrithane 1843

AmaNgisi athumela amabutho afike adla izwe loMbuso wamaBhunu, ase eliqamba ngokuthi yiKoloni laseNatali/iColony of Natal mhla ziye-10 kuNhlaba 1843, abuye athatha nekomkhulu lawo kwaba indawo okuhlala kuyo uHulumeni wabo omusha. Ukuzama ukuheha abaseBhrithane ukuba Bathuthele ezweni elisha, uHulumeni omusha wenza ukuba umhlaba wokulima utholakale mahhala kulabo abebefuna ukusuka kwelamaNgisi bezohlala eNatali. Imikhumbi eyayithwele labo ababezoba abalimi abasha yaqala ukufika iphuma kwelamaNgisi.

EMIGRATION TO NATAL,

Under the Sanction of Her Majesty's Government.

This district (Natal) embraces a most beautiful country, strongly undulating and intersected by many streams, whose waters never fail. It possesses every advantage of climate; the land is most extensive and fertile, capable of producing cotton, indigo, and tobacco, wonderfully well watered, and possessing rich coal mines.—Governor Sir H. SMITH to EARL GREY, February, 1848.

ARRANGEMENTS having been made with HER MAJESTY'S GOVERNMENT for the encouragement of EMIGRATION to NATAL, parties are invited to avail themselves of the advantageous terms here offered, by which they may proceed to, and settle in, that salubrious and fertile colony.

Each adult will be provided with an Intermediate Passage, including provisions on a liberal dietary scale, for the sum of £19, or a Steerage Passage for £10; and on arrival in Natal have secured to him Twenty Acres of Freehold Land. Children above one year, and under the age of fourteen, will be charged £9 10s. for an intermediate, and £5 for a Steerage Passage, and in either case be entitled to Five Acres of Land; second class Intermediate (small sized cabin) and 30 acres of land £22 10s. Such is the locality of the land allotted and quality of the land itself that some emigrants by the "Washington" who sold their land, obtained £1 per acre for it. Each distinct holder of a land order under 100 acres, will have a further grant of a quarter of an acre of village or town allotment; if a holder of 100 acres or more, half an acre. Intending Settlers can purchase any additional quantity of Land, with a large extent of choice, at very moderate prices.

An Agent is appointed to receive Emigrants upon arrival at Port Natal, who will afford every assistance, and apportion land to each; priority of choice being given in the order in which passages are engaged. A deposit of one half the amount of Passage-money will be required on the Certificate as to Character, &c., being approved of, and the remainder to be paid two days previous to embarkation.

Each passenger, excepting those in the Chief Cabin, must be provided with a knife and fork, a table and tea-spoon, a metal plate, a hook-pot, and a drinking mug; all paid their own bedding—these will be supplied, if required, at a cost of £1. Each Steerage Passenger is particularly requested to provide himself with a bag to contain sufficient linen and other articles for 14 days use on the voyage. Intermediate Passengers have the attendance of a Steward and the privilege of the poop deck.

Cabin Passengers will be allowed forty cubic feet of luggage, and Intermediate and Steerage Passengers twenty cubic feet; any excess is chargeable at the rate of 1s. per cubic foot. All packages of baggage to be distinctly marked with the name of the Passenger, and also with the words "Wanted on the Voyage," and must be at the dock ready for shipment at least THREE days prior to the appointed day of sailing, and those marked "Not Wanted on the Voyage," must be at the dock ready for shipment at least FIVE days prior to the appointed day for sailing.

J. C. Byrne & Co. have already despatched 1300 Emigrants to settle on their lands, and First-class Ships, of large size, will sail monthly from London, Liverpool, and Glasgow, adapted to effect speedy voyages, the duration of which is from nine to ten weeks. They will be fitted out under the inspection of Her Majesty's Emigration Agent, and sail punctually on the days appointed.

A Clergyman will proceed in each vessel, together with a Surgeon of undoubted qualifications and character, and temporary accommodation for the emigrants will, on arrival, be provided without charge.

. To save freight, all ploughs, carts, &c., and other baggage, should be packed into as small a space as possible.

TO SAIL PUNCTUALLY ON THE APPOINTED DAYS.

Where from.	Ship's name.	Tonnage.	Commander.	To Sail.
From LONDON.	Lady Bruce	800	John Burns	February 10th, calling at Port-smouth
	Diamond	800	Alexander Stewart	March 10th, calling at Plymouth.
From LIVERPOOL.	A Ship.	1000		First Week in March.
From GLASGOW.	A Ship.	700		First Week in March.

SCALE OF PROVISIONS FOR EACH ADULT STEERAGE PASSENGER.

DAYS.	Biscuits.	Beef.	Pork.	Preserved Meat or Soup and Bouilli.	Flour.	Raisins.	Suet.	Peas.	Rice.	Fresh or Preserved Potatoes.	Tea.	Coffee weight when roasted.	Sugar.	Butter.	Water.	Vinegar.	Mustard.	Salt.	Onions.
	lb.	lb.	lb.	lb.	lb.	oz.	oz.	pint.	lb.	lb.	oz.	oz.	lb.	oz.	qts.				
SUNDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
MONDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
TUESDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
WEDNESDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
THURSDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
FRIDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
SATURDAY	1	1	1	1	1	2	1 1/2	1	1	1	1	1	1	1	1	1	1	1	1
																Half a pint.	Half a ounce.	Two ounces.	One pound and half.

When fresh Beef and fresh Bread is issued, One Pound to each Adult per day will be allowed. There will be no Flour, Rice, Raisins, Peas, Suet, or Vinegar, during the issue of Fresh Meat.

WEEKLY SCALE OF PROVISIONS FOR EACH ADULT INTERMEDIATE PASSENGER.

For whom a separate portion of the Ship will be expressly fitted up.

1 lb. Preserved Meat.	4 lbs. bread.	1 lb. Coffee.	4 oz. Mustard.
1 lb. Soup and Bouilli.	3 lbs. Flour.	1 lb. Butter.	1 oz. Pepper.
1 pint Assorted Soup.	1 pint Peas.	1 lb. Cheese.	1 oz. Salt.
1 lb. Tripe.	1 1/2 pints Oatmeal.	1 lb. Raisins.	7 lbs. Potatoes, or 1 lb. Preserved ditto.
1 lb. Ham.	1 lb. Sugar.	1 lb. Suet.	21 quarts of Water.
1 lb. Salt Beef or Pork.	1 lb. Tea.	1 pint Pickles or Vinegar.	
1 lb. Rice.	1 pint Preserved Milk.		

The charge for Cabin Passage will be £35 for Adults; £17 10s. for children.

WEEKLY LIST OF PROVISIONS FOR EACH ADULT CABIN PASSENGER.

1 lb. preserved Salmon.	1 lb. Salt Beef.	1 pint Oatmeal.	1 lb. Cheese.	1 pint Vinegar.
1 lb. ditto Meat.	1 lb. do. Pork.	1 pint Preserved Milk.	1 lb. Currants.	1 oz. Mustard.
1 lb. ditto Fish.	1 lb. do. Fish.	1 lb. Sugar Refined.	1 lb. Raisins, Valentia.	1 oz. Pepper.
1 lb. Soup and Bouilli.	4 lbs. White Bread.	1 lb. do. Unrefined.	1 lb. Raisins, Muscatels.	2 oz. Salt.
1 lb. Assorted Soups.	4 lbs. Flour.	1 lb. Tea.	1 lb. Suet.	7 lbs. Potatoes, Fresh, or 1 lb. ditto, Preserved.
1 lb. Tripe.	1 lb. Rice.	1 lb. Coffee.	1 pint Pickles.	
1 lb. Ham.	1 pint Peas.	1 lb. Butter.		

In Addition to which a supply of Live Hens, &c., for the Cabin Table will be put on board in the following proportion for every six Adult Cabin Passengers, viz.—
 3 Sheep and 3 Pigs. 2 pints Curry Powder. 24 lbs. Biscuits and Nuts. 6 lbs. Sugar. 2 Bottles Olive Oil.
 3 doz. Fowls or Ducks. 1 lb. Celery Root. 12 lbs. Short Almonds. 32 lbs. Jam and Jellies. 1 .. Cayenne. 3 Bottles Capers.
 9 Bottles of Sauce. 1 doz. India Preserved Fruits. 1 lb. Arrowroot. 3 Tins Herring. 1 Canister Patent Yeast. A quantity of Syde.
 Each Cabin Passenger allowed one pint of Wine per day, or one bottle of Ale or Porter, and other Spirits and Wine may be had at reasonable rates on board.

Forms of Application to be had of Messrs. J. C. BYRNE & COMPANY, Natal Emigration and Colonization Company, No. 12, Pall Mall East, and Sun Court, Cornhill, London, who will afford any further information.

Don Africana Library

Griqua trekkers arrive in Griqualand East 1863

Finally in 1863 the Afrikaans-speaking Griqua people led by Adam Kok III, arrived in south-western Natal (Griqualand East) after a harrowing trek across Lesotho. They were the racially-mixed descendants of the Chariguriqua Khoe-Khoen (Hottentot) pastoralists who had moved down Africa to occupy the Cape with their cattle some 2 000 years ago.

The Grikwas had been displaced from Griqualand West in the north-eastern Cape interior by the British and by invading Boer Voortrekkers. The British, in an attempt to control the cattle thieves who plagued south and western Natal, suggested the Grikwas take over “No Man’s Land”.

The Grikwas chased out the cattle thieves and founded the towns of Matatiele and Kokstad in their new home, which they christened Nieuw (New) Griqualand.

Fiercely independent, they had their own parliament and their own coins (trade tokens) were minted with the help of trader Donald Strachan in 1874. The coins had holes in the centre so that they could be strung around the neck and not get lost. These were South Africa’s first indigenous minted coins. The rest of the country was using British coinage.

Once the area was peacefully settled, the British annexed it (in 1874) so that it could be directly controlled by the colonial government and also so that the fertile, well-watered grasslands could be used by white farmers hungry for useful farmland. They renamed it Griqualand East. Disillusioned, many of the Griqua trekkers subsequently returned to the Cape, although others stayed on and their descendants proudly survive in, and help administer, the land that was once their own.



Adam Kok III in approximately 1870

Abahambi bamaGrikhwa bafikela eMpumalanga neGriqualand 1863

Ekugcineni ngonyaka ka-1863 abantu bamaGrikhwa ababekhuluma isiBhunu beholwa ngu-Adam Kok wesithathu, bafikela eNingizimu ntshonalanga yeNatali (Griqualand East) emva kohambo olude benqamula eLesotho. Babeyisizukulwane esixubile ngokobuhlanga samaChariguriqua Khoe-khoen (Hottentot) ababephila ngemfuyo abehlala emzansi ne-Afrika ukuzohlala eKapa kanye nemfuyo yabo eminyakeni eyizinkulungwane ezimbili yedlule.

AmaGrikhwa ayesuswe eNtshonalanga yeGriqualand emaphakathi enyakatho-mpumalanga Kapa ngamaNgisi kanye nabalimi abangaBacabi (bamaBhunu). Emizamweni yamaNgisi yokuvimbela amasela ayentshontsha imfuyo ayehlasele eningizimu kanye nasentshonalanga neNatali ayalela amaGrikhwa ukuba athathe “umhlaba owabe ungasetshenziswa muntu”.

AmaGrikhwa axosha amasela ezinkomo abe esakha amadolabha iMatatiele kanye neKokstad ekhaya labo elisha, ababe sebeyetha ngokuthi Griqualand eNtsha (Nieuw).

Umbuso wabo ozimele ngokwesabekayo, babenephalamende labo kanye nemali yabo eyabe igxotshwa ngosizo lomhwebi uDonald Strachan ngonyaka ka-1874. Uhlamvu lwabo

lwemali lalunembobo phakathi nendawo ukuze bakwazi ukuyilengisa emqaleni ngentambo ingalahleki. Lena kwabe kuyimali yokuqala eyakhiwe lapha eNingizimu Afrika. Izwe lonke lalisebenzisa imali yamaNgisi.

Kule ndawo kwake kwahlalwa ngokuthula, amaNgisi adla umhlaba wabo ngonyaka ka-1874 ukuze uphathwe ngqo ngumbuso wabafiki futhi lowo mhlaba ovundile onotshani obuluhlaza onamanzi amaningi wasuzosetshenziswa ngabalimi abamhlophe ababegaqele umhlaba wokutshala. Bayiqamba kabusha ngokuthi yiMpumalanga Griqualand. Edumele, amaGrikhwa amaningi abe esebuyela eKapa nakuba amanye asala kanye nesizukulwane sawo, futhi asiza ukuphatha izwe okwake kwaba ngelawo.

Mountain raiders and Fort Nottingham 1856

Mountain raiders

The arrival of all these new farmers placed increasing pressure on wildlife and open survival space for the remaining *abaThwa* hunter-gatherers who retreated into the Drakensberg mountains. The *abaThwa* adapted to raiding cattle and horses from British, Boer and Zulu farmers, later with the assistance of Sotho people.

Between 1845 and 1872 there were 64 documented raids on farms in the KwaZulu-Natal Midlands in which 2 287 cattle and 400 horses were stolen. Both Boer and British farmers retaliated and formed commandos to protect their livestock.

In 1856 a regiment from Nottingham, England, was sent to establish a military outpost and village in the KwaZulu-Natal Midlands, later called Fort Nottingham, to counter the activities of the mountain raiders.

Abahlaseli basezintabeni kanye neFort Nottingham 1856.

Abahlaseli basezintabeni.

Ukufika kwabalimi abasha kwabangela ingcindezi kwezemvelo kanye nendawo evulelekile kubazingeli baBathwa ababesasele, nababe sebebalekela ezintabeni zoKhahlamba. ABathwa baphendukela ekuhlaseleni izinkomo kanye namahhashi amaNgisi, amaBhunu kanye nabalimi bamaZulu, ngokuhamba kwesikhathi basizwa ngabeSuthu.

Phakathi konyaka we-1845 kuyaku-1872 kwaba nezigameko ezingamashumi ayisithupha nane zokuhlaselwa kwamapulazi maphakathi neKwaZulu-Natal ezabe ziqoshwe phansi lapho kwantshontshwa izinkomo eziyizinkulungwane ezimbili namakhulu amabili namashumi ayisishiyagalombili nesikhombisa (2 287) kanye namahhashi angamakhulu amane (400). AmaBhunu namaNgisi aziphindiselela abe esebumba ibutho elalizovikela imfuyo yabo.

Ngonyaka ka-1856 ibutho elalisuka e-Nottingham, eNgilandi, lathunywa ukuba lakhe inkambi yamasosha kanye nendawo yokuhlala maphakathi nesifunda saKwaZulu-Natal, ngokuhamba kwesikhathi base beyibiza ngokuthi yiFort Nottingham, ukuze balwisane nalaba bahlaseli basezintabeni.



(Left) Early photograph of Fort Nottingham (Courtesy of the Fort Nottingham Museum)



(Right) Fort Nottingham Museum (Courtesy of the Fort Nottingham Museum)



*Photo from Fort Nottingham
Museum collection*



Fort Nottingham Museum

Colenso, champion of the Zulu cause

“... the Zulu people with their King are to be eaten up, amidst bloodshed & misery unimaginable, because they have claimed as their own the land which the Boers had filched from them ...” (Bishop John William Colenso writing in December 1878 to F.W. Chesson, Secretary to the Aborigines Protection Society in London.)

John William Colenso (1814–1883), appointed Anglican missionary Bishop of Natal in 1854, was a controversial free-thinking clergyman. He was denounced by his critics as a heretic for his views, prompted by questions from his Zulu parishioners, that the Old Testament could not be considered to be the literal word of God.

From the outset he sided with the Zulu, Hlubi and Ngwe people in their struggles with the British colonial authorities. He exposed the underhand way in which the colonial government had apparently falsely accused Chief Langa libalele of rebellion in 1873. This had given the government the pretext it needed to destroy the Hlubi and Ngwe kingdoms. His hard-hitting summary of official records, written in defence of Langa libalele and the amaHlubi, was published in 1874.

A fluent Zulu linguist, he compiled and published the first practical Zulu-English dictionary (1861), a Zulu grammar and a series of educational books in Zulu on various subjects including geography and astronomy.

Colenso was also a friend and supporter of King Cetshwayo and was outspoken against the war forced on the Zulu by the British in 1879. He campaigned ceaselessly by letter and in person, here and abroad, to right the injustices done to the Zulu people. He succeeded in having King Cetshwayo recalled from exile in Cape Town and re-instated as the Zulu monarch in 1883.

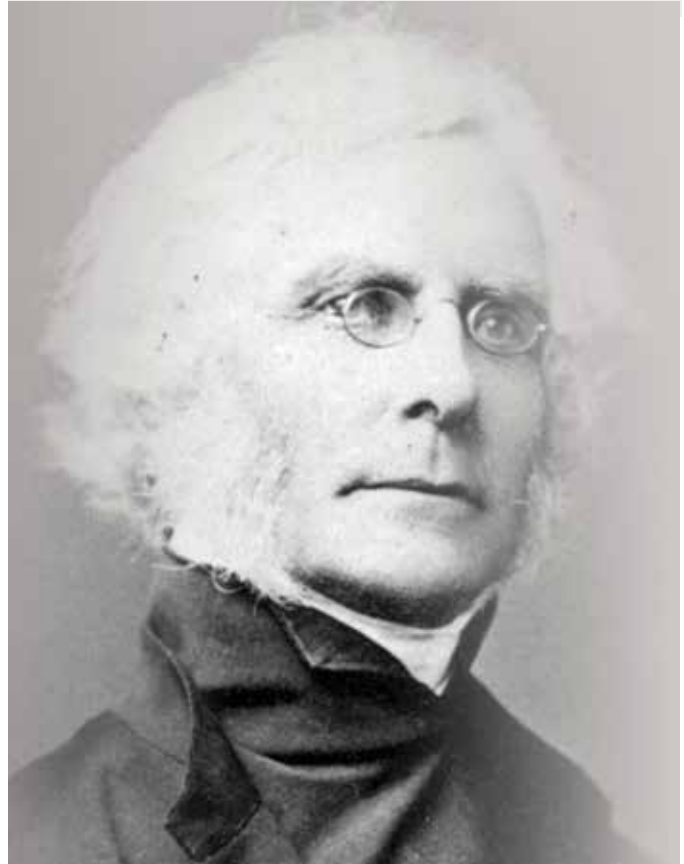
Known as “Sobantu” (“Father of the People”), his efforts on behalf of the Hlubi and Zulu people were continued after his death by his widow, Frances, and daughters Harriette, Frances Ellen and Agnes.

Frances Ellen, writing under the pseudonym Atherton Wylde, wrote a political novel in support of Langa libalele *My Chief and I, or Six Months in Natal After the Langa libalele Outbreak*, published in London in 1880, and also the important non-fictional *History of the Zulu War and its Origin* (1880) and *The Ruin of Zululand* (1885). She died in 1887.

The Bishop’s original home and mission station, Ekhukanyeni, at Bishopstowe, outside Pietermaritzburg, were destroyed in veld fires in 1884, a year after his

UColenso, umlweli wamaZulu

“...Inkosi yamaZulu nabantu bayo Bazobhujiswa kuchitheke igazi ngendlela enyantisayo bezwe ubuhlungu obungenakufaniswa nalutho, ngoba bathi umhlaba ungowabo lona amaBhunu ayewuthathe kubona...” (Le nkwadi yayithunyelwe nguMbhishobhi John Willam Colenso Zibandlela 1878 ku F.W. Chesson, owabe engunobhala weNhlangano eVikela abantu boMdabu (i-Aborigines Protection Society) e Landani.)



Bishop John William Colenso

UJohn William Colenso (1814 - 1883), owabe ekhethwe njengoMbhishobhi wamaSheshi (Anglican) waseNatali ngonyaka ka-1854, wabe nguMfundisi owayenimibono ephikisayo. Wabe esegxekwa ngemibono yakhe, egxishwa imibuzo izikhonzi zakhe ezingamaZulu, ukuthi iThestamende elidala alingathathwa ngokuthi liyizwi likaNkulunkulu.

Kusukela ekuqaleni wabe esohlangothini lwabantu bamaZulu, amaHlubi kanye namaNgwe emzabalazweni wabo neziphathimandla zamaNgisi. Waveza indlela engamanga eyabe ingumshosha phansi eyabe isetshenziswe nguHulumeni wengcindezelo ngokuthi iNkosi uLanga libalele uphendukela umbuso ngonyaka ka-1873. Lokho kwenza ukuthi uHulumeni athole intuba yokuba aqothe umbuso wamaHlubi kanye

death. His family rebuilt, incorporating fragments of the original house, and these buildings have subsequently been partially restored as a monument in his memory.

He is also commemorated in the town Colenso in KwaZulu-Natal, numerous streets named after him.

in various towns in England and in the name of the township, Sobantu, east of Pietermaritzburg. His oldest daughter is locally remembered in the renaming of the old Bishopstowe Road as Harriette Colenso Road in 2005.



namaNgwe. Lowo mqingqo wakhe owabe uqukethe yonke imininingwane, owabe ubhalwe ukuvikela iNkosi uLangalibalele kanye namaHlubi, washicilelwa ngonyaka ka-1874.

Wayesikhuluma kahle kakhulu isiZulu, wahlanganisa wabe eseshicilela isichazimazwi sokuqala esisuselwa esiNgisini siya esiZulwini ngo-1861, uhlelo lwesiZulu kanye nohide lezincwadi zesiZulu ezifundweni ezahlukeni kubalwa ezamazwe omhlaba kanye nezomkhathi.

UColenso wabe engumngani futhi engumsekeli weNkosi uCetshwayo futhi wabe esegxeka nempi eyayibhekiswe kumaZulu ngamaNgisi ngonyaka ka-1879. Waphuma imikhankaso wabhala nezincwadi, lapha ekhaya kanye naphesheya kwe-lwandle, ukuze kwenziwe ubulungiswa kumaZulu. Waphumelela ukukhipha iNkosi uCetshwayo ekudingisweni eKapa wabe esebuyiselwa ukuba iNkosi yamaZulu ngonyaka ka-1883.

Wayaziwa ngokuthi “uSobantu, imizamo yakhe yokulwela amaHlubi kanye namaZulu yasala yaqhutshwa ngumfelokazi wakhe uFrances kanye namadodakazi wakhe uHarriette, uFrances Ellen kanye no-Agnes.

uFrances Ellen, ebhala ngaphansi kwegamambumbulu u-Atherton Wylde, wabhala incwadi yezepolitiki

ngokuzwelana neNkosi uLangalibalele “Nkosi yami kanye nami, noma iziNyanga eziyiSithupha eNatali Ngemuva kokuShushiswa kukaLangalibalele”, yashicilelwa eLandani ngo-1880, kanye nebalulekile incwadi engeyona inganekwane “umlando wempi yamaZulu kanye nomsuka wayo” 1880 kanye nencwadi ebalulekile ekhuluma ngamaqiniso “Ukucekelwa phansi komhlaba wakwaZulu” ngo-1885. Wadlula emhlabeni ngonyaka ka-1887.

Ikhaya likaMbhishobhi kanye neMishani yokuqala yabe iseKukhanyeni, eBishopstowe ngaphandle kwaseMgungundlovu, yashiswa ngumlilo wequbula ngo-1884, ngemuva konyaka edlule emhlabeni. Umndeni wakhe waphinde wawuvuselela umuzi waba njengoba kade unjalo ekuqaleni, lezi zakhiwo sezaphinda zavuselelwa njengendawo eyisikhumbuziso sakhe.

Idolobha iColenso eliKwaZulu-Natal liqanjwe ngaye, imigwaqo eminingi emadolobheni ahlukeni eNgilandi iqanjwe ngaye kanye negama lelokishi iSobantu esempumalanga noMgungundlovu nalo liqanjwe ngaye. Indodakazi yakhe endala ikhunjulwa ngokwethiwa kabusha komgwaqo u-old Bishopstowe kwathiwa uHarriette Colenso Road.

Shepstone – British Diplomatic Agent to the Native Tribes

Sir Theophilus Shepstone (1817–1893), controlled British colonial policy towards the Zulu people for 32 years, from 1845 until 1877. He was first appointed Diplomatic Agent to the Native Tribes (1845), later collecting revenue from the chiefs and serving as a judicial assessor before becoming Secretary for Native Affairs (1856). As such he was also a member of the Natal Colony's executive and legislative councils.

The son of a Cape missionary, he grew up speaking *isiXhosa* and later became proficient in *isiZulu*. He travelled by ox-wagon throughout the province during his revenue-collecting days, often accompanied by the teenage Tetelegu Zondi from Sweetwaters. He later assisted him in becoming Chief of the KwaMpumuza Zondis.

Shepstone was initially strongly influenced by his close friendship with Bishop Colenso, following a policy of not interfering with Zulu customary life. He also supported Cetshwayo's claim as heir-apparent during the Zulu succession wars of 1856 and approved Cetshwayo's ascension to the throne following the death of his father, King Mpande, in 1872.

Later it became clear that Shepstone was pursuing a darker political agenda of British domination. Shepstone and Colenso became bitterly divided over the colonial government's (and Shepstone's) handling of the apparent rebellion of Chief Langalibalele in 1873.

In 1877 Shepstone travelled north with special orders to resolve the Boer Transvaal Republic problem. He summarily annexed the Republic for Britain, serving as its first administrator until his retirement the following year. He is commemorated in Pietermaritzburg by Shepstone House, Shepstone Arcade, and Shepstone Cope Place, the road off the top (western) end of Jabu Ndlovu Street that marked the north-eastern boundary of his home for many years.

This is a real Treasury Chest!

This iron-bound chest is more than 200 years old. It was made during the 1700s as a Treasury Chest for the Dutch Batavian government. It was shipped from Cape Town to Natal and used by Shepstone as he travelled around the province by ox-wagon collecting the first hut tax from local chiefs from 1849–1850.

UShepstone – Inxusa lamaNgisi kubantu abamnyama



Sir Theophilus Shepstone

UMnumzane Theophilus Shepstone (1817 - 1893), uyena owayebhekelele umthetho weNgeindezelo eyabe ibhekiswe kumaZulu ngamaNgisi iminyaka engamashumi amathathu nambili, kusukela ngonyaka we-1845 kuze kube ngu-1877. Waqale wabekwa ukuba abe yinxusa labantu abamnyama ngonyaka we-1845, ngokuhamba kwesikhathi waqoqa intela emaKhosini aphinde abe ngumcwaningi (owahlulelayo) ngaphambi kokuba abe ngunobhala wakwandabazabantu ngonyaka we-1856. Futhi wabe eyilungu lesigungu esilawulayo



sombuso weKoloni laseNatali kanye nebandla elimisa imithetho.

Njengendodana yomfundisi-sithunywa waseKapa, wakhula ekhuluma isiXhosa kwathi ngokuhamba kwesikhathi wakwazi ukukhuluma kahle isiZulu. Wayehamba ngekalishi kuso sonke isifundazwe ngesikhathi sakhe eqoqa intela, weyevame ukuphelezelwa insizwa esencane uTetelegu Zondi waseSweetwaters. Ngokuhamba kwesikhathi wamusiza ukuba abe yiNkosi yakwaZondi kwaMpumuza.

Ekuqaleni uShepstone wagugquzelwa ubudlelwane bakhe obuqinile noMbhishobhi uColenso, elandela inqubomgomo yokungaxambukeli kusikompilo lwamaZulu. Waseka iNkosi uCetshwayo ukuba ibe yinhloko yombuso wamaZulu ngesikhathi sezimpi ngonyaka we-1856 futhi waqinisekisa ukuthatha ubukhosi kukaCetshwayo ngemuva kokukhothama kukayise uMpande, ngonyaka we-1872.

Ngokuhamba kwesikhathi kwacaca ukuthi uShepstone wayeqhuba uhlelo lwezombusazwe lobumnyama lokubusa kwabokufika abaMhlophe. UShepstone kanye noColenso bahlukaniswa ukungaboni ngaso linye ngenxa yombuso wengcindezelo futhi nendlela aphatha ngayo

umbhikisho weNkosi uLangalibalele ngonyaka ka-1873.

Ngonyaka we-1877 uShepstone wahamba waya enyakatho ethunywe ukuba axazulule izinkinga ezibhekene namaBhunu eRiphabhuliki yeTransvaal. Wamane wadla iRiphabhuliki yabangaphansi kweBhrithane, wasebenza njengenhloko yokuqala yombuso kwaze kwaba uzishiya phansi izintambo ngonyaka olandelayo. Kunesikhumbuziso ngaye eMgungundlovu, i Shepstone House, Shepstone Arcade, kanye neShepstone Cope Place, nomgwaqo ongasenhla (yeNtshonalanga) lapho kuphela khona umgwaqo uJabu Ndlovu okhombisa umngcele ophakathi kweNyakatho neMpumalanga yekhaya lakhe leminyaka.

Leli yibhokisi lomcebo langempela!

Leli bhokisi lensimbi lakhiwa eminyakeni engamakhulu amabili edlule. Lakhiwa ngeminyaka yawo-1700 ukugcina umcebo kaHulumeni wamaDutch Batavian. Lathwalwa ngomkhumbi lisuswa eKapa liya eNatali lasetshenziswa nguShepstone ngesikhathi ehamba ezungeza isifundazwe ngekalishi eqoqa intela yokuqala yamaqhugwana emakhosini ezindawo kusukela ngonyaka we-1849 kuya kowe-1850.



Shepstone's house in upper Loop Street, 1880s (KZN Museum collections).

Shepstone and Cetshwayo ca 1873/4

Black seeds vs white ox-hide hairs

During a period of strained relations between Zulu and British in Natal between 1873 and the Anglo-Zulu War of 1879, the following story began doing the rounds in the British colony:

Apparently Zulu King Cetshwayo sent Secretary for Native Affairs in the Natal Government, Sir Theophilus Shepstone, a sack of small black seeds and a message. He wondered whether his “big brother” felt as bored with life and as restricted as he did. He suggested Shepstone could count the seeds to help the sun go down [pass the time].

Shepstone sent the messengers back to King Cetshwayo with some gifts, including a large white ox-hide, and a reply.

Please convey to your chief how very glad I am to receive his present; I am glad to see that though so great a distance separates us he has not forgotten me . . . I shall be busy counting these truly black, shiny seeds ... I am sending him the skin of a white ox. If when he feels weary of everything he will just start to count the white hairs on the ox-hide, that will make the sun go its rounds quicker and he will know that in far-away Pietermaritzburg, I, too, am busy counting the black seeds.

The black seeds represented King Cetshwayo's warriors, anxious to go to war against the Swazi people for various grievances. The white hairs on the ox-hide represented the British soldiers at Shepstone's bidding, warning of the consequences of going against the wishes of the British colony's administration. (Adapted from Ruth Gordon's book, *The Place of the Elephant: A History of Pietermaritzburg*, published in 1981.)



King Cetshwayo

UShepstone noCetshwayo ngonyaka we-1873/4

iMbewu emnyama iqhathaniswa noboya benkunzi emhlophe

Kusukela ezikhathini zokungaboni ngasolinye phakathi kwamaNgisi namaZulu eNatali phakathi konyaka we-1873 kanye nempi yamaZulu ngonyaka we-1879, le ndaba yaqala ukukhulunywa ngaphakathi embusweni wokufika wabamhlophe.

Makhathaleni iNkosi uCetshwayo yathumelela unobhala wakwandabazabantu kuHulumeni waseNatali, uMnumzane

Theophilus Shepstone isaka elincane elabe linembewu emnyama kanye nomyalezo. Wayefisa

ukwazi ukuthi “ubhuti wakhe omdala”

wayengazizwa enengekile yimpilo,

futhi engasazi uzokwenzani

njengaye? Waphakamisa ukuba

uShepstone makabale izinhlamvu zembewu ukushonisa ilanga.

UShepstone wabuyisela izithunywa emuva eNkosini uCetshwayo ziphethe izipho, okwakukhona kuzo isikhumba esikhulu senkabi emhlophe, kanye nempendulo.

‘Ngiyacela nidlulise eNkosini ukuba ngijabule kangakanani ngokuthola isipho esiphuma kuye; ngijabule ukubona ukuthi noma sihlukaniswe ibanga elide kangaka akakangikhohlwa... ngizokuba matasa impela ngibala izinhlamvu zembewu emnyama ngokucwebezelayo...

nami ngizomnika isikhumba senkabi emhlophe. Uma ezizwa ekhathazwe

yinoma yini komele aqale abale uboya

obumhlophe esikhumbeni senkabi, lokho kuzokwenza ilanga lihambe ngokushesha futhi uzokwazi ukuthi le kude eMgungundlovu, nami ngimatasa impela ngibala imbewu emnyama.’

Imbewu emnyama yayimele amabutho eNkosi uCetshwayo, ayenentshisekelo yokuya empini namaSwazi ngezikhalo ezinhlobonhlobo. Uboya obumhlophe bona babumele amasosha amaNgisi emyalezwani kaShepstone, exwayisa ngomphumela wokuphambana nezifiso zombuso wokufika wabamhlophe. (Ithathelwe encwadini kaRuth Gordon, *The Place of the Elephant: Umlando waseMgungundlovu* ngo-1981)

Chief Langalibalele (1814–1889) and the Hlubi rebellion of 1873

I believe a fellow-man has been most unfairly tried, and he and his tribe unjustly and cruelly treated, wrote Bishop John Colenso to one of his congregants, J.N. Wheeler, in 1874 about the trial of Hlubi Chief Langalibalele.

Growing resentment by white farmers towards the success of the industrious Hlubi in north-western KwaZulu-Natal during the mid 1800s resulted in a string of complaints about them to the colonial administration. There were also fears about the number of Hlubi men arriving back with guns after working on the Cape diamond fields.

In 1873 two court messengers were sent by the local magistrate to Chief Langalibalele to demand that the Hlubi guns be registered. They were treated with caution by Chief Langalibalele, following an earlier incident in which concealed guns had been used in an attempt to capture Chief Matshana.

The messengers were asked to remove their jackets. Langalibalele also asked them how he was going to get his people to register their guns. The offended messengers falsely claimed on their return that they had been forced to strip (completely), and that Langalibalele had refused to allow registration of guns. Langalibalele was ordered by the magistrate, and later by Shepstone, to Pietermaritzburg. He refused, saying that he was too ill to travel that distance.

The colonial authorities sent troops and volunteers in a demonstration of force. Some of Langalibalele's people panicked thinking they were under attack and opened fire, killing three white volunteers and two Zulu auxiliaries. More troops were sent to arrest Langalibalele on charges of rebellion (treason) and confiscate the Hlubi cattle. Between 150 and 200 Hlubi were killed in the process.

INkosi uLangalibalele (1814–1889) kanye namavukela mbuso amaHlubi ngonyaka we-1873

“Ngikholwa ngukuthi umngani wami esikhathini esiningi uyavivinywa, yena kanye namabutho akhe, ngaphandle komthetho ogunyaziwe futhi bayahlukunyezwa kabi” kubhale uMbhishobhi uJohn Colenso ebhalele, uJ.N. Wheeler, ngonyaka we-1874 mayelana nokuthethwa kwecala leNkosi yamaHlubi uLangalibalele.

Ukukhula kwenzondo yabalimi abamhlophe eyayibhekiswe empumelelweni yokusebenza ngokuzikhandla kwamaHlubi engxenyeni yezintaba zoKhahlamba enyakatho-ntshonalanga yeKwaZulu-Natal maphakathi nezikhathi zawo-

1800 kwaba nomthelela wohide lwe-khalazo ezibhekiswe kubo ngumbuso wokufika wabamhlophe. Kwakunokwesaba

ngokwanda kwamadoda angamaHlubi ayebuya eKapa nezibhamu emveni kokusebenza ezimayini zedayimane.

Ngonyaka we-1873 izithunywa zenkantolo ezimbili zathunywa yiMantshi eNkosini uLangalibalele zifuna ukuba izibhamu zamaHlubi zibhaliswe ngokusemthethweni. INkosi uLangalibalele waziphatha ngokukhulu ukuqaphela, kulandela isehlakalo esenzeka ekuqaleni lapho izibhamu ezabe zifihliwe zasetshenziswa emizanyweni yokuthumba iNkosi uMatshana.

Izikhonzi zacelwa ukuba zikhumule amajakhethi azo. INkosi uLangalibalele wabuye wazibuza ukuthi wayezokwenza kanjani ukuthola abantu bakhe ukuba babhalise izibhamu zabo ngokusemthethweni.

Izikhonzi ezabe zinengekile zaqamba amanga ukuthi zabe ziphoqwe ukuba zisale nqunu, nokuthi iNkosi ayivumanga ukuba kubhaliswe izibhamu ngokusemthethweni.

INkosi uLangalibalele wabizwa yiMantshi, wabuye wabizwa nanguShepstone, eMgungundlovu. Wala waphetha, esho ukuthi yena ngeke akwazi ukuhamba ibanga elide kangaka ngoba akaphilile.

Abaphathi bombuso bathumela amasosha kanye namavolontiya ukukhombisa amandla abo. Idlanzana labantu beNkosi uLangalibalele bethuka becabanga ukuthi bayahlaselwa base bevulela ngenhlamvu, babulala amavolontiya amathathu abelungu kanye namaZulu amabili ayesiza. Kwabe sekuthunyelwa amanye amasosha amaningi ukuba ayobopha iNkosi uLangalibalele ngecala lokuvukela umbuso base bedla izinkomo zamaHlubi. Abalelwa phakathi kwekhulu namashumi amahlanu namakhulu amabili



Chief Langalibalele

Langalibalele and 200 of his followers fled with what they could save of their cattle into the Drakensberg mountains of Lesotho. But they were handed over by Chief Molapo of the Sotho to the British. Molapo received 2 000 of the Hlubi cattle in reward, the remaining 5 000 being taken by the British.

The Hlubi land was confiscated and made available to white farmers, and their goods and cattle were confiscated and auctioned off to defray the government's expenses. What remained of the Hlubi, including women and children, were distributed to white farmers as forced labour.

During Chief Langalibalele's treason trial in Pietermaritzburg in January 1874 Bishop John Colenso interviewed the messengers and also eye-witnesses and came to the conclusion that the messengers were lying. In his opinion Langalibalele and his Hlubi had not intended rebellion at all. Nonetheless Langalibalele was found guilty and banished to Robben Island, one of the first political prisoners to be held in exile there.

Colenso fought a vigorous campaign for an appeal against the sentence. Only when Colenso threatened to lay the full facts before the British government in England, did the colonial administration allow an appeal hearing.

The appeal was unsuccessful, but Colenso continued to campaign on behalf of the Hlubi here and overseas, writing a book on the trial and the treatment of the Hlubi people.

As a result the British Government in England forced the local authorities in 1875 to halt using the Hlubi as forced labour. Chief Langalibalele was moved from Robben Island to a farm outside Cape Town until he was allowed to return home in 1887.

When he arrived back in KwaZulu-Natal, Chief Langalibalele had to live out the remainder of his life at the then Swartkop Location (KwaMpumuza) outside Pietermaritzburg under the watchful eye of British ally, Chief Tetelegu Zondi. He died two years later in 1889 at the age of 75 and was taken by his people to Giant's Castle where he was buried in the hills above his old home.

He is commemorated in Pietermaritzburg by the renaming of Longmarket Street as Langalibalele Street in 2005. His family lived on however, to continue the struggle for freedom. His daughter Joanhah Radebe moved to stay amongst the Edendale amaKholwa (missionaries) where she married Joel Msimang founder of the Independent Methodist Church. Their son

amaHlubi abulawa.

INkosi uLangalibalele kanye nabalandeli bayo abangamakhulu amabili babalekela ezintabeni zoKhahlamba eLesotho nengcosana yezinkomo ezabe zisele. Kodwa iNkosi yabeSuthu uMolapo yanikela ngabo kubeLungu. Ukumbonga uMolapo bayinikeza izinkomo eziyizinkulungwane ezimbili zamaHlubi, kwathi eziyizigidi ezinhlanu ezabe zisele zathathwa ngamaNgisi.

Umhlaba wamaHlubi wadliwa wabe usunikezwa abalimi abamhlophe, kwathi izimpahla zabo kanye nezinkomo kwabe sekudayiswa ukuze kukhokhwe izindleko zikaHulumeni. Okwakusele kwamaHlubi, okukhona kubo nabantu besifazane kanye nezingane, babe sebenikezelwa kubalimi abamhlophe njengabasesbenzi abayizigqila.

Ngesikhathi kuqulwa icala leNkosi uLangalibalele lokuvukela umbuso eMgungundlovu ngoMasingana 1874 uMbhishobhi John Colenso, waba nengxoxo nezithunyw kanye nalabo ababengofakazi abazibonela ngamehlo, wabe eseqinisekisa ukuthi izikhonzi ziqambe amanga. Ngokubona kwakhe iNkosi uLangalibalele kanye nabantu bakhe abangamaHlubi babengaqondanga sanhlobo ukuvukela umbuso. Naphezu kwalokho iNkosi uLangalibalele yalahlwa yicala yabe isidingiswa esiqhingini iRobben Island, yaba isiboshwa sokuqala sezombusazwe ukuya ekudingisweni kulesi siqhingi.

UColenso walwa ngamandla amakhulu kumkhankaso wokudluliswa kwecala mayelana nesigwebo. Kwaba isikhathi lapho uColenso wenza izinsongo zokuveza amaqiniso ngaphambi kwahulumeni wamaNgisi eNgilandi, nokwenza iziphathimandla zombuso wokufika wabamhlophe zivumele ukulalelwa ukudluliswa kwecala.

Ukudluliswa kwecala akubanga impumelelo kodwa uColenso waqhubeka nokulwela amaHlubi lapha ekhaya kanye naphesheya kwe-lwandle, wabhala nencwadi mayela nokuqulwa kwecala nempatho engenhle eyayibhekiswe kabantu abangamaHlubi.

Imiphumela yalokho yenza uHulumeni wamaNgisi eNgilandi waphoqa iziphathimandla zakuleli ngonyaka we-1875 ukuba ziyeke ukusebenzisa amaHlubi ngokungemthetho. iNkosi uLangalibalele yasuswa eRobben island yasiwa epulazini elabe lingaphandle kwedolobha laseKapa kwaze kwaba ibuyiselwa ekhaya ngonyaka we-1887.

Ngesikhathi ibuyela KwaZulu-Natal, iNkosi uLangalibalele yabe isizohlala impilo yayo yonke eSwartkop (KwaMpumuza) ngaphandle kwaseMgungundlovu ngaphansi kweso kwaloyo owabe edlelana namaNgisi, iNkosi uTetelegu Zondi. Washona ngemuva kweminyaka emibili ngo-1889 eneminyaka engama-75 yabe isithathwa ngabantu bayo bayisa eGiant's Castle lapho yangcwatshwa khona emagqumeni ngaphandle komuzi wayo omdala.

Ukhunjulwa ngomgwaqo uLongmarket Street oseMgungundlovu owashintshwa waqanjwa ngegama lakhe kwathiwa nguLangalibalele Street ngo-2005. Nokhoke umndeni wakhe waphila, waqhubeka nokulwelwa inkululeko. Indodakazi yakhe uJoanhah Radebe yahamba yayohlala

was journalist and political activist Henry Selby Msimang, one of the 1912 founding members of the ANC (then known as the South African Native National Congress) and ANC Natal Provincial Secretary from 1942 to 1956.

Who are the amaHlubi?

The amaHlubi are believed to have originated in central Africa in the Congo-Rwanda region and to have migrated southwards along with other groups of the Nguni-speaking people, arriving in KwaZulu-Natal during the mid 11th century (around 1050 AD).

Traditionally their affinities are with the Swazi, Bhaca and Southern Ndebele people, belonging in the same *tekela* Nguni language sub-group. This group were earlier known to the Zulu as *amaLala* because of the way they spoke. The Hlubi were also known as *iziYendane* after the distinctive Hlubi male hairstyle of thin twisted tassels (dreadlocks).

Ruling Hlubi clan names in oral history include Mhuhu, Ndlovu, Dlamini, M(u)hlanga, Hadebe, Ngcobo, Dlomo, Mashiyi (Mashiya), Nsele, Bhungane, Mthimkhulu, and Langelibalele. The Jali are another important Hlubi clan.

By the time Chief Langelibalele took over leadership of the Hlubi in 1837, the once powerful Hlubi kingdom that had ruled most of the interior of KwaZulu-Natal was in tatters. The Hlubi kingdom's disintegration (known to the Hlubi as *izwekufa*) had been caused by internal succession battles and wars with their neighbours.

Chief Langelibalele welded the disintegrated fragments of the Hlubi together, re-establishing the Hlubi as a regional power in the region between the upper Mzinyathi and Phongolo. But they were driven out by Zulu King Mpande in 1848 and were forced to flee across the Mzinyathi River with their cattle into north-western KwaZulu-Natal, seeking protection from the British.

The British settled them between the upper Mtshezi (Bushmans) and Msuluzi (Bloukrans) rivers but later evicted them in 1873, following the alleged Langelibalele Rebellion.

Today descendants of the amaHlubi are indistinguishable in custom, dress and language from other members of the integrated conglomerate of *isiZulu*-speaking people. The language once spoken by the Hlubi and Bhaca has all but died out although efforts are being made to preserve it.

eYideni nabantu abaziwa ngamaKholwa (abefundisi) lapho yashada khona noJoel Msimang umsunguli webandla lamaWeseli azimele (i-Independent Methodist Church). Indodana yabo yabe iyintatheli kanye nesishosho sezombusazwe uHenry Selby Msimang, ongomunye wabasunguli benhlangano kaKhongolose (ANC) ngonyaka we-1912 (neyabe yaziwa ngokuthi iAfrican Native National Congress ngaleso sikhathi) kanye nokuba nguNobhala kaKhongolose esifundeni saseNatali kusukela ngonyaka we-1942 kuya ku-1956.

Angobani amaHlubi?

AmaHlubi imvelaphi yawo kukholakala ukuthi adabuka maphakathi nezwe e-Afrika (engxenyeni eseCongo-Rwanda) ase ethuthela ngaseningizimu namanye amaqoqo abantu abakhuluma isiNguni, afika KwaZulu-Natal maphakathi neminyaka engamakhulu ayishumi nanye eyedlule (ngemuva kokufika kweNkosi uJesu ngabo-1050 AD).

Ngokosiko ubuhlobo bawo bukumaSwazi, amaBhaca kanye namaNdebele aseNingizimu, ayengamanye amaqoqo okuqala akhuluma ulimi lwesitekele Nguni. Leli qoqo lalaziwa ngamaZulu njengabantu abangamaLala ngendlela ababekhuluma ngayo. AmaHlubi ayebuye aziwe ngokuthi iziYendane ngenxa yokuthi amadoda amaHlubi ayenezinwele eziphothene okweshoba.

Ngokomlando oxoxwayo amagama ozalo olubusayo lwamaHlubi kukhona uMhuhu, uNdlovu, uDlamini, uM(u)hlanga, uHadebe, uNgcobo, uDlomo, uMashiyi (Mashiya), uNsele, uBhungane, uMthimkhulu kanye noLangelibalele. Olunye uzalo olubalulekile kumaHlubi uJali.

Ngesikhathi iNkosi yamaHlubi ithatha izintambo zokuhola amaHlubi ngonyaka we-1837, umbuso wamaHlubi ekuqaleni owabe unamandla nowawuphethe izindawo eziningi ezimaphakathi neKwaZulu-Natal wabe usuhlakazekile. Ukwehlukana kombuso wamaHlubi (nowawaziwa kumaHlubi ngokuthi izwekufa) kwadalwa imiphumela yezinxushunxushu ngaphakathi kanye nezimpi ababezilwa nezizwe ezingomakhelwane.

ULangelibalele wahlanganisa izinsalela zamaHlubi ndawonye, wakha kabusha isizwe samaHlubi saba ngesinamandla esifundeni maphakathi nenhla koMzinyathi kanye noPhongolo. Kodwa baxoshwa iNkosi yamaZulu uMpande ngonyaka we-1848 baphoqwa ukuba babalekele ngaphesheya koMfula uMzinyathi nezinkomo zabo baya engxenyeni esenyakatho ntshonalanga nesifundazwe saKwaZulu-Natal, befuna ukuvikelwa ngabeLungu.

AmaNgisi ababeka maphakathi nomfula enhla noMtshezi (Bushmans) kanye noMsuluzi (Bloukrans) kodwa ngokuhamba kwesikhathi baxoshwa ngonyaka we-1873 emva kokusolwa kweNkosi uLangelibalele ngokuvukela umbuso.

Namuhla inzalo yamaHlubi ngokwamasiko, indlela yokugqoka kanye nokukhuluma ayisehlukaniseki kwamanye amalungu ayinhlanganisela edidiyelwe kubantu abakhuluma isiZulu. Ulimi olwake lwakhulunywa ngamaHlubi kanye namaBhaca selwafa nakuba ikhona imizamo yokuba lugcineke.

Anglo-Zulu War 1879

I have done you no wrong, therefore you must have some other object in view in invading my land, wrote Zulu King Cetshwayo to the head of British government in southern Africa, Governor of the Cape Colony, Sir Hercules Robinson, in 1881 while in exile at Cape Town Castle.

Cetshwayo (1834–1884) early proved his powerful leadership ability at the age of 22 by defeating his brother Mbuyazi, Zulu King Mpande's favourite as successor, in a pitched battle at Ndondakasuka in 1856, to become the new heir apparent to his father.

Mpande, who himself had seized power in 1840 from Dingane, recognised Cetshwayo's claim and for the rest of his rule (until 1872) increasingly shared his power with his successful son.

Following the death of his father, Cetshwayo immediately began building the strength of the Zulu royal authority by resurrecting the tribute system of each loyal clan supplying young men, *amaButho*, to the king to expand his army. At the same time he took

Impi yamaNgisi namaZulu ngonyaka we-1879

"Angikwenzanga lutho olubi, okusho ukuthi unezinye izinhloso engqondweni ezenza uhlasela umhlaba wami," kubhale iNkosi yamaZulu uCetshwayo ebhalela iNhloko yomnyango kaHulumeni wamaNgisi eNingizimu Afrika, umphathi weKoloni laseKapa, uMnumzane uHercules Robinson, ngonyaka ka-1881 esekudingisweni eCape Town Castle.

INkosi uCetshwayo (1834–1884) yasheshe yakhombisa izimpawu zobuholi obunamandla ineminyaka engu-22 yobudala ngokuhlula umfowabo uMbuyazi, owabe ebhekwe ukuthi nguye owayezothatha izintambo eNkosini uMpande, empini eyabe ihleliwe eNdodakusuka ngonyaka we-1856, ukuze abe indlalifa entsha kubaba wakhe.

Naye uMpande uqobo wayewuqhagile umbuso kuDingane ngonyaka we-1840, wabe esethobela uCetshwayo nokwenza ukuba izintambo zombuso (kuze kube unyaka we-1872) ahlanganye nendodana yakhe eyayisiphumelele.

Emva kokukhothama kukayise, iNkosi uCetshwayo ngokushesha yaqala yabumba ubukhosi bakwaZulu



Unveiling of the Anglo-Zulu War Memorial in Pietermaritzburg by Sir Henry Bulwer, Governor of Natal, on 11 October 1883 (Photograph courtesy of the Natal Archives Depot)



Isandlwana, early 1900s

pains to develop good diplomatic relations with both the Boer farmers and the British colonial authorities, starting by getting Shepstone's support for his coronation as the new Zulu king in 1872.

Unfortunately this came at a time when the British government in England decided to pursue an aggressive policy of confederation to better control its colonial economic interests.

In 1873 the British confiscated the land and cattle of the once powerful Hlubi people, falsely accusing them of rebellion. In 1877 the British annexed the Boer's South African Republic in the Transvaal to gain control of the Transvaal goldfields.

Now the focus shifted to the Zulu kingdom to the north-east. On 11 December 1878 the British sent King Cetshwayo an ultimatum that he immediately abandon his system of *amaButho* and begin decentralising his authority, placing it under British administration. Bewildered by this shift and the impossible demands, Cetshwayo delayed in responding. With no further pretext British and colonial forces invaded Zululand on 11 January 1879.

The British had woefully underestimated the courage and fighting skill of the Zulu people. The invading forces were crushingly defeated in two pitched battles with the Zulu army at Isandlwana 11 days later (on 22 January) and at Hlobane on 28 March.

The British changed tactics and flooded troops and guns into Zululand, bulldozing their way through to a successful final battle at the king's seat of power, Ulundi, on 4 July

obunamandla ngokwethula uhlelo lokuba wonke amaKhosi angaphansi kukaZulu alethe izinsizwa ezisencane eNkosini ukuqinisa amabutho eNkosi. Yasebenza kanzima ukwakha ubudlelwane obuhle phakathi kwakhe nabalimi bamaBhunu kanye neziphathimandla zamaNgisi, yaqala ngokuba ithole ukwesekwa nguShepstone ukuze igcotshwe abe yiNkosi entsha yamaZulu ngonyaka we-1872.

Ngebhadi lokhu kwafika ngesikhathi lapho uhulumeni wamaNgisi eNgilandi usenqume ukusebenzisa inqubomgomo enodlame yokuhlanganyela ukuze ulawule izinhloso zawo kwezezimali emazweni owawuwaphethe.

Ngonyaka we-1873 amaNgisi azithathela umhlaba kanye nemfuyo yesizwe samaHlubi esabe sinamandla amakhulu, bewaqambela amanga ngokuthi avukele umbuso. Ngonyaka we-1877 amaNgisi azithathela iRiphabhliki yaseNingizimu Afrika eTransvaal eyabe iphethwe ngamaBhunu ukuzuza izimayini zegolide eTransvaal.

Babuye bagxila embusweni wamaZulu enyakatho mpumalanga. Ziyi-11 kuZibandlala 1878 amaNgisi ayalela iNkosi uCetshwayo umnqamulajuqu wokuthi ngokukhulu ukushesha makayeke uhlelo lwakhe lwamabutho bese ebeka umbuso wakwaZulu ezandleni zabaphathi bamaNgisi. Esamangazwe yilokhu kanye nezimfuno ezingenakwenzeka iNkosi uCetshwayo yabe isilibazisa ukuphendula. Ngokungaqhubeki kwecebo labo, amabutho amaNgisi kanye noMbuso wengcindezelo bahlasela kwaZulu ziyi-11 kuMasingana 1879.

AmaNgisi ayesithathe kancane kabi isibindi kanye nekhono lokulwa lamaZulu. Ukungena kwabo ngendlovu yangena kwenza bahlulwa ingcaca ezimpini ezimbili ezazihleliwe namaZulu, eyokuqala yabe iseSandlwana zingama-22 kuMasingana ngemuva kwe-nsuku eziyi-11 kanye nenye eyalandela eyabe iseHlobane zingama-28 kuNdasa.

AmaNgisi ashintsha amaqhinga okuhlasela akhukhula amasosha kanye nezibhamu kwaZulu, angena ngendlovu yangena empini yokugcina nayinqoba ekomkhulu lenkosi (eMandleni), oLundi zi-4 kuNtulikazi 1879. Ngemuva kwe-nsukwana ezimbalwa iNkosi uCetshwayo yathunjwa yakhishwa esikhundleni yabe isegwetshwa yasiwa ekudingisweni eCape Town Castle.

Imizamo yokuyeseka lapha ekhaya kanye naphesheya kwe-lwandle eyabe iholwa ngumngani ongumsekeli wayo uMbhishobhi uColenso, kwenza ukuthi uqobo lwayo iNkosi uCetshwayo

1879. Within a few days King Cetshwayo had been captured, deposed, and sentenced to exile at the Cape Town Castle.

The efforts of supporters here and overseas, led by his friend and supporter Bishop Colenso, a personal visit by Cetshwayo to a receptive and sympathetic Queen Victoria in London, and a changed, less imperialistic British government, led to King Cetshwayo's reinstatement and return as King in 1883.

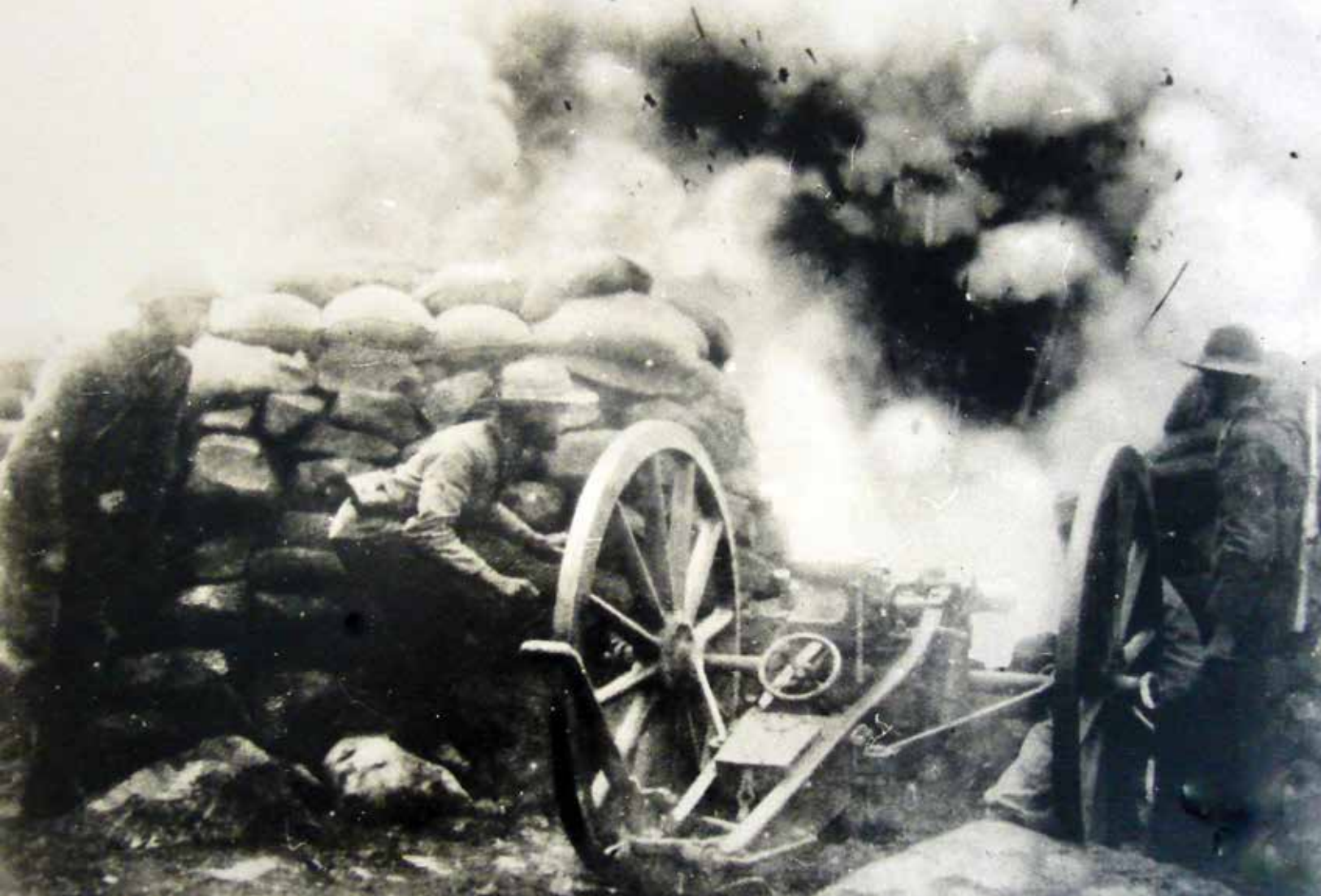
He returned to a reduced, broken kingdom beset by factional in-fighting. On 21 July 1883 Cetshwayo was attacked and defeated at Ondini by his rival Zibhebhu (uSibepu) of the Mandlakazi in north-eastern Zululand. He fled to Nkandla forest and then to British protection at Eshowe. He died there on 8 February 1884, allegedly of poisoning at the hands of Zibhebhu supporters.

yavakashela lowo owayezomlalela futhi amzwele, iNdlovukazi yamaNgisi uVictoria eLandani, kweza noshintsho kuHulumeni wamaNgisi ophethe eNingizimu Afrika olwaholeda ekubuyiselweni esikhundleni kweNkosi uCetshwayo ngonyaka we-1883.

Yabuyela embusweni onhlakanhlaka usuncishiswe amandla futhi uhaqwe nangukulwa kwamaqembu ngaphakathi. Zingama-21 kuNtulikazi 1883 iNkosi uCetshwayo yahlaselwa yahlulwa oNdini yilowo oyimbangi yakhe uZibhebhu waseMandlakazi enyakatho mpumalanga neKwaZulu. Wabalekela emahlathini aseNkandla wabe eseyovikelwa ngamaNgisi eShowe. Wakhothamela lapho ziye-8 kuNhlojanja 1884, nokusolakala ubuthi kubalandeli bakaZibhebhu.



The defence at Rorke's Drift, January 22nd, 1879, a painting by Lady Elizabeth Butler (The original painting was commissioned by Queen Victoria and is still in Her Majesty the Queen's collection.)



Lyddite shell bursting in front of Boer gun, Natal (KZN Museum collections)

The two Anglo-Boer Wars 1877–1881 and 1899–1902

The Anglo-Boer War was an inevitable result of the clash of ideologies between the deeply religious Afrikaner Boers determined to find their own independent “promised land” and the equally determined British seeking to expand, and firmly rule, a growing colonial empire and an ever-increasing need for money to run it.

The first conflict between British and Afrikaners, described by the latter as the *Eerste Vryheidsoorlog* (First Freedom War) started eight months after the British under Shepstone annexed the Boers’ first South African Republic (SAR) in the Transvaal on 12 April 1877.

On 16 December 1877 Afrikaner leaders rehoisted the SAR flag near Krugersdorp and declared that they were once more independent. The Boer commandos outflanked and out-manoeuvred the

Izimpi ezimbili phakathi kwamaNgisi namaBhunu 1877–1881 no-1899–1902

Impi phakathi kwamaNgisi namaBhunu kwabe kuwumphumela ongenakugwemeka yokungezwani ngemibono phakathi kwamaBhunu ayekholwa ngokujulile ezimisele ukuzitholela umazibuse wawo “izwe lesithembiso” kanye namaNgisi ayezimisele ngendlela efanayo efuna ukwandisa umbuso wawo awuphathe ngesandla esiqinile kanti ngokunjalo nesidingo semali sokuwuphatha sasikhula.

Ingxabano yokuqala eyabe iphakathi kwamaNgisi namaBhunu, ichazwa ngamaBhunu (njengempi yokuqala yenkululeko) “Eerste Vryheidsoorlog”, yaqala ezinyangeni eziyisishiyagalombili ngemuva kokuba amaNgisi eholwa nguShepstone azithathela iRiphabhuliki yaseNingizimu Afrika (SAR) eTransvaal eyokuqala eyabe iphethwe ngamaBhunu zi-12 kuMbasa 1877.

Ngomhla ka-16 kuZibandlela 1877 abaholi bamaBhunu baphinda bagxumeka ifulegi le-SAR eduzane neKrugersdorp, bekhombisa ukuthi bona babeziphethe. Amabutho amaBhunu eqela futhi ahlula ngamasu amaNgisi ayengazilungiselele

ill-prepared British and colonial troops who lost a series of skirmishes, including a final devastating battle at Majuba.

The British government in England, unwilling to finance a prolonged armed conflict and worried about swelling Afrikaner support in the Cape for the defiant Republic, ordered its troops to stand down. At the Pretoria Convention on 3 August 1881 Britain recognised the Transvaal SAR as a self-governing state subject to certain conditions.

Eight years later Britain's need for gold to bolster its own diminishing reserves made the second conflict inevitable. Britain moved troops to the SAR borders and ignored an SAR ultimatum to withdraw them.

The opening shots of the Anglo-Boer War (the *Tweede Vryheidsoorlog*) were fired on 12 October 1899. Initially the two sides were evenly matched in numbers but the fast-moving Boer commandos with their guerrilla-tactic lightning raids on the less mobile British troops once again had the upper hand. The British soon found themselves divided and outflanked, losing skirmish after skirmish while waiting for more troops to arrive from England.

The Boer commandos advanced rapidly into the north-eastern Cape and Natal catching the British off guard. The commandos in Natal were heading for Durban to prevent the arrival of further British troops by sea. They took Newcastle and Dundee,



Vaal River, 1900, Anglo-Boer War (KZN Museum collections)

ngokwanele kanye namasosha ombuso wengcindezelo ahlulwa ngokulandelana eziwombeni kubandakanya nesibhicongo sempi yokugcina neyabe iseMajuba.

UHulumeni wamaNgisi eNgilandi awuvumanga ukuxhasa impi engenamkhawulo futhi ukhathazekile ngokukhula kokuxhaswa kwamaBhunu eKapa engazimisele ngokuguquka kwiRiphabhuliki, wayalela amasosha akhe ukuba ashiye phansi. Engqungqutheleni eyabe isePitoli zi-3 kuNcwaba 1881 amaNgisi avumela iTransvaal SAR ukuba ibe nguzimele geqe kodwa ngaphansi kwemibandela ethize.

Ngemuva kweminyaka eyisishiyagalombili ukudingeka kwegolide yiNgilandi ukusimamisa umnotho wawo kwabangela ingxabano yesibili engenakuvinjwa yilutho. INgilandi yafaka amasosha ayo emngceleni weSAR yawushaya indiva umyalelo weSAR ukuba iwakhiphe.

Izinhlamvu zokuqala ze-Anglo Boer War (the *Tweede Vryheidsoorlog*) zezwakala ziyi-12 kuMfumfu 1899. Ekuqaleni izinhlangothi zombili zazilingana kodwa ukushesha kwempi yamaBhunu esebenzisa isu lobushokobezi ephanga ngokukhulu ukushesha ezindaweni lapho engekho kangako amasosha amaNgisi okwenza babangaphezulu futhi. amaNgisi azithola eshlakazekile futhi sebeweqele, ehlulwa eziwombeni zilandelana ngesikhathi esalinde ukufika kwamanye amabutho avela eNgilandi.

Impi yamaBhunu yangenisa ngokushesha enyakatho mpumalanga Kapa kanye naseNatali afica amaNgisi engazelele. Impi yamabhunu eNatali yayilibangise eThekwini ukuyovimbela ukufika kwamanye amabutho amaNgisi olwandle. AmaBhunu athatha iNewcastle kanye neDundee ase evimbezela



Railway damaged by the Boers during the Anglo-Boer War (KZN Museum collections)



British troops firing from a trench (KZN Museum collections)

laid siege to Ladysmith where they pinned down most of the British troops in Natal and routed the remaining forces at Colenso. Pietermaritzburg went into panic mode. Residents, fearing the city was next, made evacuation plans. The Legislative Assembly building in Langelibalele Street was commandeered as an additional hospital.

But despite the early success of the Boer commandos, they were neither equipped nor able to sustain war against overwhelming odds. As the war progressed Britain flooded in troops by ship from overseas, in the end committing 448 715 troops to the conflict. The Boers were outnumbered by nearly 5 to 1.

The final straw was cutting off Boer resources by burning Boer-owned farms and the imprisonment of their women and children in concentration camps. Many died in the camps as a result of disease and poor

neLadysmith lapho afika avalela ekhoneni iningi lamabutho amaNgisi eNatali ase ehlula ingcosana eyayisele eColenso. UMGungundlovu washaywa wuvalo. Izakhamuzi zesabela ukuthi kwabe kuzolandela idolobha lazo zase zenza imizamo yokuthutha. Ibhilidi lesishayamthetho elisemgwaqweni uLangelibalele lahlonzwa njengesibhedlela esengeziwe.

Nakuba Amabhunu ayenempumelelo empini ekuqaleni, ayengakulungele futhi engasakwazi ukumelana nempi ngaphansi kwezimo awazithola ebhekene nazo. Njengoba impi yayiqhubeka amaNgisi aletha amabutho amaningi ngomkhumbi ephuma phesheya, ekugcineni aletha amasosha abalelwa ku 448 715 kulolu dweshu. AmaBhunu adlulwa ngobuningi obulinganiswa ngabantu abahlanu koyedwa.

Okokugcina okwaba nzima kakhulu ukuqedwa kwemithombo yengcebo yamaBhunu ngokuba kushiswe amapulazi ayephethwe ngamaBhunu kanye nokuboshwa kwabesifazane nezingane emakamu angamajele. Abantu abaningi bashona emakamu ngenxa yezifo kanye nezimo zempilo ezingezinhle. Ebhekene nezibhicongo zokuqothulwa, amaBhunu acela ushwele, amukela ubukhosi

hygienic conditions. Facing ruin, the Boers sued for peace, accepting British sovereignty on 31 May 1902.

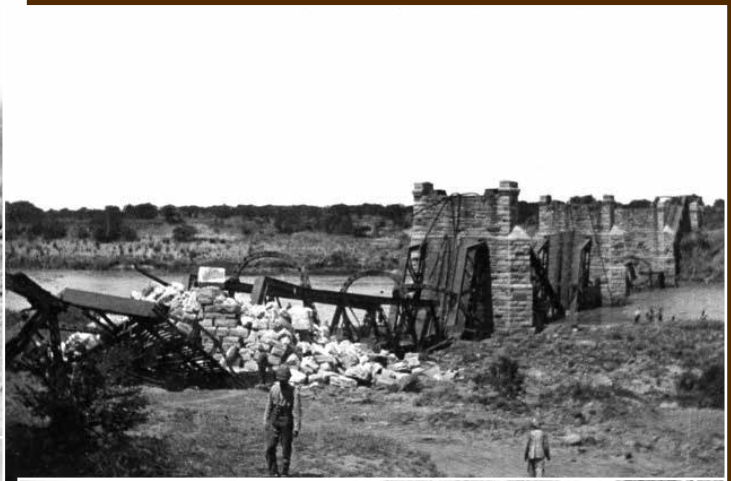
The impact of these conflicts on Pietermaritzburg was considerable, coming as they did hard on the heels of the Anglo-Zulu War of 1879. Financially the colonial administration was hard pressed dealing with the costs of the wars and by the early 1880s the colony was in the throes of economic depression.

War and soldiers, however, were an ever-present part of early Pietermaritzburg life. A military garrison was maintained at Fort Napier in Pietermaritzburg from the annexation of Natal in 1843 until 1914. Many local businesses were built on trade with the military, supplying the horses, equipment, food and builders they needed. This, and the growing demand for supplies for the diamond and gold fields of the interior, helped the city and the colony weather the depression.

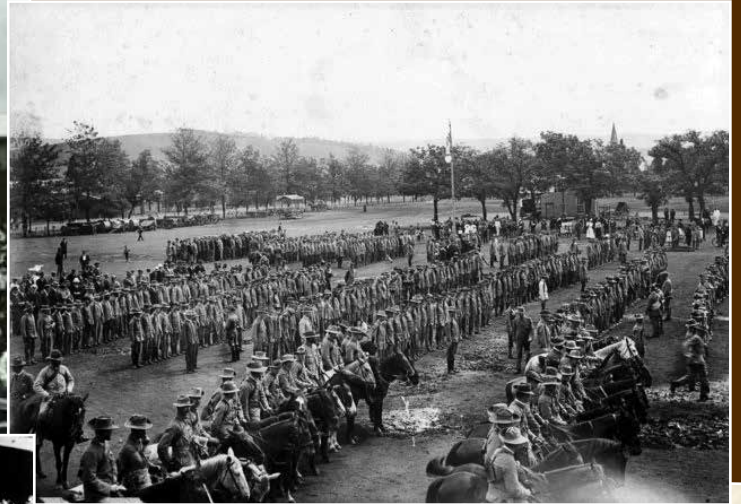
bamaNgisi ngomhla ka-31 kuNhlaba 1902.

Umthelela walezi zingxabano waba mkhulu kakhulu eMgungundlovu, njengoba kwenzeka nje ngemuva kwempi yamaNgisi namaZulu ngonyaka we-1879. Ngokwe-mali abaphathi bombuso wokufika wabamhlophe washayeka kakhulu ubhekene nezindleko zezimpi kwathi eminyakeni yawo-1880 isimo somnotho sazika eKoloni.

Izimpi namasosha kwakuyingxenywe yempilo ekuqaleni eMgungundlovu. Inkambi yamasosha ezempi yabe iseFort Napier eMgungundlovu kusukela kudliwe iNatal ngonyaka we-1843 kwaze kwabangowe-1914. Amabhizinisi amaningi endawo akhiwa ngenxa yokuhwebelana nombutho wamasosha ezempi, edayiselwa amahhashi, izikhali nezinye izinto, ukudla kanye nabakhi ababedingeka. Lokhu kanye nokukhula kokuthunyelwa kwempahla ezindaweni zegolide kanye nezedayimane eNingizimu Afrika, lokhu kwasiza idolobha kanye noMbuso wokufika wabamhlophe badlule ezinkingeni zomnotho.



*Photos of the Anglo Boer War
(KZN Museum collections)*



*Photos of the Anglo Boer War
(KZN Museum collections)*

The Zulu poll tax rebellion (1906)

We moved from Mome bush to Qhudeneni where we found other Chiefs with Bambata and many warriors. A man by the name of Elijah came to us and said the European soldiers had gone and we all went back to the Mome bush, not knowing that this man Elijah was sent by the European soldiers to lead us into a trap. We entered at dusk. In the Mome bush I saw someone on top of the hill lighting a match. Early in the morning the soldiers fired at us. Many warriors died. I hid under a rock till midnight when I came out of the bush and walked towards Qhudeneni. On the way I met others and came back. I was arrested and kept in custody for four months. I was sentenced to two years imprisonment. (Deposition made by Mishak Mthalande, a young participant in the rebellion, to a firm of attorneys in Greytown in October 1906.)

Known variously as the “Zulu rebellion”, the “Bhambatha rebellion” or “*impi yamakhanda*” (the war of the heads), the last Zulu resistance to colonial rule



Maphumulo chiefs Inkosi Meseni kaMusi and Inkosi Ndlovu ka Thimuni in jail after surrendering to Natal government forces during the Bhambatha Rebellion of 1906 (KZN Museum collections)

Ukuvukela umbuso kwamaZulu ngentela yekhanda (1906)

“Sasuka emahlathini aseMome salibangisa eQhudeneni lapho sahlalana namanye amaKhosi noBhambatha kanye namabutho amaningi. Indoda egama layo lingu Elijah yeza kithi yabe isisitshelela ukuthi amasosha abelungu asehambile sabe sonke sesibuyela emahlathini aseMome singazi ukuthi le ndoda engu-Elijah yabe ithunywe ngamaNgisi ukusicuphela umgoga. Safika ngokuhlwa. Ehlathini laseMome ngabona umuntu phezu kwegquma ethungela umentshisi. Entathakusa amasosha abe eseyasidubula. Kwashona amabutho amaningi. Ngacasha ngaphansi kwetshe kwaze kwaba phakathi kwamabili ngabe sengiphuma ngahamba ngibheke eQhudeneni. Endleleni ngahlangana nabanye ngabe sengibuyela emuva. Ngaboshwa ngabe sengigcinwa esitokisini izinyanga ezine. Ngabe sengigwetshwa iminyaka emibili ejele. (Ubufakazi obethulwa nguMishak Mthalande enkampanini yabameli eGreytown ngoMfumfu 1906, ibhungu elincane elabe lihlanganyele ekususeni uthuthuva lokuvukela umbuso.)

Yayaziwa kwabaningi ngokuthi impi yamaZulu yokuvukela umbuso, impi kaBhambatha noma ‘impi yamakhanda’, umzabalazo wokugcina wamaZulu ngokuphathwa nguMbuso wokufika wabamhlophe eNatali ngaphambi koBumbano ngo-1910 olwasuswa ngukubekwa komthetho othi wonke amadoda angaphezu kweminyaka eyi-18 kumele athelele ikhanda ngonyaka we-1905.

Amakhosi amaningi ayenqaba noma elibazisa ukukhokha intela abe esebizelwa ukuba avele ngaphambi kweMantshi. Enye yawo kwakunguBhambatha kaMancinza owayeneminyaka engama-40, iNkosi yesizwe samaZondi kwaMpanza duzane naseGreytown. Kwathunywa amaphoyisa alikhulu namashumi ayisikhombisa aseNatali ophiko olunamandla ayechamba ngamahhashi ukuba ayombopha wabe esebalekela kwaZulu ukuyobonisana nenkosi yamaZulu uDinuzulu.

Welulekwa ukuba abuyele kwaMpanza kodwa wathola ukuthi wabe esekhishiwe esikhundleni nguhulumeni kwabekwa umalume wakhe uMagwababa ukuba abe yiNkosi esikhundleni sakhe. Wathumba uMagwababa (owabuye weqa ngokuhamba kwesikhathi) wabe esetshela amanye amaKhosi ukuthi uyayiphaka impi kubelungu.

Wangenisa emahlathini amnyama aseNkandla yena kanye namabutho akhe bephaka uchungechunge lokuhlasela amabutho oMbuso wokufika wabamhlophe.

Empini yokugcina eyabe iseMome Gorge eNkandla, umbutho woMbuso wacupha umgoga wabe usudubula iNkosi uBhambatha kanye namabutho ziyi-10 kuNhlangulana 1906. Amasosha athunyelwa ukuba athole isidumbu sakhe ngemuva kwezinsuku ezine. Ngenxa yokuba kubi kwendawo kanye nendlela esabe sesonakele ngayo isidumbu sakhe banquma ikhanda lakhe babuya nalo njengesiqinisekiso

in Natal before Union in 1910 was triggered by the imposition by the Natal government of a poll tax of £1 on all men over the age of 18 in 1905.

A number of chiefs resisted, or delayed, paying the tax and were summoned to appear before magistrates. One of these was the 40-year-old Bhambatha kaMancizana, chief of the Zondi clan at Mpanza, near Greytown. When a force of 170 Natal Mounted Police were sent to arrest him he fled to Zululand to consult with Zulu King Dinuzulu.

He was advised to return to Mpanza but found that in the meantime he had been deposed by the government and his uncle Magwabagwaba (Magwababa) had been appointed chief in his place. He kidnapped Magwabagwaba (who later escaped) and alerted other chiefs that he had declared war on the whites.

Basing himself in the dense Nkandla Forest he and his supporters launched a series of attacks against colonial forces.

In a final battle at Mome Gorge in Nkandla, colonial forces trapped and gunned down Chief Bhambatha and his supporters on 10 June 1906. Soldiers were sent to find his body four days later. Because of the steep terrain and the state of decomposition of the body they removed the head and returned with it as proof of his death. The head was displayed for a while and then returned to the forest for burial, not far from where Zulu King Cetshwayo was buried.

Many members of the Zondi clan believe that it was a case of mistaken identity and that the real Chief Bhambatha evaded his attackers and, together with remnants of his family, made his way to Mozambique where he died of old age in the 1920s.

.....
<http://www.greytown.co.za/bambathastment.htm>
 In October 1968, one Mishak Mthilane consulted Attorneys Nel & Stevens in Greytown. Their interpreter, Gilbert Maphanga, took this statement from him about his participation in the Bhambatha Rebellion in 1906.

MISHACK MTHALANE states:

During April 1906, Bambata came back from Zululand. He collected young men and instructed them to catch his uncles Magwababa and Funizwe. Magwababa was caught at night, Funizwe ran away. The following day I armed myself with others and went to a fort called Mdayi near Mpanza where we found Magwababa in captivity with others. Magwababa's wives went and reported to a European farmer (Voyizana) Mr Phillip Botha that Bambata had taken Magwababa to kill him. Mr Phillip Botha went and reported to the Magistrate here in Greytown. The following day European Constables went to Mpanza on horseback being accompanied by the Magistrate (Dhlovunga) to see what had happened to Magwababa. They passed Mpanza and went to Mpfana

sokuthi ukhotheme ngempela. Ikhanda lakhe labekwa laba umbukiso isikhashana ngaphambi kokuba libuyiselwe emahlathini ukuze afihlwe bude buduze nalapho kwafihlwa khona iNkosi uCetshwayo.

Amalungu amaningi esizwe sakwaZondi akholelwa ekutheni kwabe kungesiye lowo owanqunywa ikhanda kodwa iNkosi yangempela uBhambatha yabavika abahlaseli bayo yababalekela eMozambique kanye nezinsalela zomndeni wayo lapho yakhothamela khona ngenxa yobudala beminyaka maphakathi nabo-1920.



(Photograph courtesy Museum Africa, Johannesburg)

(Keate's Drift) where there was a Police camp. They remained there the whole day. We were guarding their return. At about dusk the spies saw them coming back. The Magistrate came up to where we were hiding. Shots were fired at them and they ran away. As the Police Constables were coming up at dusk we hid in the bank of the road at Nhlenyana.

They were in separate groups. The first group passed. Then the second group was passing one of us threw an assegai in the third group and said "Usuthu". We rose and fought. We fought the Police who ran away and we went back to our fort. We slaughtered cattle and broke into the bar of the hotel, took liquor and drank it. In the morning we went to a farm of a European "Mkhovu" where we took a horse which was ridden by Bambata. We went towards the Tugela River. Bambata sent a message to Chief Silwane Mchunu that he must arm an Impi because he, Bambata, had started a war with the Europeans. He also sent a message to Chief Nyoniyezwe Ngubane. We crossed the Tugela River and went to Nkandhla where all the Chiefs and their Impis were to meet him. On the way we caught another horse which was to be ridden by Chakijana Sithole the Chief's main Induna. When we were crossing the Tugela river it was about full. Chakijana fired a shot in the air and then we heard that were going to Zululand. We arrived at the kraal of Induna Mangari Ndlela who took us to Induna Sigananda Shezi in the Mome bush. He slaughtered a beast for us. Sigananda collected his warriors. After a month in the Mome bush periodically fighting with Bantu warriors favouring the Europeans, one day we fought with soldiers from Eshowe from morning till sunset. Many warriors died and many were injured in this fight. Several Chiefs joined us. We moved from Mome bush to Qhudeneni where we found other Chiefs with Bambata and many warriors. A man by the name of Elijah came to us and said the European soldiers had gone and we all went back to the Mome bush, not knowing that this man Elijah was sent by the European soldiers to lead us into a trap. We entered at dusk. In the Mome bush I saw someone on top of the hill lighting a match. Early in the morning the soldiers fired at us. Many warriors died. I hid under a rock till midnight when I came out of the bush and walked towards Qhudeneni. On the way I met others and came back. I was arrested and kept in custody for four months. I was sentenced to two years imprisonment.

<http://www.greytown.co.za/bambathastment.htm>

NgoMfumfu 1968 uMishak Mthalande ngemuva kokubonana nabameli uNel & Stevens eGreytown. Umhumushi wabo wathatha lesi sitatimende kuyena mayelana nokuzibandakanya kwakhe empini kaBhambatha yokuvukela umbuso ngo-1906.

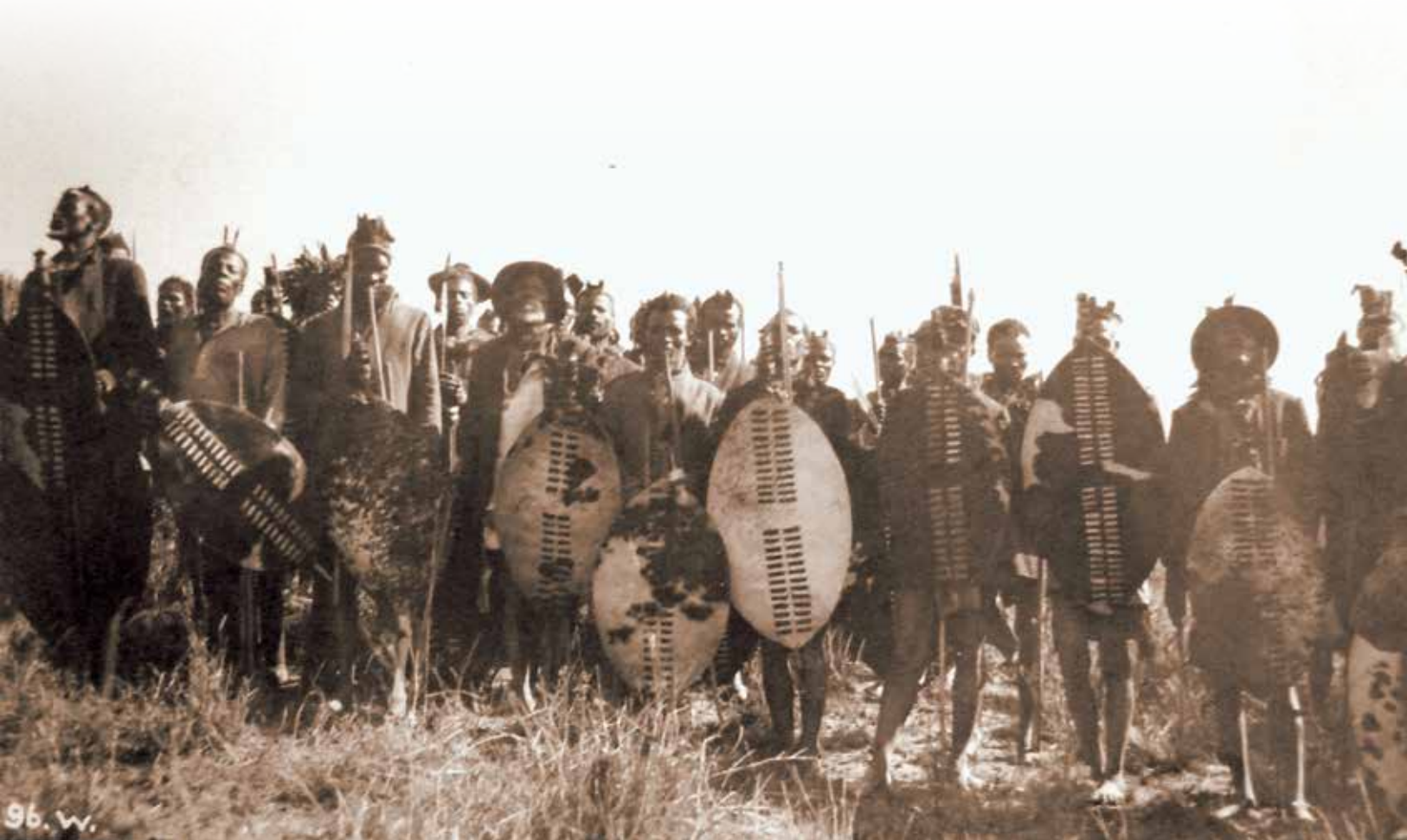
uMISHACK MTHALANE wathi:

NgoMbaso 1906 uMbambatha wabuya evela KwaZulu. Wahlanganisa izinsizwa waziyaleta ukuba zibambe umalume wakhe uMagwababa kanye noFunizwe. uMagwababa wabanjwa ebusuku kwathi uFunizwe wabaleka. Ngosuku olulandelayo ngahloma kanye nabanye sabe sesiya enkambini ebizwa ngokuthi ikwaMdayi eduzane nakwaMpanza lapho safica uMagwababa ethunjiwe kanye nabanye. Amakhosikazi kaMagwababa ahamba ayobikela uMlungu wepulazi (uVoyizana) uMnzumzane Phillip Botha ukuthi uBhambatha uthathe uMagwababa ukuyombulala. uMnumzane Phillip Botha wahamba wayobikela iMantshi khona lapha eGreytown. Ngosuku olulandelayo amaPhoyisa abeLungu ayegibele amahhashi aya kwaMpanza ehambisana neMantshi (uDlovunga) ukuyobona ukuthi kwenzekeni kuMagwababa. Badlula kwaMpanza baya eMpofana (Keate's Drift) lapho kwakunekamu lamaPhoyisa khona. Bahlala lapho usuku lonke. Sasibaqaphile uma sebebuya. Kusihlwa izinhlozi zababona sebebuya. iMantshi yeza lapho sasicashe khona. Babe sebedutshulwa babaleka. Njengoba amaPhoyisa ayeza ngomnyama sacasha osebeni lomgwaqo eNhlenyana. Babehamba ngokuhlukana. Abokuqala badlula. ngesikhathi sekudlula iqembu lesibili omunye wethu waphonsa isagila eqenjini lesithathu wabe esethi "Usuthu". Sasukuma lapho sahlasele. Salwa namaPhoyisa abaleka abuyela enkambini. Sahlaba izinkomo sagqekeza indawo yokuthengiselwa utshwala ehotela sathatha utshwala sabe sesibuphuza. Ekuseni saya epulazini loMlungu "uMkhovu" safike sathatha ihhashi elabe seligitshelwa nguMbambatha. Sabe sesilibhekisa ngaseMfuleni uThukela. uBhambatha wathumela umyalezo eNkosini uSilwane Mchunu ukuba ihlomise amaButho ngoba yena useqalise impi nabeLungu. Waphinda wathumela nomyalezo eNkosini uNyoniyezwe Ngubane. Sawela uMfula uThukela salibhekisa eNkandla lapho wonke amaKhosi kanye namabutho ayezohlangana khona. Endleleni sathola elinye ihhashi elagitschelwa Induna enkulu yeNkosi uChakijana Sithole. Ngesikhathi siwela umfula uThukela wawuthanda ukugcwala. uChakijana wadubula emoyeni sabe sesizwa ukuthi silibangisa KwaZulu. Safikela emzini weNduna uMangari Ndlela owabe esesiyisa eNduneni uSigananda Shezi ehlathini laseMome. Wasihlabelela inkunzi yenkomo. uSigananda



A rock monument at Mpanza, near Greytown, commemorates Chief Bhambatha Zondi kaMacinga

waqoqa amabutho akhe. Ngemuva kwenyanga silokhu silwa naBantu ababesekela abeLungu, ngolunye usuku salwa namasosha aseShowe kusukela ekuseni kwaze kwashona ilanga. Kule mpi kwashona amabutho amaningi amanye alimala. AmaKhosi amaningi abe esehlanganyela nathi. Sasuka ehlatini laseMome salibangisa eQhudeni lapho safica amanye amaKhosi kanye noBhambatha namabutho amaningi. Indoda egama layo engu-Elijah yeza kithi yasitshela ukuthi amasosha abeLungu awasekho asehambile sonke sabe sesibuyela emuva ehlatini laseMome, singazi ukuthi le ndoda yabe ithunywe ngamasosha abeLungu ukusiholela ogibeni. Sangena ngomnyama. Ehlatini laseMome ngabona umuntu phezu kwentaba okhela umentshisi. Ekuseni ngovivi amashosha abe esesidubula. Kwashona amabutho amaningi. Ngacasha ngaphansi kwetshe kwaze kwaba phakathi kwamabili ngase ngiyaphuma ehlatini ngalibangisa ngaseQhudeni. Endleleni ngahlangana nabanye ngabe sengibuya. Ngaboshwa ngagcinwa esitokisini izinyanga ezine. Ngagwetshwa iminyaka emibili ejele.



"Native levies" during the Bhambatha rebellion of 1906 (KZN Museum collections)

King Dinuzulu in Pietermaritzburg

“My sole crime is that I am the son of Cetshwayo.” – King Dinuzulu (41), oldest son and heir of King Cetshwayo, at his trial in Greytown Town Hall in 1909, accused of treason by the Natal colonial government.

King Dinuzulu had been accused of aiding Chief Bhambatha Zondi in the 1906 rebellion against paying the Natal colonial government’s poll tax. Believing himself innocent, King Dinuzulu had peacefully handed himself over to the authorities in Nongoma on 10 December 1907.

Accompanied by a large escort of troops, King Dinuzulu and his men were moved by mule cart and wagons to Pietermaritzburg, arriving in the city on December 16.

During the lengthy pre-trial examination, lasting from 23 December 1907 until 30 July 1908, King Dinuzulu was a “guest of the colonial government” in the Old Prison at the top end of Burger Street, near its junction with the Moses Mabhida Road to Edendale.

There, according to a report in the *Natal Witness* of 18 December, “arrangements have been made for his accommodation, and apartments in the female ward have been set aside for his use. Dinuzulu and his party will be kept at the gaol until such time as the preparations for his trial are complete.”

A leader article in the newspaper the following day captured the colonial viewpoint: “although some may be inclined to grumble at the secrecy in which the operation of lodging him in gaol was carried out, we fail to see any reason why it should have been made the occasion of a public show. While the spectacle was doubtless an historic one ... it is now evident that the authorities do not intend to waste any mawkish sentiment over him”.

Despite this, among issues officials had to attend to included complaints about the feather mattress provided for King Dinuzulu.



Dinuzulu (E. E. Caney Photo)

Inkosi uDinuzulu eMgungundlovu

“Icala lami ukuthi ngiyindodana kaCetshwayo.” – iNkosi uDinuzulu yayineminyaka engama-41, yayindodana endala kaCetshwayo futhi ingundlalifa, isho ecaleni layo elaliqulelwa eGreytown Town Hall ngo-1909, isolwa ngokuvukela umbuso nguHulumeni wokufika wabamhlophe eNatal.

Isilo uDinuzulu sasisolwa ngokusiza iNkosi uBhambatha Zondi ngesikhathi ivukela umbuso ngo-1906 ngokunqaba ukukhokha imali yokuthelela amakhanda kuhulumeni wokufika wabamhlophe eNatal. Sasikholelwa ekutheni simsulwa sase sizinikela sona ngokwaso kwiziphathimandla kwaNongoma mhla ka-10 kuZibandlela 1907.

Saphelezela inqwaba yamasosha ayesigadile, Isilo uDinuzulu nabantu baso bahanjiswa ngezinqola ezidonswa imimnyuzi zibahambisa eMgungundlovu, bafikela edolobheni mhla ka-16 kuZibandlela.

Ecaleni laso eladonsa isikhathi eside sishushiswa, kusukela mhla ka-23 kuZibandlela 1907 kwaze kwaba mhla ka-30 kuNtulikazi 1908, Isilo uDinuzulu “sabe siyisihambeli sikahulumeni wemaNgisi owawubusa’ eJele

Old Prison elisekugcineni kuka-Burger Street, duzane nalapho uhlangana khona nomgwaqo oya eYideni uMoses Mabhida Road.

Ngokusho kwephephandaba i-*Natal Witness* langomhla ka-18 kuZibandlela, “ayesenziwe amalungiselelo endawo yakhe yokuhlala, indawo yokuhlala esegunjini labesifazane yabe isilungiselelwe yena ukuyisebenzisa. uDinuzulu nethimba lakhe bazogcinwa ejele kuze kuqedwe amalungiselelo okuqulwa kwecala,”

Ingxenywe ephambili yephepha ephephandabeni ngelanga elilandelayo yaveza okushiwo ngumbuso wokufika wabamhlophe: “noma abanye kungalula ukukhuluma ngendlela okwenzeke ngayo ngokufihlwa kokuvallelwa kwakhe ejele, siyehluleka ukubona isizathu esingenza lokhu kube yinto yomphakathi. Noma kungenakungabaza ukuthi lokhu kuyohlala kukhunjulwa emlandweni ... manje kuyacaca ukuthi iziphathimandla zazingazimisele ukuzwelana naye.

Naphezu kwale nkinga phezu kwezinye, iziphathimandla kwakufanele zilalele izikhalazo ezikhona mayela nomatilasi ofakwe izimpaphe nowawuhlinzekwe Isilo uDinuzulu.

On 27 December 1907, the *Natal Witness* said that “there is a feeling of indignation at the suggestion that the preliminaries will be conducted in camera”.

On the same day, Harriet Colenso sent a cable to the Minister of Justice, objecting to the fact that King Dinuzulu was being kept in solitary confinement, although he was an unremanded and unconvicted prisoner, and that she was not allowed to see him, although she had two magistrate’s permits to do so.

Mr Jellicoe, who had been engaged to defend Dinuzulu, wrote to the Colonial Secretary in London, complaining that “Dinuzulu is being surrounded by traditional bias and racial hatred.”

He insisted on Dinuzulu having a fair trial, “no different from that which would be accorded to a white man”.

On 22 January 1908, on instructions from government, Jellicoe and Harriet Colenso were permitted to visit King Dinuzulu at Old Prison. This was Jellicoe’s first meeting with his client, Harriet Colenso, who spoke Zulu fluently and who was a friend of the king, acting as the interpreter. However, the governor of the gaol stipulated that Miss Colenso should not be allowed to remain for longer than twenty minutes, and, if necessary, force should be used to remove her at that time. After twenty minutes, Miss Colenso was ordered to leave, and in protest Jellicoe left as well.

He declined to continue with the case and it was former Prime Minister of the Cape, the humanist barrister William Schreiner, who would take over King Dinuzulu’s defence when the trial was finally held, on 3 November 1908, in the Greytown Town Hall. The trial, too, was a protracted affair, and would last until 3 March 1909. Due to Schreiner’s vigorous, implacable defence, King Dinuzulu was acquitted of 18 of the 21 charges levelled against him.

He was found guilty, however, of harbouring Chief Bhambatha’s wife and children (for which he was fined £100), and providing assistance to Chief Bhambatha and “numerous rebels” (for which he was sentenced to four years imprisonment).

King Dinuzulu was returned to Pietermaritzburg and then to Newcastle but an old friend and Premier of the new Union of South Africa, General Louis Botha, intervened in 1910 and had King Dinuzulu immediately released and established with his wives and retinue on a farm purchased for him between Middelburg and Witbank. There King Dinuzulu, his health broken, died at the age of 45 on 18 October 1913.

Ngomhla ka-27 kuZibandlela 1907, iphephandaba i-*Natal Witness* yabeka kanje “kunomuzwa wentukuthelo ngokufakwa kwesiphakamiso sokuba ukuthethwa kwecala kwenziwe ngekhamera”.

Ngalo lelo langa, uHarriet Colenso wathumela umyalezo ophuthumayo kuNgqongqoshe wezoBulungiswa, ephikisana nesinqumo sokuvallelwa kweSilo uDinuzulu sodwa esitokisini, nakuba singabekwe cala futhi singesona isiboshwa, nokuthi akavunyelwe ukuyosibona, noma enezimvume ezimbili zokusibona azithole emantshini.

UMnz uJellicoe owayeqokelwe ukumela uDinuzulu, wabhalela uNobhala weKoloni eLandani, ekhononda ngokuthi “uDinuzulu uzithola ebhekene nokuchema ngokwendabuko kanye nenzondo yobuhlanga.”

Wafuna ukuba icala likaDinuzulu lithethwe ngendlela enobulungiswa, “kungabi namehluko kunecala elibekwe omhlophe”.

Ngomhla ka-22 kuMasingane 1908 ngomyalelo ovela kuhulumeni, uJellicoe kanye noHarriet Colenso bavunyelwa ukuvakashela uDinuzulu e-Old Prison. UJellicoe wayeqala ngqa ukuhlangana nomuntu amumele, uHarriet Colenso owayesikhuluma kahle isiZulu nowayengumngani wenkosi, waba ngutolika. Kodwa-ke umphathi wejele wabeka umgomo wokuthi uNkosazane Colenso akumele avunyelwe ukuhlala imizuzu engaphezu kwamashumi amabili, futhi uma kubonakala isidingo kumele kusetshenziswe indluzulu ukumkhapha ngaleso sikhathi. Ngemuva kwemizuzu engamashumi amabili uNkosazane Colenso watshelwa ukuba ahambe, noJellicoe ngokunjalo naye wahamba ekhononda.

Wakhetha ukushiya phansi ukuqhubeka naleli cala kwathi lowo owayenguNdunankulu waseKapa, owayefundele ubumeli uWilliam Shreiner kwaba wuyena ozovikela Isilo uDinuzulu ngesikhathi sekulalelwa icala mhla ka-3 kuLwezi 1908, eGreytown Town Hall. Necala nalo laba undendende kwaze kwaba mhla ka-3 kuNdasa 1909. Ngenxa yobufakazi bukaSchreiner obuqanda ikhanda, iSilo uDinuzulu satholwa simsulwa emacaleni ayishumi nesishiyagalombili emashumini amabili nanye esasibekwe wona.

Kodwa-ke satholwa sinecala lokukucashisa unkosikazi weNkosi uBhambatha kanye nezingane (ngalokho sahlawuliswa opondo abayikhulu), kanye nokweseka Inkosi Bhambatha kanye “namavukelambuso amaningi” (ngalokho sagwetshwa iminyaka emine sibhadle ejele).

Isilo uDinuzulu sabuyiselwa eMgungundlovu sabe sesihanjiswa eNewcastle kodwa umngani waso omdala nonguNdunankulu we-Union of South Africa entsha uJenene Louis Botha, wangenelela ngo-1910 ngokushesha iSilo Dinuzulu sakhululwa kwathi sona namakhosikazi aso kanye nabantu baso bayozinza epulazini esathengelwa lona phakathi kweMiddelburg kanye neWitbank. ISilo uDinuzulu safike sahlathwa ukugula kuleya ndawo, sakhothoma sineminyaka engama- 45 mhla ka-18 kuMfumfu 1913.

Time line for the populating of KwaZulu-Natal

100 000 BC

Early modern man (hunter-gatherers) are living in KwaZulu-Natal. Little is known about these early inhabitants, but archaeological research sites in the Shongweni area show nearly continuous inhabitation by different kinds of modern man for the past 100 000 years.

2 000 BC

(about 4 000 years ago) the abaThwa (San) hunter gatherers are well-established throughout KwaZulu-Natal. The earliest records of the San in southern Africa date back more than 20 000 years.

0 AD

(about 2 000 years ago) the KhoeKhoen ("Hottentot") pastoralists arrive in the Cape with their cattle and sheep.

400 AD

(1 600 years ago) Mzonjani farmers arrive in KwaZulu-Natal.

800 AD

(1 200 years ago) Kulundu farmers (speaking an early form of Shona) arrive in KwaZulu-Natal.

1050 AD

(1 000 years ago) Nguni-speaking farmers arrive in KwaZulu-Natal (absorbing the Kulundu farmers and giving rise to the Zulu, Xhosa, Sotho and Tswana-speaking people of today).

1835 AD

The Dutch-speaking Voortrekker farmers arrive from the Cape, fleeing British rule.

1838 AD

Following a war with the Zulu King Dingane, the Boers declare the Republic of Natalia.

1843 AD

The British annex the Boer Republic of Natalia, renaming it the Colony of Natal. Land is made available for shiploads of farmers from England who arrive to settle in the new colony.

1860 AD

Bhojpuri(Hindi)-speaking Indian "Coolie" indentured labourers begin arriving by ship from Calcutta and Madras in India to work on English settler sugar cane plantations in coastal KwaZulu-Natal. They are accompanied by mainly Muslim self-financed Gujarati-speaking traders.

1863 AD

The dispossessed Afrikaans-speaking Griqua pastoralists (racially mixed descendants of the Chariguriqua KhoeKhoen) arrive in Griqualand East (Kokstad area) after a harrowing trek across Lesotho from Griqualand West (north-eastern Cape).

Isikhathi esibalula ukufika kwabazinja KwaZulu-Natal

100 000 BC

Abantu bokuqala besimanjemanje (abaphila ngokuzingela) bahlala KwaZulu-Natal. Kuncane okwaziwayo ngalezi zakhamuzi zokuqala, kodwa izindawo zocwaningo ngomlando ezisendaweni yaseShongweni zikhombisa ukuhlala okuqhubekayo ngokulandelana kwezinhlobo ezechukahlukene zabantu kule minyaka eyi-100 000 eyedlule.

2 000 BC

(Eminyakeni eyizinkulungwane ezine) abaThwa ababephila ngokuzingela basebesabalele iKwaZulu-Natal yonke. Imibhalo yokuqala elotshwe ngabaThwa eningizimu ne-Afrika ibakhomba kusukela eminyakeni eyizinkulungwane ezingamashumi amabili eyedlule.

0 AD

(Cishe eminyakeni eyizinkulungwane ezimbili eyedlule) amaKhoeKhoen (Hottentot) ayehlala ngokuzulazula afikela eKapa nezinkomo kanye nezimvu zawo.

400 AD

(Eminyakeni eyinkulungwane namakhulu ayisithupha eyedlule) abalimi uMzonjani bafika KwaZulu-Natal.

800 AD

(Eminyakeni eyinkulungwane namakhulu amabili edlule) abalimi abangamaKuludu (ababekhumla ngendlela yokuqala yesiShona) bafika KwaZulu-Natal.

1050 AD

(Eminyakeni eyinkulungwane eyedlule) abalimi abakhuluma isiNguni bafika KwaZulu-Natal (ukugwinywa kwabalimi abangamaKuludu kwabangela ukuqhamuka kwabantu abakhuluma isiZulu, isiXhosa, isiSuthu kanye nesiTswana banamuhla.)

1835 AD

Abalimi bamaBhunu ababekhumla isiDashi bafika besuka eKapa, bebalekela ukubuswa ngamaNgisi.

1838 AD

Kulandela impi phakathi kwabo neNkosi yamaZulu uDingane amaBhunu amemezela ukuthi sekuyiRepublic of Natalia.

1843 AD

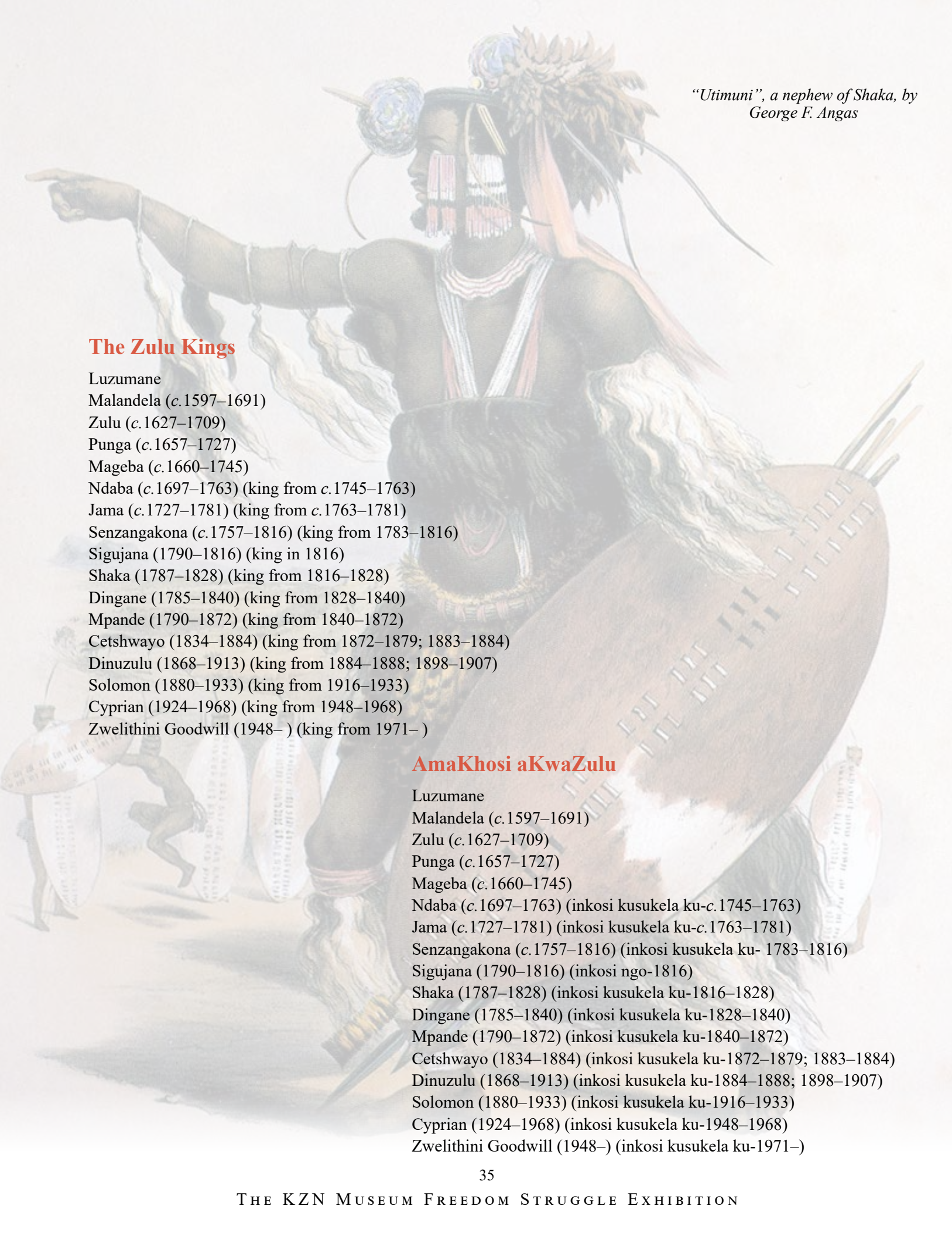
AmaNgisi athatha umazibuse wamaBhunu iRepublic of Natalia, ayiqamba ngokuthi iKolonini yaseNatali. Enza kwatholakala umhlaba kwizingqumbi zabalimi ababephuma eNgilandi ngemikhumbi ukuzohlala kule Koloni entsha.

1860 AD

Bhojpuri (Hindi) - babekhumla isiNdiya abafika ngokuzosebenza ngokwenkontileka baqala ukufika behamba ngomkhumbi besuka eCalcutta kanye naseMadra eNdiya ukuzosebenzela abeLungu bokufika emasimini omoba ogwini KwaZulu-Natal. Babehambisana ikakhulukazi namaSulumane angabahwebi ayezikhokhelele ekhumla isiGujarati.

1863 AD

Ukuphucwa kwabalimi abangamaGrikhwa abakhuluma isiBhunu umhlaba wabo (abayisizukulwane sabantu abaxube izinhlanga amaChariguriqua KhoeKhoen) bafikela eGriqualand East (endaweni yaseKokstad) ngemuva kohambo olude benqamula eLesotho bephuma eGriqualand East (enyakatho Mpumalanga Kapa).



*“Utimumi”, a nephew of Shaka, by
George F. Angas*

The Zulu Kings

Luzumane
Malandela (c.1597–1691)
Zulu (c.1627–1709)
Punga (c.1657–1727)
Mageba (c.1660–1745)
Ndaba (c.1697–1763) (king from c.1745–1763)
Jama (c.1727–1781) (king from c.1763–1781)
Senzangakona (c.1757–1816) (king from 1783–1816)
Sigujana (1790–1816) (king in 1816)
Shaka (1787–1828) (king from 1816–1828)
Dingane (1785–1840) (king from 1828–1840)
Mpande (1790–1872) (king from 1840–1872)
Cetshwayo (1834–1884) (king from 1872–1879; 1883–1884)
Dinuzulu (1868–1913) (king from 1884–1888; 1898–1907)
Solomon (1880–1933) (king from 1916–1933)
Cyprian (1924–1968) (king from 1948–1968)
Zwelithini Goodwill (1948–) (king from 1971–)

AmaKhosi aKwaZulu

Luzumane
Malandela (c.1597–1691)
Zulu (c.1627–1709)
Punga (c.1657–1727)
Mageba (c.1660–1745)
Ndaba (c.1697–1763) (inkosi kusukela ku-c.1745–1763)
Jama (c.1727–1781) (inkosi kusukela ku-c.1763–1781)
Senzangakona (c.1757–1816) (inkosi kusukela ku- 1783–1816)
Sigujana (1790–1816) (inkosi ngo-1816)
Shaka (1787–1828) (inkosi kusukela ku-1816–1828)
Dingane (1785–1840) (inkosi kusukela ku-1828–1840)
Mpande (1790–1872) (inkosi kusukela ku-1840–1872)
Cetshwayo (1834–1884) (inkosi kusukela ku-1872–1879; 1883–1884)
Dinuzulu (1868–1913) (inkosi kusukela ku-1884–1888; 1898–1907)
Solomon (1880–1933) (inkosi kusukela ku-1916–1933)
Cyprian (1924–1968) (inkosi kusukela ku-1948–1968)
Zwelithini Goodwill (1948–) (inkosi kusukela ku-1971–)

Edendale

The Kholwa of Edendale

Edendale was established in 1851 by a group of black, coloured, and white Wesleyan Methodist Christian families. Known as Kholwa (from the Zulu *amakholwa*, “believers”) they were also dubbed oNonhlevu (“first converts”), a special distinction that set them apart from later members as respected pioneers.

It was a joint share-holding venture formed by 90 of the families to purchase the 6 123 acre (2 477 hectare) farm, Welverdient, 10 km from Pietermaritzburg, established by Voortrekker leader, Andries Pretorius. They renamed it Edendale (“The Valley of Eden”).

For them it marked the end of a long journey in which they had established a chain of missionary communities across South Africa, from Griqualand West, near Kimberley, during the 1830s, to Swaziland in the east. They were led by a young Eastern Cape settler missionary, James Allison (1802–1875), who firmly believed in the value of learning and teaching practical skills.

They agreed to pay £1 300 for the farm (the equivalent today of close on R1.5 million) plus 6% interest, in annual instalments over eight years. Each share cost £16 (about R18 400 today). A share entitled

I-Edendale

Amakholwa aseYideni

Indawo yaseYideni yasungulwa ngonyaka we-1851 yakhiwa iqembu lemindeneni engabantu abaNyama, amaKhaladi kanye nabeLungu ababekhonza ngaphansi kwebandla laseWeseli. Babaziwa ngokuthi amaKholwa (kususelwa egameni lesiZulu elisho amakholwa) baphinda bethiwa igama oNonhlevu, lokho okwabenza bahlonipheka kakhulu kumalungu afika kamuva ngoba babecabe indlela.

Imindeneni engamashumi ayisishiyagalolunye yahlanganyela ndawonye ukusungula isikhwama ukuthenga udedangendlale wepulazi elingama hektha angu 2 477, i-Welverdient elisebangeni elingamakhilomitha ayishumi ukusuka eMgungundlovu, elalike lakhiwe ngumholi wamaBhunu u-Andries Pretorius. Baliqamba kabusha bathi kuseYideni (ensimini yase-Eden).

Kubona lokhu kwakusho isiphetho sohambo olude lapho babesungula uchungechunge lwezindawo zokuqhuba ivangeli kulo lonke laseNingizimu Afrika, kusuka eNtshonalanga-Griqualand budebude neKimberly, phakathi neminyaka yawo-1830, kuya empumalanga neSwazini. Babeholwa ngumfundisi osemncane wokufika eMpuma Koloni, u-James Allison (1802–1875) owayekhohlelwa kakhulu ekubalulekeni kokufunda kanye nokufundisa ngamakhono okuzenzela.

Bavumelana ngokukhokha opondo abayi-1 300 ngepulazi (lokho okucishe kulingane nesigidi samarandi nohhafu waso namhlanje) kanye nenzuzo engamaphesenti

A private house in Edendale, 1880s
(KZN Museum collections)

the owner to an acre (just under half a hectare) – a quarter of that as a village erf and the remainder in outlying arable land. Access was also provided for shareholders to commonage for grazing livestock and collecting wood. In terms of the agreement each share owner would get full freehold title to his land once he had paid off his share.

It was a pioneering venture in which black Kholwa broke with tradition to become individual landowners in their own right. Successfully combining evangelism with business, they used modern farming methods and plied the trades they had learnt (such as metal-working, carpentry, building, and wheel and wagon-making) to service the flood of British settlers arriving in KwaZulu-Natal.

When disaster struck in 1855 with a cattle lung sickness and horse disease epidemic, the influential Governor of the Cape, Sir George Grey visited the community and provided financial help to get them back on their feet. He also donated money for a school to be built. In gratitude they named their village Georgetown after him.

ayisithupha emalini eyisitolimende ngonyaka iminyaka eyisishiyagalombili. Isabelo ngasinye sasibiza opondo abayishumi nesithupha (okungaba ngu R18 400 namhlanje). Isabelo ngasinye sasinika umnikazi i-ekha (acre) lomhlaba (ngaphansana kukahhafu we-hektha) - ingxenywe eyikota yayo kwakuzoba isiza sedolobhana bese indawo esele kube eyokulima. Abanikazi bamasheya bathola nemvume yamadlelo emfuyo yabo kanye nokutheza izinkuni. Imibandela okwakuvunyelwene ngayo ngeyokuthi umnikazi wesheya ngamunye wabe ezothola itayitela lakhe ngokugcwele uma sebeqede ukulikhokhela.

Lokhu kwabe kuyindlela yesiqalo sempilo entsha lapho amaKholwa abantu abamnyama ephambana nosiko-mpilo eba nezindawo ezithi bona ngendlela yabo. Ngempulelo bahlanganisa ivangeli nebhizinisi, basebenzisa izindlela zesimanjemanje ukulima ngemisebenzi yezandla abasebeyifundele (njenganokusebenza ngensimbi, ukubaza amapulangwe, ukwakha kanye nokwakha izinqola ezihamba ngamasondo) ukuze badayisele izindimbane zabeLungu bokufika ababetheleka KwaZulu-Natal.

Lapho kuba nesibhicongo sesifo sezinkomo kanye namahhashi ngonyaka we-1855, uMphathi waseKapa owabe enogazi, uMnumzane uGeorge Grey wavakashela

(Below) The Kholwa choir which went to England in 1892 (Natal Archives)





*The black missionary society re-established
Mahamba Mission in Swaziland*

They prospered and by 1859 had paid off the farm debt and the process of transferring title to the paid-up shareholders could begin. Between 1861 and 1865 title had been registered for 56 landowners. They became known as the Original Edendale Landowners. The list of landowners increased to 103 by 1869.

So successful were the Kholwa farmers that, to cope with growing numbers and to expand their agricultural and trading interests, Daniel Msimang together with some 40 Edendale families had sufficient capital to purchase the farm Driefontein 29 kilometres from Ladysmith in 1867. Within three years they also purchased nearby Kleinfontein farm (1871).

Two further settlement areas, including the farm Doornhoek (1879), were started in the former Hlubi clan Klip River area between Ladysmith and Harrismith. Income was now also being generated by letting land to tenant farmers.

A dispute over entitlement to land ownership saw Allison leave with some families and establish a new missionary community and farm at Impolweni east of present-day Albert Falls Dam in 1869. He died in 1875.

umphakathi wawusiza ngemali ukuze bakwazi ukuphinde bazimele. Waphinda wanikela ngemali yokwakha isikole. Ukumbonga baqamba idolobhana labo ngaye bathi kuseGeorgetown.

Bathuthuka kakhulu kwathi ngonyaka we-1859 base besikhokhe basiqeda isikweletu sepulazi ukuze kuqale imidanti yokunikezela ngetayitela kubanikazi bamasheya abasebeqedile ukukhokha. Phakathi kweminyaka yawo-1859 no-1865 itayitela labe selibhaliswe ngabanikazi bomhlaba abangamashumi amahlanu nesithupha. Baqala ukwaziwa ngokuthi bangabanikazi bokuqala bomhlaba waseYideni. Isibalo sabanikazi senyuka saba yi-103 ngo-1869.

Impumelelo yabalimi abangamaKholwa kwenza ukuthi, ukumelana nokukhula kwesibalo kanye nokuthuthukisa izindlela zokuhweba kanye nokulima, uDaniel Msimang kanye neminye imindeni ebalelwa emashumini amane yaseYideni yabe isinemali eyanele ukuthenga ipulazi iDriefontein elabe lisebanganeni elingamakhilomitha angamashumi amabili nesishiyagalolunye ukusuka eLadysmith ngonyaka we-1867. Ingakapheli iminyaka emithathu bathenga elinye ipulazi eliseduze

iKleinfontein ngonyaka we-1871.

Baqala ezinye izindawo ezimbili zokuhlala buqamamana, okukhona nepulazi iDoomhoek (1879), endaweni okwabe kungeyesizwe samaHlubi eKlip River phakathi kweLadysmith kanye neHarrismith. Imali yayisitholakala nangokuqashisa ngomhlaba kubalimi.

Kwasuka umbango ngobunikazi bendawo nokwenza u-Allison kanye neminye imindeni bashiye bayosungula imishani entsha kanye nepulazi eMpolweni empumalanga yeDamu i-Albert Falls ngonyaka we- 1869. Washona ngonyaka we-1875.

Imbewu yomzabalazo

Umzabalazo wenkululeko namuhla eNingizimu Afrika wagqugquzelwa kakhulu imfundo, amakhono kanye nemiqondo eyalethwa ngabefundisi ababephuma eYurobhu kanye naseNorth America beminyaka yekhulu nesishiyagalolunye.

Impumelelo kanye nemfundo kubavangeli abamnyama kwenza kukhule imicabango yokuthi sebengakwazi ukuzimela. Kwabuye kwaletsha nentshisekelo yokuthi nabo baphathwe ngokulinganayo nabanye abantu abafundile, ngaphandle kokubheka ibala. Babezizwa sebekhule ngokwanele ukuthi baveze uvo lwabo ezindabeni zabo.

Seeds of resistance

South Africa's modern freedom struggle was profoundly influenced by the education, skills and concepts introduced by 19th century missionaries from Europe and North America.

For black evangelists prosperity and education brought with them a growing sense of independence. This also brought a desire to be recognised as equals with other educated people, irrespective of race. They felt they had come of age and needed more say in their own affairs.

But they found little recognition, encouragement or sympathy for their desire to be treated as equals by white colonial society, whether townspeople, government or even their own missionary societies. Only a few whites such as Harriet Colenso actively helped and supported their cause. Despite their years of hard work and commitment they remained evangelists under the supervision of white ministers.

They therefore took matters into their own hands and, with Kholwa elder Daniel Msimang as their chief spokesman, they established and funded their own evangelical black missionary society, uNzondelelo, in Edendale in 1870 to further their work.

The new black missionary society raised enough money to send Daniel Msimang back to Swaziland to successfully re-establish a mission station at Mahamba in 1880. In 1889 they also sent his son Joel to Swaziland to establish a second mission station, Emakosini, at Nayamane, near Mahamba.

On Daniel's death in 1903 Joel was left in charge of Methodism in Swaziland. When the white Wesleyan Methodist leadership in Natal attempted to replace Joel and send him to Lourenco Marques instead, he resigned from the church and established an Independent Methodist Church in Swaziland in 1904.

Meanwhile back in Edendale the educated, prosperous Kholwa began agitating for recognition, campaigning for rights and civil status similar to those of their white counterparts.

The Edendale story

1. The journey

Edendale was established in 1851 by some 100 Methodist Christian families representing most racial groups of South Africa. For many of them it marked the end of a trek that had taken them back and forth across South Africa.

Kodwa bathola okuncane ukwesekwa, ukugqugquzelwa kanye nozwelo ngentshisekelo yokuthi nabo baphathwe ngendlela efanayo ngumbuso wokufika wabamhlophe, kungaba abantu basemadolobheni, uhulumeni okanye umphakathi wasezimishani abavela kuwo. Kwaba idlanzana elincane labelungu abanjengoHarriet Colenso abazinikela ekusizeni kanye nokweseka izimfuno zabo. Ngaphezu

kweminyaka besebenza ngokuzikhandla kanye nokuzibophezela bahlala bengabashumayeli ngaphansi kokweluswa abefundisi abamhlophe.

Babe sebethatha isinqumo sokuzenzela ngokwabo kwathi iKholwa elidala uDaniel Msimang waba ngumkhulumeli omkhulu wabo, basungula nebandla labavangeli abamnyama eYideni ngonyaka we-1870 balibiza ngokuthi uNzondelelo, ababezixhasele lona ngokwezimali ukuze baqhube umsebenzi wabo.

Ibandla elisha labantu abamnyama laqokelela imali eyanele ukuthuma uDaniel Msimang ukuba abuyele emuva eSwazini ukuyovuselela kabusha imishani eMahamba ngonyaka we-1880. Kwathi ngonyaka we-1889 baphinde bathumela indodana yakhe uJoel eSwazini ukuba ayosungula imishani yesibili Emakhosini, kwaNayamane duzane naseMahamba.

Ukushona kukaDaniel ngonyaka we-1903 kwenza uJoel wasala ephethe ubuWeseli eSwazini. Lapho ubuholi bamaWeseli amhlophe eNatali buzama ukufaka omunye esikhundleni, uJoel bumuthumele eLourenco Marques kunalokho, wabe eseyasula esontweni wasungula i-Independent Methodist Church eSwaziland ngo-1904.

Ngaleso sikhathi emuva eYideni izifundiswa zamakholwa ezabe seziphumelele zaqala ukulwela ukwaziwa, zakhankasela amalungelo kanye nesimo senhlalo esifanayo nozakwabo abamhlophe.

Umlando wendawo yaseYideni

1. Uhambo

Indawo yaseYideni yasungulwa ngonyaka we-1851 imindeni ebalewa ekhulwini neyabe ikhonza ngaphansi kwebandla laseWeseli imele izinhlanga eziningi ezahlukeni eNingizimu Afrika. Kwabani kubo kwakusho ukuphela kohambo osulubathathe lababeka kulo lonke elaseNingizimu Afrika.

Uhambo lwabo ngokuhlanganyela lwaqala ngeminyaka ye-1830 eGriqualand West lapho umfundisi webandla lamaWeseli, uJames Allison ayesebenza khona nabantu abangamaGrikhwa, inzalo yabantu abayizinhlanga ezahlukeni ababehlala ngokuzulazula amaChariguriqua Khoe-Khoen (amaLawu).

U-Allison owazalwa cishe ngo-1803, wayeyindodana yomndeni owafikela eMpuma Koloni onyakeni we-1820. Ngokomsebenzi wayeqeqeshelwe ubungcweti bokwenza izigqoko futhi ezinikele emsebenzini kanye nokuzinikela ngobizo lobuvangeli, nowayekuhlonipha kakhulu

Their communal journey started during the 1830s in Griqualand West where a young Wesleyan Methodist missionary, James (“uMneli”- from the Dutch “mijneer”) Allison, was working with the Griqua people, the racially mixed descendants of the Chariguriqua Khoe-Khoen (Hottentot) pastoralists.

Allison, born in about 1803, was the son of an Eastern Cape 1820 Settler. He was a trained master-craftsman hat maker by trade and a committed missionary by vocation who had as much respect for hard work and agricultural skills as for the Bible. He was regarded as an outspoken maverick by many of his overseas-educated fellow white missionaries who often treated him with suspicion.

Nonetheless he proved to be one of the most successful missionaries of his time, both in winning converts and in establishing viable new mission stations. His progressive ideas, strong personality and commitment to spreading the missionary message through the civilising effects of education and practical skills training appealed to black Christian converts known as Kholwa (“believers”, from the Zulu amakholwa) seeking stability and advancement in unsettled times in South Africa.

From Griqualand West he and a number of Griqua and Rolong (Tswana) converts moved to Thaba ‘Nchu to work with Sotho and Tlokwa people and then to modern-day Ficksburg where he established a mission station at Mparane in about 1837. There he and his Griqua, Rolong, Sotho and Tlokwa followers were joined by Zulu and Hlubi converts whose families had earlier fled conflicts in KwaZulu-Natal.

In 1844 the Methodist District Conference in Grahamstown in the Eastern Cape asked Allison to establish a new mission station in Swaziland in response to a request from the Swazi king Mswati II (Mavuso). After an exploratory trip in 1844, Allison, accompanied by a group of some 30 kholwa (including the Hlubi Jonase (Jonathan) Xaba and Daniel Mavuso Msimang, as well as Job Zinyanoi Kambule, Johannes Hlabati Kumalo, Barnabas Mtembu, Jacob Tshabalala, Adam Molife and Abraham Twala and their families) travelled by wagon to southern Swaziland and established a mission station at Mahamba near the Swaziland border with KwaZulu-Natal in 1845.

The mission was short-lived. In April 1846 Allison and his followers, accompanied by a further 200 Swazi, were forced to flee across the border when the mission was destroyed during civil war.

ukusebenza kanzima kanye namakhono ezolimo njengoba ayenza nasebhayibhelini. Wayethathwa njengomuntu oyinqaba, ongenzi okwenziwa iningi ngabefundisi abaningi abamhlophe ayephuma nabo phesheya ababehlala ngokumdlinzela.

Ngaphandle kwalokho wazibonakalisa ngokuba ngomunye wabashumayeli bevangeli abaphambili esikhathini sakhe, ngokukwazi ukuphendula abantu kanye nokusungula izimishani ezintsha neziphumelelayo. Imibono yakhe eya phambili, ukuzethemba kanye nokuzinikela ngokusabalalisa umyalezo wevangeli ngokusebenzisa impucuzeko yemfundo kanye noqeqesho lwamakhono okusebenza adingeka kubantu abamnyama ababephundukele enkolweni yobuKrestu ababaziwa ngokuthi amaKholwa ababefuna ukuhlala okuhle kanye nentuthuko esikhathini esasingesihle eNingizimu Afrika.

Basuka Ntshonalanga yeGriqualand yena namaGrikhwa kanye nabaRolong (okungabaTswana) abase bephendukele enkolweni baya eThaba ‘Nchu ukuyosebenza nabantu abangabeSuthu kanye nabaTlokwa, basuka lapho baya endaweni esekuyiseFicksburg namuhla lapho asungula imishani eMparane ngabo 1837. Kuleyo ndawo yena kanye nabalandeli bakhe amaGrikhwa, Rolong, Sotho nabaTlokwa bahlangana namaZulu kanye namaHlubi ayesephendukele enkolweni imindeni yabo eyabe ibalekele izinxushunxushu KwaZulu-Natal.

Ngonyaka we-1844 Ingqungquthela yesiFunda yamaWeseli eGrahamstown eMpumalanga Koloni yacela u-Allison ukuba ayosungula imishani entsha eSwaziland bephendula isicelo esenziwa iNkosi yamaSwazi uMswati wesibili (uMavuso). Ngemuva kohambo ngokuhlola ngo-1844, u-Allison kanye namakholwa abalelwa ema-30 (okwakukhona uJonase (Jonathan) Xaba kanye noDaniel Mavuso Msimang abangamaHlubi, kube uJob Zinyanoi Kambulu, uJohannes Hlabati Kumalo, uBarnabas Mtembu, uJacob Tshabalala, u-Adam Molife no-Abraham Twala kanye nemindeni yabo) bahamba ngenqola belibangise eningizimu neSwazini base besungula imishani eMahamba eduze komngcele weSwazini neKwaZulu-Natal ngo-1845.

Imishani ayihlalanga isikhathi eside. NgoMbaso 1846 u-Allison nabalandeli bakhe, bephelezelwa ngamanye amaSwazi angamakhulu amabili baphoqeleva ukubaleka bawele umngcele ngesikhathi imishani icekelwa phansi kunempi yombango.

Ekuqaleni kuka-1847 banikelelwa ngendawo iziphathimandla zoMazibuse eNatali ukwakha imishani entsha eRichmond, okungamakhilomitha athi awabe ngama-30 ukusuka eMgungundlovu. Bayiqamba ngokuthi kuseNdaleni.

Ngokuhamba kwesikhathi iWesleyan Missionary Society yazama ukuhlukanisa u-Allison nabantu bakhe,

In early 1847 they were donated ground by the Natal colonial authorities to establish a new mission station at Richmond, some 30 kilometres from Pietermaritzburg. They named it Indaleni.

When the Wesleyan Missionary Society later tried to separate Allison from his followers, Allison refused and resigned from the society instead. Expelled for insubordination, he left Indaleni for Pietermaritzburg in 1851 with about 500 kholwa.

2. *Founding and early days*

Land to settle was urgently needed. In 1851 they purchased a 6 123 acre (2 477 hectare) farm, Welverdient, 10 km from the capital, which had previously belonged to Dutch Voortrekker leader, Andries Pretorius. They renamed it Edendale (“The Valley of Eden”).

The original Welverdient farm buildings (known as “*Potoloji*” after Andries Pretorius) still stand today, restored and converted for use as a school, the Edendale Primary School. Pretorius’ original double-storey farmhouse, built in 1842, was dismantled and reconstructed in Pietermaritzburg as part of the Msunduzi-Voortrekker Museum complex in Langalibalele Street in 1977.

To meet the farm price of £1 300 (the equivalent today of close on R1,5 million) Allison and 90 of the Edendale kholwa formed a shareholding venture to pay off the debt, plus 6% interest, in annual instalments over eight years. Each share cost £16 (about R18 400 today). A share entitled the owner to an acre (just under half a hectare), a quarter of that as a village erf and the remainder in outlying arable land. Access was also provided for shareholders to commonage for grazing livestock and collecting wood. In terms of the agreement each share owner would get full freehold title to his land once he had paid off his share.

The first task was planting fruit trees, vegetables and mealies. By 1852 they had 405 hectare under mealies and had become important fresh vegetable suppliers to the market in Pietermaritzburg. Water was led to the village from the Msunduzi along a 5 km furrow.

Many of the would-be landowners initially worked during the week in Pietermaritzburg building houses and establishing gardens for the steady stream of settlers beginning to arrive in the colonial capital. Already trained in a variety of trades they worked as thatchers, stonemasons, brick makers, builders,

wenqaba wabe eseyasula kunalokho kulo Mbuthano. Waxoshelwa ukuphikisana neziphathimandla, washiya eNdaleni waya eMgungundlovu ngonyaka we-1851 kanye namakholwa abalelwa emakhulwini amahlanu.

2. *Ukusungulwa kanye nezinsuku zokuqala*

Umhlaba wokuhlala wawudingeka ngokukhulu ukuphuthuma. Ngonyaka we-1851 bathenga udedangendlale wepulazi elingamahektha angu-2 477, iWelverdient esebangeni elingamakhilomitha ayishumi ukusuka edolobheni, ekuqaleni okwabe kungelomholi wamaBhunu angamaDashi u-Andries Pretorius. Bayiqamba kabusha bathi kuseYideni (“The Valley of Eden”)

Izakhiwo zepulazi iWelverdient (elalaziwa ngokuthi “iPotoloji” kususelwa ku-Andries Pretorius) zisakhona namanje, zalungiswa kabusha zaguqulwa ukusetshenziswa njengesikole i-Edendale Primary School. Umuzi kaPretorius wasePulazini nowabe uyizitezi ezimbili owakhiwa ngo-1842, waqawwa wabe sewakhiwa kabusha eMgungundlovu njengenxenye yesikhungo iMsunduzi – Voortrekker Museum esemgwaqeni uLangalibalele ngonyaka we-1977.

Ukuhlangabezana nentengo yepulazi elingopondo abayi 1 300 (okucishe kulingane nesigidi samarandi nohhafu waso namhlanje) u-Allison kanye namakholwa aseyideni angama-90 bahlanganyela ndawonye basungula isikhwama sezabelo umuntu ngamunye ukuze bakwazi ukukhokhela isikweletu, kanye nenzuzo engamaphesenti ayisithupha, emalini eyisitolimende sonyaka iminyaka eyishiyagalombili. Isabelo ngasinye sasibiza opondo abayi-16 (okucishe kube R18 400 namuhla). Isabelo ngasinye sasinika umnikazi i-ekha (acre) lomhlaba (ngaphansana kukahhafu we-hektha), ingxenye eyikota yayo kwakuzoba isiza sedolobhana kuthi indawo esele kube eyokulima. Abanikazi bezabelo baphinde bahlinzekwa nangemvume yamadlelo emfuyo kanye nokutheza izinkuni. Ngokwesivumelwano umnikazi wesabelo ngasinye wayezothola itayitela lakhe ngokugcwele uma eseqede ukukhokhela isabelo sakhe.

Umsebenzi wokuqala kwabe kuwukutshala izihlahla zezithelo, imifino kanye nommbila. Ngonyaka we-1852 base benamahektha angamakhulu amane nesihlanu okutshala ummbila futhi sebephenduke izethenjwa ngokuthumela imifino emisha emakethe eseMgungundlovu. Amanzi babewadonsa eMsunduzi ehamba emseleni ongamakhilomitha amahlanu.

Iningi labantu elalizoba ngabanikazi bomhlaba lalisebenza eMgungundlovu phakathi nesonto lakha izindlu lisungula nezingadi zohide lwabantu bokifika abase beqale ukutheleka edolobheni eliphethwe ngabokufika. Base bethole ukuqeqesheka emisebenzini eyahlukahlukene besebenza njengabafulela ngotshani, abaqophi bamatshe/omeselane, abakhi bezitini, abakhi,



Early photo of the Edendale Mission station (Ogilvie collection KZN Museum)

plasterers, carpenters, wheelwrights, blacksmiths and wagon makers. Weekends were spent at home, in their fields, and at church with their families who during the week had been busy growing vegetables for market and looking after the livestock when not attending school or tending to their homes.

Every bit of spare money went to pay off the farm debt but disaster struck in 1855. An epidemic of cattle lung sickness and horse sickness swept through south-eastern Africa, decimating livestock. The Edendale community was badly affected and was unable to meet that year's instalment on the farm. The new Governor of the Cape Colony and High Commissioner for South Africa, Sir George Grey, visited Edendale in 1855 and responded to the community's plight by providing an interest-free loan of £200 (about R176 500 today) to meet the shortfall and made a donation of a further £70 (about R63 000 today) for the village school. The community named the village Georgetown in gratitude.

ukubhanda, ababazi, abakhi bamasondo ezinqola, abenzi bensimbi kanye nabakhi bezinqola. Izimpelasonto babezichitha emakhaya, emasimini kanye nasesontweni nemindeni yabo yona phakathi nesonto eyayimatasa itshala imifino ezoya emakethe kanye nokubheka imfuyo uma ingayile esikoleni noma inakekele amakhaya abo.

Noma iyiphi imali eyayisele babekhokhela ngayo isikweletu sepulazi kodwa kwathi ngonyaka we-1855 babhekana nenhlekelele. Ubhubhane lwesifo samaphaphu sezinkomo namahhashi lwaqothula eningizimu-mpumalanga ye-Afrika, okwacekela imfuyo. Umphakathi waseYideni wahlukumezeka kakhulu nokwenza wangakwazi ukuhlangabezana nesitolimende sepulazi salowo nyaka. uMbusi omusha weKoloni kanye nenxusa elikhulu lombuso eNingizimu Afrika uMnumzane George grey, wavakashela eYideni ngonyaka we-1855 wasiza umphakathi osizini owawubhekene nalo ngokubaboleka imali ewopondo abayi-200 engenzalo (nokucishe kube R176 500 namuhla) ukuze bahlangabezane nemali esilele, waphinda wanikela ngabanye opondi abangama-70



Edendale 2011 from close to where the previous photograph was taken (P. Croeser)

By 1857 the landowners had already constructed 62 formal rectangular houses, many with pitched roofs (initially thatched, much later imported corrugated iron) and a front veranda. The walls of most were constructed with plastered and lime-washed sun-dried mud-brick. The internal floors were clay, but the houses of the more prosperous had wooden floors with slate-floored verandas. Several of the original houses still stand today, including that of Daniel Msimang in Garden Road, next to Edendale Primary School, still occupied by his descendants.

Allison had a water mill to thresh mealies constructed as well as a maize crushing mill to produce ground mealie-meal. One of the early managers of the mill, until 1857, was Daniel Msimang who also kept the accounts of the enterprise.

While the church remained the heart of the community, the day-to-day administration and dispensing of justice was controlled by a community-elected induna (headman, later officially recognised as an appointed

(nokucishe kube R63 000 namuhla) ukwakha isikole sendawo. Umphakathi wambonga ngokuthi baqambe idolobha bathi kuseGeorgetown.

Ngonyaka we-1857 abanikazi bendawo base bakhe izindlu ezingamashumi ayisithupha nambili ezinezinhlangothi, iningi lazo ezinophahla lomqolo (ekuqaleni zazifulelwe ngotshani, kwathi kwamuva bazishayela ngothayela ovela kwamanye amazwe) kanye novulandi ngaphambili. Izindonga zazakhiwe ngezitini zodaka. Ngaphakathi endlini phansi kwakwenziwe ngodaka, kodwa izindlu zabaphila kangcono zazenziwe ngokhuni phansi bese ovulandi befakwe itshe lokhethe. Izindlu eziningi kwezokuqala zisekhona namanje, kubalwa nekaDaniel Msimang esemgwaqeni uGarden Road, eduzane nase-Edendale Primary School, okusahlala kuyo isizukulwane sakhe.

U-Allison wayenomshini wokuvuna ummbila osebenza ngamanzi kanye nowokugaya ummbila ukwenza impuphu. Omunye wezimenenja zokuqala zomshini kwaze kwaba u-1857 kwabe kuwuDaniel Msimang nowayegcina namabhuku ebhizinisi.

chief by the colonial authorities in 1891) supported by an elected committee of 12 elders. The first Edendale induna was Job Zinyanoi Kambule who had come with Allison from Mparane where he had been hired as a teacher. Others that followed included Stefanus Mzolo Mini, also an original landowner, and his son Stephen.

3. Dissension

The system developed in Edendale was strong enough to enable the community to weather the storm that erupted when, towards the end of 1859, having finally paid off the farm debt, the community discovered that they could only get title deed transfer to their land with payment of a further £500.

This was either through wilfulness or neglect on Allison's part through his failure to register the individual deeds at an earlier stage at a fraction of the cost. The elders of the community were furious.

After a bitter dispute Allison was forced to register transfer of title to the paid-up individual shareholders. Between 1861 and 1865 title was registered by 56 landowners. By the end of 1869 the list had grown to 103 title-holding landowners. Although Allison retained ownership of some property in Edendale, and the maize mill, he was no longer welcome in Edendale. Undaunted he went on to establish a new mission station and farm at Impolweni east of present-day Albert Falls Dam in 1869. He died in 1875.

The elders, known as the oNonhlevu (or first converts) took on the role of community mentors in Allison's place. Allison having left, they successfully negotiated with the Wesleyan Missionary Society for re-admission to its fold in 1860, but the effective role of white missionaries was over, being restricted to that of trusteeship. Further settlements were established on rented land at Cedara, near Hilton, on the farms Rietspruit and Rietvallei.

4. Success in the face of adversity

So successful were the kholwa that, to cope with growing numbers and to expand their agricultural and trading interests, Daniel Msimang together with some 40 Edendale families purchased the farm Driefontein farm 29 kilometres from Ladysmith in 1867. Within three years they also purchased nearby Kleinfontein farm (1871).

Two further settlements areas, including the farm Doornhoek (1879), were started in the former Hlubi clan Klip River area between Ladysmith and Harrismith.

Nakuba isonto kawakuyona nto eyayibaluleke kakhulu emphakathini, ukwenganyelwa kwezindaba kwansuku zonke kanye nokubekwa komthetho kwakubhekelewe induna eqokwe umphakathi (ngokuhamba kwesikhathi yaqokwa ngokusemthethweni njengeNduna ephethe ngabombuso wokufika wabamhlophe ngonyaka we-1891) elekelelwa ikomidi lamagosa ayishumi nambili. Induna yokuqala yaseYideni kwabe kunguJob Zinyanoi Kambule owayefike no-Allison bephuma eMparane lapho ayeqashelwe ukufundisa khona. Abanye abalandela kwakukhona noStefanus Mzolo Mini, naye owayewumnikazi womhlaba wokuqala kanye nendodana yakhe.

3. Ukungezwani

Uhlelo olwasungulwa eYideni lwaluqine ngokwanele ukuxazulula izinkinga zomphakathi ezaqhamuka ngasekupheleni kuka-1859, ngesikhathi sebeqedile ukukhokhela isikweletu sepulazi umphakathi wathola ukuthi bazokwazi ukuthola amatayitela abo ngokuba bakhokhe abanye opondo abangama-500.

Lokhu kwaba umphumela wamabomu noma ukunganaki kuka-Allison ngokuhluleka ukubhalisa kusenesikhathi amatayitela abantu ngamunye ngezindleko ezincane. Amagosa omphakathi avuka indlobane.

Ngemuva kwempikiswano embi u-Allison waphoqelesa ukubhalisa ukudluliswa kwetayitela kubantu abangabanikazi bezabelo abasebeqedile ukukhokha. Phakathi kuka-1861 no-1865 amatayitela ayesebhaliswe ngabanikazi bomhlaba abangamashumi amahlanu nesithupha. Ekupheleni kuka-1869 uhla lwase lwenyukile lwafinyelela ekhulwini nesithathu kubanikazi bomhlaba abasebenamatayitela. Noma u-Allison wakwazi ukugcina ubunikazi bezinye izindawo zakhe eYideni, kanye nomshini wommbila wayengasavumelikele eYideni. Ngesibindi wahamba wayokwakha imishani entsha kanye nepulazi eMpolweni empumalanga nedamu i-Albert Falls ngonyaka we-1869. Washona ngonyaka we-1875.

Amagosa ayaziwa ngokuthi oNonhlevu (noma izikhonzi zokuqala) kwaba yiwona angena ezicathulweni zika-Allison ngokweluleka umphakathi. Ekuhambeni kuka-Allison, axoxa ngempumelelo neNhlangu yamaWeseli ukuba abuyiselwe ngaphansi kwayo ngonyaka we-1860, kodwa indima ebonakalayo eyayidlalwa abavangeli abamhlophe yabe isiphelile, okwabo kwabe sekunguwaphathela indaba zawo kuphela. Athola ezinye izindawo zokuhlala eCedara ayeziqashile duzane naseHilton emapulazini iRietspruit kanye neRietvallei.

4. Impumelelo bebhekene nobunzima

Impumelelo yamakholwa yayinkulu okwenza ukuthi ukubhekana nokwanda kwezibalo nokukhulisa ezolimo kanye namathuba ezohwebo, uDaniel Msimang kanye neminye imindeni engamashumi amane yaseYideni

They employed the same share-holding and administrative principles with one subtle difference; income from the land acquired was not generated by industry and agriculture, but from letting space to tenants at a cheaper rate than available elsewhere. The net result was that while shareholders prospered, the steady flow of people into the new settlements led to rapid over-crowding.

As a measure of individual success in combining church with business interests, Daniel Msimang listed the following as his property when applying for exemption from Native Law in 1876 (he was then 55):

95 acres and 2 houses at Edendale,
25 shares in Driefontein,
8 shares in Doornhoek,
6 erven and 1 house in Driefontein village,
2 wagons,
26 oxen, 20 cows, 100 goats,
1 plough, 1 harrow.

The family continued to do well, although hard-hit by natural disaster; his son Joel lost 700 head of cattle from the rinderpest plague that swept through southern Africa during the 1890s.

Inspired by the Edendale land ownership success story, the American Board of Commissioners for Foreign Mission missionaries at Amazimtotti on the KwaZulu-Natal South Coast tried the same idea of individual land ownership at its Umvoti Mission Reserve, later renamed Groutville after one of the founding missionaries, Aldin Grout, the first elected induna (headman or chief). He was succeeded by Ntaba Luthuli (Albert Luthuli's grandfather) in 1860. The position was later occupied by his sons John and Martin in turn and finally his grandson, Albert, in 1935.

5. Daniel Msimang and the independent uNzondelelo black missionary movement

With the success of the Edendale settlement, and moved by a sense of purpose to evangelise the church and establish a new way of life, black missionaries felt they had come of age and needed more say in their own affairs. With Daniel Msimang as their chief spokesman, they established their own missionary society, uNzondelelo, in Edendale in 1870 to continue their work.

The new uNzondelelo missionary society raised enough money to send Daniel Msimang back to

bathenga ipulazi iDriefontein elikumakhilomitha angama-29 ukusuka eLadysmith ngonyaka we-1867. Ingakapheli iminyaka emithathu bathenga elinye eduzane nakhona iKleinfontein ngonyaka we-1871.

Bathola ezinye izindawo ezimbili zokwakha, kuhlenganisa nepulazi iDoomhoek (1879), endaweni okwabe kungeyesizwe samaHlubi (Klip River) phakathi kwaseLadysmith kanye neHarrismith. Balandela indlela efanayo yokuziphathela izabelo kanye nenqubomgomo elandelwayo kodwa kukhona okukodwa okwehlukile: kubona imali eyayitholakala ngomhlaba yayingangeniswa yizimboni kanye nokulima, kodwa yayitholakala ngokukhokhisa abaqashi imali encane kunakwezinye izindawo. Imali esele eyayitholakala lapho yenza abanikazi bezabelo bathuthuka, ukwanda kwabantu kule ndawo entsha yokuhlala kwaholela ekugcwaleni kwayo ngokweqile ngokhulu ukushesha.

Njengenkomba yempumelelo yomuntu ngamunye ngokuxuba isonto nebhizinisi, uDaniel Msimang wabhalisa lokhu okulandelayo njengokwakhe ngesikhathi efaka isicelo sokungangeni ngaphansi koMthetho woMhlaba wango-1876. Wayeseneminyaka engamashumi amahlanu nanhlanu.

Isilinganiso somhlaba esingu 95 acres kanye nezindlu ezimbili eYideni.

Izabelo ezingu 25 eDriefontein.

Izabelo ezingu 8 eDoomhoek,

Amafa wakhe angu 6 kanye nendlu eyodwa eDriefontein,

Izinqola ezimbili,

Izinkabi ezingamashumi amabili nesithupha, izinkomo

ezingamashumi amabili, izimbuzi eziyikhulu,

Igeja elilodwa kanye nehhala elilodwa

Umndeni wakhe waqhubeka nokwenza kahle noma bake bakhahlamezwa inhlekelele yemvelo; indodana yakhe uJoel yalahlekelwa izinkomo ezingamakhulu ayisikhombisa zibulawa ubhubhane lwezinkomo olwashaya lwavala eningizimu ne-Afrika eminyakeni yawo-1890.

Begququzelwa impumelelo yomlando ngobunikazi bendawo yaseYideni, inhlangothi yaseMelika yamakholwa (ABCFM) ashumayela ivangeli eManzimtoti KwaZulu-Natal oGwini oluseNingizimu bazama ngale ndlela efanayo yokuba umuntu aziphathele umhlaba wakhe e-Umvoti Mission Reserve, ngokuhamba kwesikhathi yaqanjwa kabusha kwathiwa kuseGroutville ngegama lomunye wabashumayeli abayisungula, u-Aldin Grout nowaba induna yokuqala ebekiwe. Walandelwa nguNtaba Luthuli (owabe engumzukulwa ka-Albert Luthuli) ngonyaka we-1860. Lesi sikhundla ngokuhamba kwesikhathi sathathwa ngamadodana akhe uJohn kanye noMartin ngokushintshana kwathi ekugcineni kwaba umzukulwa wakhe u-Albert ngo-1935.

5. uDaniel Msimang kanye nebandla labavangeli abamnyama elizimele uNzondelelo.

Impumelelo ngendawo yaseYideni kanye nokugququzelwa yinhloso yokuguqula isonto kanye nendlela entsha yokuphila, abavangeli abamnyama bazizwa sebekhule ngokwanele

Swaziland to successfully re-establish the mission at Mahamba in 1880. The close relationship between Swaziland and Edendale continued with the uNzondelelo society establishing a second mission station near Mahamba under Daniel's son, Joel, in 1889.

6. Joel Msimang and the Independent Methodist Church

Joel Msimang, who married Johanna (Joanna) Mthimkulu, daughter of Hlubi Chief Langalibalele, started out working life looking after his father's agricultural and commercial interests at the Driefontein community while also working as a carpenter. Later, however, at the age of 32 in 1886, he began attending school and in 1889 he joined the Wesleyan Methodist Church ministry. A powerful preacher he was sent by uNzondelelo to Swaziland where he founded the Emakosini Mission Station at Nayamane, near his father's mission at Mahamba.

On Daniel's death in 1903 Joel was left in charge of Methodism in Swaziland. When the white Wesleyan Methodist leadership in Natal decided Joel should be replaced by Robert Mashaba and should move to Lourenco Marques instead, Daniel refused to leave Emakosini and instead resigned from the church and established the Independent Methodist Church in Swaziland in 1904.

7. The birth of a black political voice – Funamalungelo (“those who want rights”)

By the 1880s the educated, prosperous kholwa of Edendale and its off-shoot settlements wanted to be recognised with rights and civil status similar to their white counterparts. Despite their willing participation in the Anglo-Zulu war they began to realise that little had changed in the power structures within Natal's government and society.

Conflict between their status as educated Christian landowners and businessmen and the law that classed them as black and therefore subject to customary law (Native Law), not ordinary law (applying to white residents of the colony), created major problems for them. Since they belonged in neither camp, their position was ambiguous and vulnerable. Resolution would come, they felt, if they were all exempted from Native Law and recognised legally on the same footing as whites. Many applied for, but only a few were granted, exemption from Native Law.

ukuthi babe nesandla esikhulu ezindabeni zabo. Baqoka uDaniel Msimang njengomkhulumeli wabo omkhulu, basungula nebandla labo uNzondelelo eYideni ngonyaka we- 1870 ukuqhuba umsebenzi wabo.

Leli bandla elisha uNzondelelo laqokelela imali eyanele ukuthuma uDaniel Msimang abuyeke emuva eSwazini ukuyovuselela kabusha imishani yaseMahamba ngonyaka we-1880. Ubuhlobo obuhle phakathi kwelamaSwazi neYideni kwaqhubeka kwathi ibandla uNzondelelo lasungula enye imishani eduzane naseMahamba liphethwe indodana kaDaniel uJoel ngo-1889.

6. uJoel Msimang kanye ne-Independent Methodist church

UJoel Msimang owayeshade noJohanna (Joanna) Mthimkulu, owabe eyindodakazi yeNkosi yamaHlubi uLangalibalele, waqala ukusebenza ngokuba anakekele amabhizinisi kababa wakhe ezolimo kanye nezohwebo emphakathini waseDriefontein waphinde futhi wasebenzea njengombazi wamapulungwe. Ngokuhamba kwesikhathi eseneminyaka engu-32 kwakuyima eqala isikole ngo-1886 kwathi ngo-1889 wajoyina ibandla lobuWeseli. Waba ngumshumayeli ophezulu wabe esethunyelwa eSwazini yibandla uNzondelelo lapho asungula imishani i-Emakosini eNayamane eduzane kwemishani kayise eMahamba.

Ngemuva kokushona kuka-Daniel ngo-1903 uJoel wasala ephethe ubuWeseli eSwazini. Ngesikhathi ubuholi babamhlophe bebandla lamaWeseli eNatali bunquma ukukhipha uJoel bufake uRobert Mashaba bese yena kunalokho aye eLourenco Marques, uJoel wenqaba ukushiya Emakosini kunalokho wasula kuleli bandla wazisungulela i-Independent Methodist Church khona eSwazini ngo-1904.

7. Ukuba nezwi kwezombusazwe kwabantu abamnyama - iFunamalungelo

Ngeminyaka yawo-1880 amakholwa aseYideni afundile naphumelelayo kanye nesifiso sokuba nawo athole amalungelo kanye nesimo senhlalo esifana neyabalingani bawo abamhlophe. Naphezu kokubamba iqhaza kwawo empini yamaNgisi namaZulu aqala ukubona akukho okutheni okushintshile ezinhlekeni zamandla ngaphakathi kuhulumeni waseNatali kanye nomphakathi.

Ingxabano ngesikhundla sawo njengamaKholwa afundile nangabanikazi bomhlaba nosomabhizinisi kanye nomthetho owawabeka ezingeni labantu abamnyama ngaleyo ndlela kwakumele angene ngaphansi komthetho ophathelene nezoboMdabu (Native Law), hhayi emthethweni owejwayelekile (osebenza kuphela kwabahlali abamhlophe ngaphansi kwekoloni) kwawadalela izinkinga ezinkulu. Njengoba ayengekho phansi kweyodwa yalamakamu, isikhundla sawo sasingacacile kahle futhi ayesengozini. Isinqumo esasizothathwa afisa ngabe angaphuma wonke ngaphansi koMthetho wezoboMdabu (Native Law) bese

Few in government were sympathetic to their plight. If they wanted their changed status recognised by government, they would have to advance their cause themselves.

Led by another of the oNonhlevu Kholwa of Edendale, Johannes Kumalo, they established a political lobbying organisation, Funamalungelo (“Those who want rights”) in 1887. With the help of Anglicans at St Alban’s College a bilingual four-page weekly newspaper was founded in Pietermaritzburg in 1889, *Inkanyiso* (“The Enlightener”), to present their views to the wider public.

Together the organisation and newspaper put pressure on the government to extend the rights of those who wished, and, they felt, had earned the right to be recognised and treated by colonial society as equals. But failed. In 1891 the new Code of Native Law not only did not give them blanket exemption from customary law, but firmly placed them with other arbitrarily-designated “tribes” as the “kholwa tribe”.

In January 1895 Edendale’s Solomon Kumalo took over as publisher and editor of the renamed *Inkanyiso yase Natal*, subtitled “The first native journal in Natal”. It was also the first fully black-owned newspaper in Natal.

The newspaper became increasingly vociferous and critical of the colonial government’s failure to recognise the rights of its educated black citizens. The first fully black-owned newspaper in Natal survived until June 1896.

The greatest of all the objects of those who will take part in such a movement is the obtaining of the franchise for our race, and such an object should never be lost sight of for an instant. There are, it is true, other things that may be sought for as instalments of the full privilege of the franchise, and the several grievances arising out of the administration of the exemption law should also receive attention. These however must be regarded as means to an end, and as so many stepping stones whereby the highest pinnacle of political freedom may be reached. Without the franchise the Native must remain a serf no matter to what height of civilisation he may attain. With it he will stand on a level

ephathwa ngokusemthethweni njengabamhlophe. Iningi lawo lafaka izicelo kodwa bambalwa abaphumelela ukuphuma ngaphansi kwalo mthetho.

Bancane kuhulumeni ababezwelana nesimo sabo. Uma efuna isikhundla sawo esishintshile semukelwe nguhulumeni kwakumele azenzele ngokwawo.

Eholwa ngomunye wabasunguli bamakholwa aseYideni, uJohannes Khumalo, asungula inhlango yezombusazwe eyayizolwela amalungelo, iFunamalungelo “labo ababefuna amalungelo” ngonyaka we-1887. Yabizwa ngokuthi yi-Funamalungelo. Ngonyaka ka-1889 eMgungundlovu kwasungulwa iphephandaba “Inkanyiso” elinamakhasi amane elalibhalwe ngezilimu ezimbili ezahlukene elabe lizophuma masonto onke ngosizo lwamaSheshi aseKoliji i-St Alban’s, ukuze akwazi ukuzwakalisa uvo lwawo kubantu abaningi.

Ngokuhlanganyela inhlango kanye nephephandaba bafaka ingcindezi kuhulumeni ukuba alule amalungelo alabo ababefisa futhi bezizwa belisebenzele ilungelo lokwamukelwa kanye nokuphathwa ngokulingana ngumphakathi wamakoloni. Ngonyaka we-1891 umthetho omusha olawula abomdabu i-Code of Native Law, awuzange nje ubakhiphe emthethweni wabezomdabu, kodwa waqinisa ukubabeka kanye nezinye izinhlanga ezazibuswa njengohlanga lwamakholwa.

NgoMasingane 1895 uSolomon Khumalo waseYideni wathatha izintambo zokuba ngumshicileli kanye nomhleli wephephandaba elabe seliqanjwe kabusha Inkanyiso yaseNatali, elalinesihlokwana esithi “The first native journal in Natal” (okusho ukuthi ‘iphephandaba lokuqala labomdabu eNatali’). Laliyiphephandaba lokuqala eNatali elalingelabantu abamnyama ngokuphelele.

Leli phephandaba lakhula ngamandla ukuzwakalisa imibono kanye nokugxeka uhulumeni wabokufika ngokuhluleka ukubhekelela amalungelo ezifundiswa zabantu abamnyama. Iiphephandaba lokuqala elaliphethwe ngabantu abaMnyama eNatali labakhona kwaze kwaba nguNhlangulana 1896.

Injongo enkulu yalabo ababezobamba iqhaza kolowo mbutho ukuzuza amalungelo ohlanga labantu abamnyama, akumele nezeneze ishabalale. Kuyiqiniso ukuthi zikhona ezinye izinto ezingabhekwa ukuthola amalungelo ngokugcwele kanye nezikhalazo ezidalwa ukuphathwa komthetho wokwehlukaniswa kumele nazo zithathelwe izinyathelo. Lokhu kungabhekwa njenganezindlela zokuqeda, kanye nenqubekela phambili lapho kuyozuzwa khona inkululeko yezombusazwe ngokugcwele. Ngaphandle kwamalungelo, abantu abamnyama bayohlala beyizisebenzi zabantu abaMhlophe noma bangaphucuzeka kangakanani. Uma bethola amalungelo lokho kuyobenza balingane nabantu abamhlophe, kuyobe kuyiphutha lakhe uma umqule

with the European, and it will be his own fault if the statute book of the Colony continues to be disgraced with legislation of which the middle ages would have been ashamed. Of course, as we have said, all this means hard and ungrateful labour, and it may well be that many who enter upon it full of enthusiasm and energy will leave the fight disgusted with the apparent hopelessness of the task. - from "Organisation" an editorial [by Solomon Kumalo] in Inkanyiso yase Natal, Friday 16 August, 1895.

8. Rendering unto Caesar

Despite differences of opinion with missionary and colonial administration, Edendale residents had an almost Victorian respect for the British Queen and her imperial authority, especially when it came to war or insurrection. Edendale volunteers formed the Edendale Horse and also served as mounted scouts in support of the colonial government during the Anglo-Zulu War of 1879 and the Anglo-Boer War of 1899–1902. They also formed the core of the 1 000-strong Natal Native Horse during the Bambatha Rebellion of 1906.

We all know the cruelty and the power of the Zulu King and should he subdue the Queen's soldiers and overturn this land he will wipe out all the native people who have dwelt so long in safety under the shadow of the Great White Queen. Shall we not gladly obey her, when she calls for the services of her dark children? ~ Daniel Mavuso Msimang, 1879, when volunteers were requested for the looming Anglo-Zulu war.

Less palatable for the Edendale volunteers, many of whom were Hlubi, was the destruction of the Hlubi kingdom by colonial forces in 1873 based on allegations that Chief Langalibalele was fomenting insurrection against the colonial government. A number of colonial settlers, including Bishop John Colenso who thoroughly investigated the circumstances, believed the allegations baseless and were trumped up to serve other interests.

wemithetho uqhubeka ulokho uba yihlazo ngemithetho engaba ichilo elikhulu kobabomkhulu. Kuyiqiniso njengoba kade sesishilo ukuthi kuzoba umsebenzi onzima ongemnandi, futhi labo abazongena kulowo msebenzi begcwele umfutho nomdlandla kungenzeka baphume kulempi bexoveke imimoya ngenxa yokuthi lo msebenzi ubukeka njengongenazithelo. Icashunwe kwisihloko esithi "Organisation" ebhalwe nguSolomon Kumalo ongumhleli weNkanyiso yaseNatali mhla ziiyi-16 kuNcwaba 189.

8. Ukuzinikela ngaphansi kukaCaesar

Naphezu kokuphambana kwemibono phakathi kwabo nabefundisi kanye neziphathimandla zekoloni, abahlali baseYideni babeyihlonipha kakhulu iNdlovukazi yamaNgisi kanye nobukhosi bayo, ikakhulukazi uma kuziwa ngasezimpini noma ukuvukela umbuso. Amavolontiya aseYideni asungula ibutho i-Edendale Horse baphinda baba yizinhlole ezazihamba ngamahhashi ukulekelela uhulumeni wekoloni/owawubusa kuleli ngesikhathi kunempi yamaNgisi namaZulu ngo-1879 kanye nasempini yamaNgisi namaBhunu ngo 1899 -1902. Baphinda baba umongo omkhulu webutho eliyinkulungwane eliqinile leNatal Native Horse ngesikhathi sokuvukela umbuso kukaBhambatha ngonyaka we-1906.

"Sonke siyalwazi unya kanye namandla eNkosi yamaZulu uma engahlula amasosha eNdlovukazi kanye nokubuyisa izwe uzocoboshisa bonke abantu bakuleli abakhosele ngokuphepha ngaphansi kwendlovukazi eNkulu yamaNgisi. Ngabe akumele sisabele ngentokozo, uma efuna usizo ezinganeni zakhe ezimnyama? ~ Kusho uDaniel Mavuso Msimang ngonyaka we-1879, ngesikhathi kucelwa amavolontiya empini eyayiqubuka phakathi kwamaZulu namaNgisi.

Amavolontiya aseYideni awayithandanga le nto, iningi lawo okwabe kungamaHlubi, ngenxa yokubhujiswa koMbuso wamaHlubi ngamasosha abokufika ngonyaka we-1873 ngenzwabethi ukuthi iNkosi uLangalibalele wayegqugquzela ukuvukelwa kukahulumeni owawubusa leli. Abokufika kuleli ngaphansi kwahulumeni owawuphethe, okwakukhona noMbhishobhu uJohn Colenso owaphenya ngokuphelele imbanga, wakholwa ukuthi lezi zinsolo zazingenasisekelo futhi zaqhamuka ngoba kusophwe ezinye izinto.

The Msimangs of Edendale

Narration by Phila Mfundo Msimang:

Hello, hi! I am Phila Mfundo Msimang, a descendant of the founding amaKholwa of Edendale who arrived in Pietermaritzburg in 1851.

They were part of a mixed group of some 100 Zulu, Hlubi, Swathi, white, and coloured Christian missionary families. With them were also a number of Sotho, Griqua Tlhaping, Tlokwa, and Tswana Rolong converts.

They had left the Wesleyan Methodist Missionary Society to establish one of the most successful early independent missionary communities in South Africa.

The journey to Edendale for many of the first converts, or oNonhlevu as they were known, had started more than 20 years before.

It started in 1826 in a Wesleyan Missionary community at Platberg, near Warrenton in the Free State, close to the border with the Northern Cape and North West provinces.

OMsimang baseYideni

Kulandisa uPhila Mfundo Msimang:

Sanibona! Ngingu Phila Mfundo Msimang, oyinzalo yokusungulwa kwamaKholwa aseYideni afika eMgungundlovu ngonyaka we-1851.

Babeyingxenywe yomphakathi wemindeni engamakhholwa eyizinhlanga ezixubile/ezahlukene ebalelwa ekhulwini okungamaZulu, amaHlubi, amaSwazi, abelungu kanye namaKhaladi. Phakathi kwabo kwakukhona nezikhonzi ezingabeSuthu, amaGrikhwa Tlhaping, amaTlokwa kanye nabaTswana Rolong.

Bahlubuka ngaphansi kwebandla lamaWeseli basungula elinye lamabandla okushumayela ivangeli emphakathini ozimele nowawuhamba phambili eNingizimu Afrika.

Uhambo olubheke eYideni kumakhholwa amaningi okuqala noma oNonhlevu njengoba babaziwa kanjalo, lwaqala eminyakeni engamashumi amabili ngaphambili.

Ngonyaka we-1826 emphakathini ongamaWeseli ePlatberg, eduze kwaseWarrenton eFree State budebuzwe nomngcele wezifundazwe zeNorthern Cape kanye neNorth Western.



Several generations of direct descendants of Daniel Mavuso Msimang, one of the amakhholwa founders of Edendale: writer Phila Mfundo Msimang, local Freedom Struggle veteran Evans Obuti Msimang, and former MK High Command member Mavuso Msimang

Platberg was where my great-great-great grandfather, Daniel Msimang was born in 1828. He was the son of a Wesleyan convert Mark (or Moraka) Msimang, descended from the Hlubi leader Mancinane.

Daniel's father had left KwaZulu-Natal following the destruction of the Hlubi kingdom by the Zulu.

Daniel began school in 1844 at the age of 16 under a missionary, James Allison at Mparane Mission, near modern-day Ficksburg.

At school he learnt not only to read and write but also arithmetic and basic book-keeping. When he was 19 he was selected to accompany Allison to establish a mission at Mahamba in Swaziland in 1847.

Allison and his followers were forced to flee Swaziland the following year when civil war broke out amongst members of the ruling Sobhuza family in 1848.

EPlatberg ilapho kwazalelwa khona ukhokho wami, uDaniel Msimang ngonyaka we-1828. Wayeyindodana yekholwa elingumWeseli uMark (noma uMoroka) Msimang owayeyisizukulwane somholi wamaHlubi uMancinane.

Ubaba kaDaniel walifulathela eKwaZulu-Natal ngesikhathi amaZulu eketula umbuso wamaHlubi.

uDaniel waqala isikole ngowe-1844 eneminyaka eyishumi nesithupha ngaphansi kwesandla somfundisi uJames Allison eMishani yaseMparane eduzane nalapho kuseFicksburg namuhla.

Esikoleni akazange afunde ukubhala nokufunda kuphela kodwa wafunda nezibalo kanye nolwazana lokugcinwa kwamabhuku.

U-Allison kanye nabalandeli bakhe baphoqeleka ukufulathela elaseSwazini ngonyaka olandelayo ngesikhathi kubheduka impi yombango phakathi kwamalungu omndeni wenkosi eyayibusa uSobhuza ngowe-1848.

Bazicelela indawo yokuhlala kuhulumeni owayephethe eNatali base benikezwa indawo eduzane naseRichmond. Basungula imishani entsha Indaleni. Kodwa-ke ngonyaka we-1851 kwasuka ingxabano phakathi kukaJames Allison kanye neziphathimanda zamaWeseli ezazifuna ukumhlukanisa nebandla lakhe elikhulayo.

U-Allison wenqaba wanquma ukuhlubuka ngaphansi kwebandla lamaWeseli wazisungulela imishani



(Left) Daniel Mavuso Msimang's original mud-brick walled home in Georgetown, Edendale, still occupied by his descendants (Photographs: Peter Croeser)

(Above) Lorenzo Msimang's house in Georgetown, Edendale, is being restored as a museum (Photograph: Peter Croeser)

They appealed to the Natal colonial government and were granted ground near Richmond. There they established a new mission, Indaleni. In 1851, however, James Allison quarrelled with the Wesleyan authorities who wanted to separate him from his growing flock of converts.

Allison refused and decided to leave the Wesleyan Methodist Missionary Society and establish a new independent mission. He headed for Pietermaritzburg accompanied by Daniel and a group of about 100 families and established a new mission on a large farm just outside the city in 1851.

They had bought the farm, which they renamed Edendale, by setting up a commercial venture with each of them as shareholders.

There they developed a neatly laid out village with a church, schools, rectangular European-style houses, farms and market gardens. Allison borrowed more money and built two water-driven mills to grind the wheat and mealies produced on the farms.

Daniel, now a young man of 23, was placed in charge of the mills and also kept the accounting books for the Edendale enterprise.

The mission community prospered. Within ten years they had paid back all the money loaned for the purchase of Edendale. Each of the shareholders now became land-owners in their own right. They later formed further shareholding ventures to purchase other farms in Natal at Driefontein and Doornhoek.

By the time he was 55, in 1876, Daniel was already a wealthy man. When applying for exemption from Native Law that year, he was able to list assets that included houses and properties in Edendale, Driefontein and Doornhoek, as well as livestock, wagons and farm equipment:

- 95 acres and 2 houses at Edendale,
- 25 shares in Driefontein,
- 8 shares in Doornhoek,
- 6 erven and 1 house in Driefontein village,
- 2 wagons,
- 26 oxen, 20 cows, 100 goats,
- 1 plough, 1 harrow.

The family continued to do well and survived disasters such as the rinderpest plague that swept through southern Africa during the 1890s. Rinderpest, a disease of livestock, destroyed 700 head of cattle belonging to Daniel's son, Joel.

Joel followed his father into the ministry in 1889

yakhe entsha ezimele. Walibhekisa eMgungundlovu ephelezela uDaniel kanye neminye imindeni ebalelwa ekhulwini basungula enye imishani entsha epulazini elikhulu ngaphandle nje kwedolobha uMgungundlovu ngowe-1851.

Babelithengile leli pulazi nabasebeliqamba ngokuthi kuseYideni, ngokuba basungule ibhizinisi elizongenisa imali lapho bonke bezoba ngabanikazi bezabelo.

Lapho bakha kahle idolobha elalinesonto, izikole, izindlu ezifana nezaseYurobhu ezingonxanda, ipulazi kanye nezingadi eziphakela imakethe. U-Allison waboleka enye imali eningi ukwakha izigayo ezimbili zokugaya ezisebenza ngamanzi ukugaya ukolo nommbila okhiqizwa khona epulazini.

UDaniel owayeseyinsizwa esencane eneminyaka engu-23 wabekwa ukubheka izigayo kanye nokugcina amabhuku ebhizinisi laseYideni.

Lo mphakathi wasemishani wachuma. Ingakapheli iminyaka eyishumi base beyikhokhe bayiqeda yonke imali ababeyibolekele ukuthenga iYideni. Bonke abanikazi bezabelo base bezoba ngabanikazi bomhlaba ngokuphelele. Ngokuhamba kwesikhathi baphinda basungula omunye umfelandawonye webhizinisi lezabelo ukuthenga amanye amapulazi eNatali okunguDriefontein kanye neDoomhoek.

Ngesikhathi eseneminyaka engamashumi amahlanu nanhlano ngonyaka we-1876, uDaniel wabe eseyisicebi. Ngesikhathi efaka isicelo sokukhishwa eMthethweni waboMdabu ngalowo nyaka, wakwazi ukubhalisa amafa akhe okwakukhona izindlu kanye nezakhiwo eYideni, Driefonten kanye naseDoomhoek kanye nemfuyo, izinqola kanye nemishini epulazini.

Isilinganiso somhlaba esingu 95 acres kanye nezindlu ezimbili eYideni.

Izabelo ezingu 25 eDriefontein.

Izabelo ezingu 8 eDoomhoek,

Iziza ezi-6 kanye nendlu eyodwa eDriefontein,

Izinqola ezimbili,

Izinkabi ezingamashumi amabili nesithupha, izinkomo ezingamashumi amabili, izimbuzi eziyikhulu,

Igeja elilodwa kanye nehhala elilodwa

Umndeni wakhe waqhubeka nokwenza kahle wakwazi nokudlula kubhedukazwe wesifo sezinkomo esabhubhisa kulo lonke elisemzansi ne-Afrika ngezikhathi zawo-1890. Lesi sifo sezinkomo, sabulala izinkomo zikaJoel ezingamakhulu ayisikhombisa indodana kaDaniel.

uJoel walandela ubaba ekushumayeleni ivangeli ngonyaka we-1889 wabe esesiwa eSwazini. Wafike wasungula iMishani i-Emakhosini eNyamane duzane naseMahamba.

Ngesikhathi kushona uDaniel ngo-1903 uJoel wasala ebuphatha ubuWeseli eSwazini. Ngemuva konyaka wahlubuka eWeseli wasungula ibandla elizimele

and was also sent to Swaziland. There he founded the Emakhosini Mission Station at Nyamane, near Mahamba.

On Daniel's death in 1903 Joel was left in charge of Methodism in Swaziland. A year later he broke with the Wesleyans to establish the Independent Methodist Church which still survives today.

Determined to educate his sons well, Joel sent his oldest son, Richard to a private Methodist school in England where he completed school and successfully studied law.

He sent his next born son, Selby to Healdtown in the Eastern Cape to train as a teacher.

Richard and Selby met up in Gauteng where they played an instrumental role in founding the ANC in 1912.

Selby was a pioneer trade unionist who, with Clements Kadalie, established the national Industrial and Commercial Workers' Union (ICU) in 1920.

After serving as a committed ANC national executive member for many years, he returned to live in Edendale in 1942.

Selby served as provincial secretary of the Natal region ANC under Chief Albert Luthuli but left in 1953 to found the Liberal Party with Peter Brown and Alan Paton.

Daniel's original Edendale house in Garden Road, just down the road from Edendale Primary School, still stands and was taken over by his son Enoch, the only one of his sons to remain in Edendale.

One of Enoch's sons, Oliver, moved to eNyandu in northern KwaZulu-Natal. His son, Bhoyi, was father to Qedusizi Herbert Msimang, the Judge President of KwaZulu-Natal until his death in April 2011.

Enoch's son – my great grandfather, Walter Metcalf Msimang – was the Edendale community pound master. The pound paddock next to his home was where stray animals were kept until claimed by their owners on payment of a fine.

It was there that my grandmother Leah who was married to his son, Walter Emmanuel Msimang, lived and where their daughter, my mother, Lindiwe, was born.

That house was also where my mother's half brothers and sisters were born including my uncle, Mavuso, who served on the umKhonto we Sizwe (MK) high command while in exile during the Freedom Struggle. After the 1994 elections he served as a

i-Independent Methodist Church nelisekhona namanje.

Ezimisele ngokufundisa amadodana akhe, uJoel wathumela indodana yakhe endala uRichard esikoleni esizimele samaWeseli eNgilandi lapho aqedela khona isikole wenza ezomthetho ngempumelelo.

Wahambisa enye indodana yakhe uSelby eHeald Town eMpuma Koloni ukuyofundela ubuthishela. uRichard noSelby bahlangana eGauteng lapho babamba iqhaza elikhulu ekusungulweni kwenhlangano ye-ANC ngo-1912.

USelby wacaba indlela ngezinyunyana zabasebenzi ekanye noClements Kadalie basungula inyunyana i-Industrial and Commercial Workers' Union (ICU) ngonyaka we-1920.

Ngemuva kokusebenzela i-ANC ngokuzikhandla eyilungu eliphezulu kuzwelonke iminyaka eminingi, wabuyela eYideni ukuzohlala khona ngonyaka we-1942.

USelby wasebenza njengonobhala wesifundazwe ku-ANC esifundeni saseNatal ngaphansi kobuholi beNkosi u-Albert Luthuli kodwa ngonyaka we-1953 washiya wayosungula iLiberal Party ngokuhlanganyela noPeter Brown kanye no-Alan Paton.

Umuzi wokuqala kaDaniel oseYideni emgwaqeni uGarden Road ngezansana emgaqweni uma usuka esikoleni i-Edendele Primary usekhona namanje, wathathwa indodana yakhe u-Enoch okunguyena kuphela esasele eYideni.

Enye yamadodana ka-Enoch u-Oliver wahamba wayohlala eNyandu enyakatho neKwaZulu-Natal. Indodana yakhe uBhoyi owayengubaba kaQedusizi Herbert Msimang, uMengameli wamaJaji KwaZulu-Natal kwaze kuba uyashona ngoMbaso 2011.

Indodana ka-Enoch – ukhokho wami, uWalter Metcalf Msimang – wayephethe indawo ekugcinwa kuyo izilwane. Idlelo lemfuyo elibiyiwe duzane nomuzi wakhe ilapho kwakugcinwa khona imfuyo ewuvanzi kuze kufike abanikazi bayo bazozikhomba bakhokhe nenhlawulo.

Kulapho kwakuhlala khona ugogo wami uLeah owashada nendodana yakhe uWalter Emmanuel Msimang lapho indodakazi yabo umama wami uLindiwe azalelwa khona.

Kuleyo ndlu yilapho kwazalelwa khona abafowabo kamama kanye nosisi bakhe angazalwa nabo ndawonye okukhona nomalume wami uMavuso, owayesebenzela umKhonto weSizwe njengomkhuzi wamasosha ophezulu ngesikhathi esekudingisweni ezikhathini zoMzabalazo weNkululeko. Ngemuva kokhetho lwango-1994 wasebenza njengomphathi ophezulu kuhulumeni kwaze kwaba uthatha umhlalaphansi enguMqondisi Jikelele eMnyangweni weziNdaba zaseKhaya ngonyaka we-2010.

UDaniel wabuyela eSwazini ukuyovuselela imishani eMahamba, kulokhu ngosizo lwezimali oluphuma kumphakathi webandla labamnyama lamaWeseli elizimele asiza ukulisungula, uNzondelelo.

senior government administrator until his retirement as Director-General of Home Affairs in 2010.

Daniel returned to Swaziland to re-establish the mission station at Mahamba, this time financially supported by the independent black Methodist missionary society he had helped found, uNzondelelo.

Daniel's third child, Luke, was grandfather to another political activist, Evans Obuti Msimang, who played a leading role locally during the struggle years from the 1960s until 1994.

He worked closely with Harry Gwala and Blade Nzimande to establish an underground network of ANC branches in Dambuza, Azalea, KwaPata, Ashdown, Sinating, Smero, and Willowfontein. He also organised safe houses for activists being hunted by the Bureau for State Security.

During the Midlands violence between amaQabane and Inkatha between 1987 and 1992, Obuti helped relocate the thousands that fled NgaPhezulu.

While the Kholwa and their descendants played an important role in the evolution of a black voice in South Africa's political history, it was not an easy journey.

The Kholwa were accused of betraying their roots when they left off observing traditional customs for a new way of life modelled on Western Christianity.

The criticism was even sharper when the Kholwa raised and equipped horse-mounted troops, known as the Edendale Light Horse, part of the Natal Native Horse.

They fought alongside the British colonial army against the Bushmen in 1866, Langalibalele in 1873, Cetshwayo (in the Anglo-Zulu War of 1879), the Boers (in the Anglo-Boer War in 1899 to 1902) and finally against Bhambatha Zondi in the poll tax rebellion of 1906.

Why did they side with the British against their own people? Part of the answer lies in the speech given by Daniel Msimang to his fellow Kholwa in 1878. I quote:

We have sat under the shadow of the Great White Queen for many years in security and peace. We have greatly prospered, and some have grown rich.

We enjoy religious privileges, and have brought our sons and daughters to honour God, and to walk in His ways.

ULuke oyindodana yesithathu kaDaniel, wayengumkhulu womunye wezishoshovu zezombangazwe u-Evans Obuti Msimang, owayehamba phambili ngezikhathi zomzabalazo wangaphakathi kuleli kusukela ngabo-1960 kwaze kwabangu-1994.

Wasebenza kakhulu noHarry Gwala kanye noBlade Nzimande ukusungula umshoshaphansi wamagatsha kaKhangolose kwaDambuza, e-Azalea, KwaPata, e-Ashdown, eSinathingi, eSmero kanye naseWillowfontein. Wayephinda ahlelele izishoshovu ezifunwa ngamaPhoyisa oMbuso izindlu eziphephile.

Ngesikhathi kunempi phakathi kwamaQabane neNkatha ngo-1987 no-1992, u-Obuti wasiza ukutholela izinkulungwane zabantu ababebaleka ngaPhezulu izindawo zokuhlala.

Noma amaKholwa kanye nesizukulwane sawo badlala indima enkulu ngokuba nezwi komuntu omnyama emlandweni wezombusazwe waseNingizimu Afrika, kwakungelula neze.

Amakholwa ayesolwa ngokulahla izimpande zawo ngesikhathi engasayilandeli inqubo yamasiko ngokuba esekhethe indlela entsha yokuphila bethathela eNkolweni yaseNtshonalanga.

Kwanda kakhulu ukugxekwa kwamaKholwa ngesikhathi esungula ibutho lamasosha ahamba ngamahhashi, elalaziwa ngokuthi iLight Horse elaliyingxenye yeNatal Native Horse.

Balwa belekelela uMbuso wokufika wabamhlophe owawuphethe bebhokene naBathwa ngo-1866, kwaba uLangalibalele ngowe-1873, uCetshwayo (empini yamaNgisi namaZulu ngo-1879), amaBhunu (empini yamaNgisi namaBhunu ngo-1899 kuya ku-1902) kwathi eyokugcina ngesikhathi kuliwa noBhambatha Zindi empini yokuvukela umbuso ngokutholela amakhanda ngo-1906.

Kungani babeseka amaNgisi kunabantu babo? Ingxenye yempendulo esenkulumweni eyathulwa nguDaniel Msimang kumaKholwa ngonyaka we-1878. ngicaphuna inkulumbo yakhe:

"Sikhosele ngaphansi kwesandla seNdlovukazi eNkulu yamaNgisi iminyaka eminingi sifuna ukuvikelwa kanye noxolo. Sesiqhubekela phambili kakhulu empilweni, abanye sebecebile.

"Sithokozela amalungelo enkolo, saletha amadodana ethu kanye namadodakazi ukukhonza iNkosi kanye nokuhamba ezindleleni zakhe.

"Izikole zethu zinikeza ngemfundo esezingeni ezinganeni zethu, ezifanele ukuze zibe usizo kulo mhlaba njengamanje izingane zethu zivuna lezo zithelo.

"Emehlweni kaNkulunkulu kanye noMphakathi wamaKholwa sikweleta konke esinako kuHulumeni oholwa iNdlovukazi ePhezulu yamaNgisi.

Siyizingane zayo, kulesi sikhathi sobungozi

Our schools have provided a good education for our children, to fit them for useful life in this land, and now their children are enjoying a like blessing.

Under God and the Missionary Society we owe it all to the Government of the Great White Queen.

We are her children, and in this time of great peril she sends to us to help her against our common foe.

We all know the power and cruelty of the Zulu King, and if he should subdue the Queen's soldiers and overrun this land he will wipe out all the native people who have dwelt so long in safety under the shadow of the Great White Queen, shall we not gladly obey her, when she calls for the services of her dark children?

For whatever reasons the Kholwa of Edendale had chosen a new way of life, their choice had profound implications for them and for society at large.

They saw the advantages that education and acquiring skills brought for themselves and their children in the changing economy. But while they became prosperous land owners and businessmen, growing awareness of their abilities and their sense of equality with the colonialists had consequences.

They threw themselves wholeheartedly into a struggle for full political equality. They were fighting for freedom from treatment as second-class, voiceless citizens in their own land.

Their children were to play a leading role in the founding and development of not only the ANC, but also the labour and trade union movements that would play such a critical role in twentieth century South Africa; a role that resulted in the first fully democratic elections in South Africa in 1994.

Union of South Africa

The end of the second Anglo-Boer War (1899–1902) did not bring peaceful co-existence to a South Africa torn by divisions between the English- and Dutch-speaking cultural groups, ethnic groups, and the self-governing colonies of the Cape, Orange Free State, Transvaal and Natal.

The completion in 1906 of the Natal rail link to the gold mining areas of the hinterland led to further bitter competition between the Cape and Natal colonies to service the increasingly wealthy Transvaal. It became

obukhulu iyasicela ukuba siyisize sibhekane nesitha sethu kanye nayo.

“Sonke siyawazi amandla nonya lweNkosi yamaZulu, uma inganqoba amasosha endlovukazi iphinde ithathe lo mhlaba izoqeda nya ngabantu bakuleli abakhosele isikhathi eside ngaphansi kweNdlovukazi eNkulu yamaNgisi, akumele ngabe siyithobela ngentokozo uma icela usizo ezinganeni zayo ezinsundu?”

Noma ngabe iziphi izizathu amaKholwa aseYideni azikhethela indlela entsha yokuphila, lesi sinqumo sawo sinemiphumela ejulile kuwona kanye nomphakathi wonkana.

Abona amathuba awatholayo wona kanye nezingane zawo ngokufunda kanye nokuba namakhona emnothweni oshintshayo. Noma-ke athuthuka ngokuba abanikazi bomhlaba kanye nokuba osomabhizinisi, ukukhula kolwazi ngamazinga abo kanye nomuzwa wokulingana nababebusa kuleli kwaba nemiphumela ethize.

Angena athi shi emzabalazweni wokulwela ukulingana. Alwela inkululeko ngokuba yizakhamuzi ezisezingeni eliphansi, kanye nokungabi nazwi ezweni lawo.

Izingane zawo zazihamba phambili ekusungulweni kanye nokukhulu hhayi kuphela kwe-ANC, kodwa nakwimibuthano yabasebenzi kanye nezinyunyana ezadlala indima enkulu eminyakeni engamakhulu amabili eNingizimu Afrika. Iqhaza elaholela okhethweni lokuqala olugcwele lwentando yeningi eNingizimu Afrika ngonyaka we-1994.

Ukuhlanganyela kweNingizimu Afrika

Ukuphela kwempi yesibili yamaNgisi namaBhunu (1899–1902) akuzange kulethe ukuhlalisana ngokuthula kubantu baseNingizimu Afrika okwakudalwa ukuhlukana phakathi kwabeLungu ababekhuluma isiNgisi kanye nabeLungu ababekhuluma isiDashi, ukwahlukana ngokobuhlanga, omazibuse baseKoloni, i-Orange Free State, iTransvaal kanye neNatali.

Ukuqedwa kokwakhiwa kwajantshi wesitimela eNatali oxhumanisa izindawo zezimayini zegolide ezakhelene ngonyaka we-1906 kwaqhubela phambili ukuba muncu kombango wokuncintisana pakathi komazibuse waseKoloni kanye nowaseNatali ngokuhambisa izidingo eTransvaal eyabe inomnotho okhula ngamandla. Kwacaca bha ukuthi yinye kuphela indlela yokubuyisana ukuthi kuhlangane omazibuse kube inhlangano eyodwa.

Inkulumo-mpikiswano eyaba khona mayelana nokuhlangana yayigxile ekuthini ngabe kumele yini inhlangano kube inhlanganiso yamazwe azimele (okwakwesekwa yiKoloni kanye neNatali), noma kuhlanganiswe amazwe abe munye ngaphansi kombuso

clear that the only way to reconcile the conflicts was to unite the colonies in a single union.

Much of the unification debate centred on whether the union should be a federation of self-governing states (favoured by the Cape and Natal), or whether the states should be unified under a single parliamentary authority (favoured by the Transvaal).

Delegates from each of the colonies met in Pretoria in May 1908 and agreed to a South African National Convention presided over by Sir Henry de Villiers, Chief Justice of the Cape. The Convention met at various centres in the country for much of the rest of that year.

The Convention was dominated by the leaders of the politically successful South African Party, Boer War generals Jan Smuts and Louis Botha, and premier of the Cape, John X. Merriman. Smuts had drafted a "Suggested Scheme for a South African Union" under a single parliament which formed the main discussion document, a draft Constitution for the envisaged Union of South Africa.



The Coat of Arms of the Union of South Africa. Four quarters separate the coats of arms respectively to the four provinces: a red shield bearing the lady of Hope for the Cape, a gold shield with two wildebeest for Natal, a gold shield with an orange tree for the Orange Free State, and a green shield with an ox-wagon for the Transvaal.



Jan Smuts and General Louis Botha

owodwa ephalamende (indlela eyayesekwa i-Transvaal).

Izithunywa ezaziqhamuka kulabo mazibuse zahlangana ePitoli ngoNhlaba 1908 zabe sezivumelana ngokuthi kube khona umbuthano kazwelonke eNingizimu Afrika umongameli wawo okwabe kuzoba uMnumzane Henry de Villies, umphathi omkhulu wamajaji eKoloni. Umbuthano wabanjelwa ezindaweni eziningi ezweni cishe unyaka wonke.

Lo mbuthano wabe uphethwe ngabaholi beqembu lezombusazwe elalinempumelelo iSouth African Party, ojenene bempi yamaBhunu u-Jan Smuts no-Louis Botha,

kanye nowabe enguNdunankulu waseKoloni, u-John X. Merriman. uSmuts wabe elobe "isiphakamiso sohlaka lwenhlangano yobumbano

yaseNingizimu Afrika" engaphansi kobuholi obubodwa ephalamende esasiyingxenywe enkulu yombhalo wokuxoxisana, okwakuwumbhalo wesiphakamiso somthethosisekelo wale nhlangano yobumbano yaseNingizimu Afrika.

Umbhalo kaSmuts washintshwa kaningi, kukhona nombuzo wokuthi izifunda eziningi zazizomelwa kanjani endlini yombuso.

U-Walter Stanford owabe

The Smuts document underwent a number of changes, including the question of how different regions would be represented in a central parliament (House of Assembly). Walter Stanford of the Cape delegation and William Schreiner, former Cape premier, not only wanted blacks to be represented in parliament but wanted the colour bar dropped. Transvaal and Natal, with their large black populations, were adamantly against inclusion of blacks, coloureds and Indians in the proposed parliament. Eventually, to achieve agreement, the Cape compromised by dropping its support for representation of other ethnic groups.

The final document, the South Africa Bill, was submitted by the Convention to London for ratification.

Angered black intellectuals in South Africa vigorously opposed a Union of South Africa along the lines adopted by the Convention unless they were given representation in the new parliamentary system. In March 1909 black delegates from all four colonies formed the South African Native Convention (SANC) at Waaihoek in Bloemfontein under the leadership of John L. Dube and Dr Walter Rubusana and sent a deputation to London to put their case later that year.

The SANC deputation was led by Schreiner and included: Tengo Jabavu, founding editor of the Xhosa-language newspaper, *Imvo*; Dr Rubusana, first president of the SANC; and Dr Abdullah Abdurahman, first coloured city councillor of Cape Town and leader of the African Political Organisation.

The SANC deputation met with Gandhi in London: he was there representing the equally left-out Indian communities of South Africa. They won little support amongst the British who felt that parliamentary representation of black, coloured and Indian citizens could be dealt with later by the new South African government, possibly at provincial level. The main goal for the British was settling matters with the Afrikaners after the Anglo-Boer War. The new wealth controlled by the Afrikaners through the lucrative Witwatersrand gold mines was an added incentive.

The British parliament adopted the South Africa Act of 1909 with only minor modifications and Lord Gladstone was appointed first Governor-General. He invited General Louis Botha to form the first government of the new Union of South Africa with effect from 31 May 1910.

eyisithunywa saseKoloni kanye no-William Schreiner, owabe kade enguNdunankulu waseKoloni ngaphambilini, babengafuni kuphela ukuba abantu abamnyama bamelwe ephalamende kodwa babefuna nokuthi kuphele ukucwasana ngokobuhlanga. ITransvaal kanye neNatali, izindawo ezabe zinabantu abaningi abamnyama, zazingahambisani nokufakwa kwabantu abamnyama, amaKhaladi kanye namaNdiya kwiPhalamende elalibunjwa. Ekugcineni ukuze kube nesivumelwano iKoloni yehlela ngezansi yayeka ukweseka izithunywa ezabe zimele ezinye izinhlanga.

Umbhalo wokugcina umthetho-sivivinyo waseNingizimu Afrika wathunyelwa nguMbuthano ukuba uyoqinisekiswa eLandani.

Ongqondongqondo abamnyama eNingizimu Afrika baphikisana kakhulu nenhlangano yobumbano nemigomo eyamukelwa umbuthano, ngaphandle uma nabo bezokwazi ukumeleleka kwinqumbongo entsha yePhalamende. NgoNdas 1909 izithunywa zabantu abamnyama ezaziqhamuka komazibuse abane zabumba umbuthano wabantu abamnyama eNingizimu Afrika abawubiza bathi yi-South African Native National Convention (SANC) e-Waaihoek, e-Bloemfontein ngaphansi kobuholi bukaJohn L. Dube kanye noDokotela Walter Rubusana. Babe sebethumela izithunywa zabo eLandani ukuyofaka icala ekupheleni kwalowo nyaka.

Izithunywa ze-SANC zaziholwa nguSchreiner zazihlanganise: uTengo Jabavu, umsunguli nomhleli wephephandaba lesiXhosa Imvo; uDokotela Rabusana owabe engumengameli wokuqala we-SANC; kanye noDokotela Abdullah Abdurahman, owabe eyikhansela lokuqala leKhaladi eDolobheni laseKapa abuye abe ngumholi weqembu lezombusazwe i-African Political Organisation.

Izithunywa zenhlangano i-SANC zahlangana no-Gandhi eLandani owabe ezomela imiphakathi yamaNdiya aseNingizimu Afrika nayo eyayishiywe ngaphandle. Bathola okuncane ukwesekwa ngamaNgisi ababekholwa ukuthi ukumelwa kwabahlali abamnyama, amaKhaladi kanye namaNdiya ephalamende kungalungiswa kamuva uhulumeni waseNingizimu Afrika, futhi nakhona emazingeni ezifundazwe. Izinhloso zamaNgisi kwabe kungukukhokha isibhongo emaBhunwini ngemuva kwempi yamaNgisi namaBhunu. Okunye okwaba nomthelela ukuthi indawo entsha eyabe inomnotho omkhulu yabe iphethwe ngamaBhunu esizwa izimayini zegolide eWitwatersrand ezazenza inzuzo enkulu.

Iphalamende lamaNgisi laphasisa umthetho waseNingizimu Afrika wango-1909 owabe usuguqulwe kancane. Babuye babeka uLord Goldstone ukuba abengumbusi kazwelonke wokuqala. uGoldstone wamema uJenene Louis Botha ukuba babumbe uhulumeni wokuqala wenhlangano yobumbano entsha yaseNingizimu Afrika owawuzoqala ukusebenza zingu 31 ku Nhlaba 1910.

Remembering Gandhi

On 7 June 1893, a young London-trained lawyer from Porbandar in western India, Mohandas Karamchand Gandhi, was forcibly ejected from a whites-only first-class carriage on a train at Pietermaritzburg station. The event had a profound influence on not only the future of the 24-year-old man, but also the political future of two countries, South Africa and India.

Mahatma Gandhi said later that the Pietermaritzburg incident marked a turning point in his life, awakening him to social injustice. After an intense 22-year struggle against unfair authority in South Africa, he took his activist strategy of civil disobedience and non-cooperation, or passive resistance (for which he coined the term Satyagraha, “the force which is born of truth and love or non-violence”) to India in 1915 to help his home country finally achieve independence from British Empire rule in 1947.

In South Africa Gandhi established Ashram

Sikhumbula UGandhi

Ngomhla ka-7 kuNhlangulana, ibhungu elincane lasePorbandar entshonalanga yeNdiya elalifundele ubumeli eLandani, uMohandas Karamchand Gandhi, waphoqwa ngenkani ukusuka egunjini eliphambili labamhlophe bodwa esitimeleni eSiteshini saseMgungundlovu. Lesi sehlakalo saba nomthelela omkhulu hayi kuphela ngekusasa lebhungu elineminyaka engu-24 kodwa nangekusasa lezombusazwe lamazwe amabili okuyiNingizimu Afrika neNdiya.

UMahatma Gandhi ngokuhamba kwesikhathi wathi lesi sehlo esimehlele eMgungundlovu saba ukuguquka kwempilo yakhe, nesamqwashisa ngokungabi nabulungiswa kwezenhla-lo. Ngemuva kweminyaka engamashumi amabili nambili yobunzima emzabalazweni yokulwisana nokuphathwa ngokungalingani eNingizimu Afrika, wathatha isu lakhe lomzabalazo wokungalandeli imithetho ebekiwe, ukungasebenzisani noma ukudaza inkani (lokhu wakubiza ngokuthi iSatyagraha, “okungukwakheka kothando noxolo noma umzabalazo ongenalo udlame”) waya nalo eNdiya ngo-1915 ukusiza izwe lakhe lithole inkululeko ekubusweni ngamaNgisi ngo-1947.

ENingizimu Afrika uGandhi wakha umphakathi ongama-Ashram ePhoenix, ngaphandle kweTheku, kanye nase-Tolstoy Farm duzane naseGoli. Wathola indawo wafaka um-



Indian Volunteer Ambulance Corps with Sergeant-Major M.K. Gandhi and 23 stretcher bearers, Bhambatha Rebellion, 1906



Pietermaritzburg railway station, early 1900s (KZN Museum collections)

communities in Phoenix, outside Durban, and at Tolstoy Farm near Johannesburg. He set up a printing press and founded and established an important and influential Indian newspaper, the *Indian Opinion*, produced and printed in Phoenix from 1903. The newspaper was used to bolster support amongst Indians for the political movement led by Gandhi and the Natal Indian Congress in the fight against racial discrimination, in particular discrimination directed towards the Indian immigrant community in South Africa.

He organised and led a number of passive resistance marches protesting unfair legislation that penalised Indians, forcing the government to make concessions.

Gandhi trained many Indians at Tolstoy Farm in this form of protest, and many were jailed for their activities, including Gandhi himself.

shini wokushicilela wabe esesungula iphephandaba lamaNdiya elibalulekile nelineqhaza elikhulu i-*Indian Opinion*, nelalikhizwa futhi lisshicilelwa ePhoenix kusukela ngo-1903. Iphephandaba lalisetshenziselwa ukusakaza ukusekwa komzabalazo wezombusazwe phakathi kwamaNdiya owawuholwa uGandhi kanye neNatal Indian Cogress ukulwisana nokubandlululwa ngokobuzwe, ikakhulukazi ukubandlululwa komphakathi wamaNdiya ongabokufika eNingizimu afrika.

Wayehlala futhi eholamashi okudaza inkani bebhikishela ukungabi nabulungiswa komthetho ohlawulisa amaNdiya, okwaphoqa uhulumeni ukuba athambise isandla.

uGandhi waqeqesha amaNdiya amaningi eTolstoy Farm ngale ndlela yokubhikisha, iningi labo laboshwa ngenxa yale mibhikisho kubandakanya naye uGandhi.

Ela Gandhi remembers her grandfather:

My mum used to tell me a lot of stories about my grandfather. Initially, I didn't read about his life. I heard about it from my mum and then when I grew up I started reading books [about him].

My father was very devoted to my grandfather. He had extremely high regard for my grandfather. And I think it is the same with me. He is not just my grandfather but my guru, my mentor. I think the most important thing was [his] values because I grew up with those ideas.

What happens is when you begin to hear about this, learn about this, your life revolves around those values. You develop a conscience, and that conscience always nags you. If you did something wrong, the conscience is telling you "Listen, you are going 'off line'." To find out what is right and wrong is difficult enough. Often when we do things we are not quite sure if what we are doing is the right thing or the wrong thing. That happens to all of us. We have to grapple with the issues and find the right path. But when you have a conscience and you know that this thing is wrong, you won't go that route. And that is the difference.

For me, the most important thing is that we fought for a kind of society where there would be no exploitation of people and where everyone would have access to the basic necessities of life. To quote my grandfather, he said "The world has enough to meet the needs of everyone, but not enough to meet the greed of people." So if we can begin to think that, we can make do with what we have.



Gandhi statue in Pietermaritzburg

Ela Gandhi

Umama wami wayevame ukungitshela izindaba eziningi ngomkhulu wami. Angizange ngifunde ngempilo yakhe. Ngezwa ngayo kumama wami kwathi sengikhulile ngaqala ngafunda izincwadi [ezikhuluma ngaye].

Ubaba wayezinikele kakhulu kumkhulu. Wayemhlonipha kakhulu umkhulu. Ngicabanga ukuthi nakumi yindlela efanayo. Akayena nje umkhulu wami kodwa wayengumfundisi, engumeluleki wami. Ngicabanga okubalulekile kakhulu ilokho ayekhohlelwa kukho ngo-

ba nami ngakhula nginalayo mibono. Okwenzekayo ukuthi uma uqala ukuzwa ngakho, ufunde kukho, impilo yakho igxila kulezi zimiselo. Kwakheka umuzwa wokuqonda ngaphakathi ohlala njalo ukuhlupha. Uma wenza into embi lo muzwa uyakutshela "lalela, usuphumile 'esandleni'." Ukwazi yini enhle nambi kunzima kabi. Esikhathini esiningi asazi noma senza ngendlela ekahle noma embi. Lokho kwenzeka kuthina sonke. Kumele silwe nenkinga size sithole indlela eqondile. Kodwa uma unomuzwa wokuqonda okuthile uzokwazi ukuthi lokhu akukuhle, angeke uyithathe leyo ndlela. Umehluko ulapho.

Ngokwami okubalulekile ukuthi silwele umphakathi lapho kungeke kube khona ukuhlukunyezwa kwabantu wonke umuntu ezokwazi ukuthola izidingo eziyisisekelo empilweni. Uma ngicaphuna amazwi kamkhulu, wathi "umhlaba mkhulu ngokwanele ukuhlangabezana nezidingo zawo wonke umuntu, kodwa awanele ukuhlangabezana nezidingo zabantu abanomhobholo." Ngaleyo ndlela uma singaqala ukucabanga ngokuthi singakwazi ukusebenza ngesinakho.

Uma ufuna ukushintsha umphakathi kumele siguquke thina kuqala. Yingakho uGandhi wathi "Yiba ushintsho ofuna ukulibona emhlabeni."

If we want to change society, we have to make the change within ourselves. That is why Gandhi said “Be the change you want to see in the world.”

Dasarath Bundhoo remembers setting up the committee for the Gandhi memorial sculpture:

In 1988, we formed the Gandhi Memorial Committee. It was launched on Gandhi’s birthday. It was October the 2nd. That event at the Pietermaritzburg station was most creative, Mahatma Gandhi said. A hundred years after that, when I came back after the Salt March, I said something must be done. I called a meeting of all communities.

The mayor said “Alright. We will give you a central place in the mall.” It was published in the papers. The mayor phones me and says “Mr Bundhoo, there is a cheque of ten thousand, fifteen thousand, and workers and everybody said we are giving our contribution too. And money just came in.

Presidents from India – they all come up there to pay tribute. Throughout the world, there is not a statue [of Gandhi] like that. It is the only one that is life-size.

UDasarath Bundhoo (Ikomidi lesikhumbuzo sikaGandhi)

Ngo-1988 sasungula ikomidi. Salisungula ngosuku lokuzalwa kwaGandhi. Kwakungumhla ka-2 kuMfumfu. Isehlakalo esenzeka esiteshini saseMgungundlovu sasiwubuchule obukhulu, kusho uMahatma Gandhi. Ngemuva kweminyaka eyikhulu kwenzeka, ngesikhathi ngibuya kwiSalt March, ngathi kukhona okumele kwenziwe. Ngabiza umhlangano wawo wonke amakomidi.

USodolobha wathi “kulungile. Sizoninikeza indawo emaphakathi enxanxatheleni yezitolo.” Kwashicilelwa emaphephandabeni. Usodolobha wangithinta ngocinga wathi “Mnumzane Bundhoo, kunesheke lezinkulungwane eziyishumi, kwaba elezinkulungwane eziyishumi nanhlanu, kwathi abasebenzi nomphakathi bathi nabo bazofaka isandla”. Yazizela imali.

oMengameli baseNdiya – nabo bafika ukuzomhlonipha. Emhlabeni wonke awukho umfuziselo ofana nalona. Iwona kuphela oyisilinganiso somuntu.

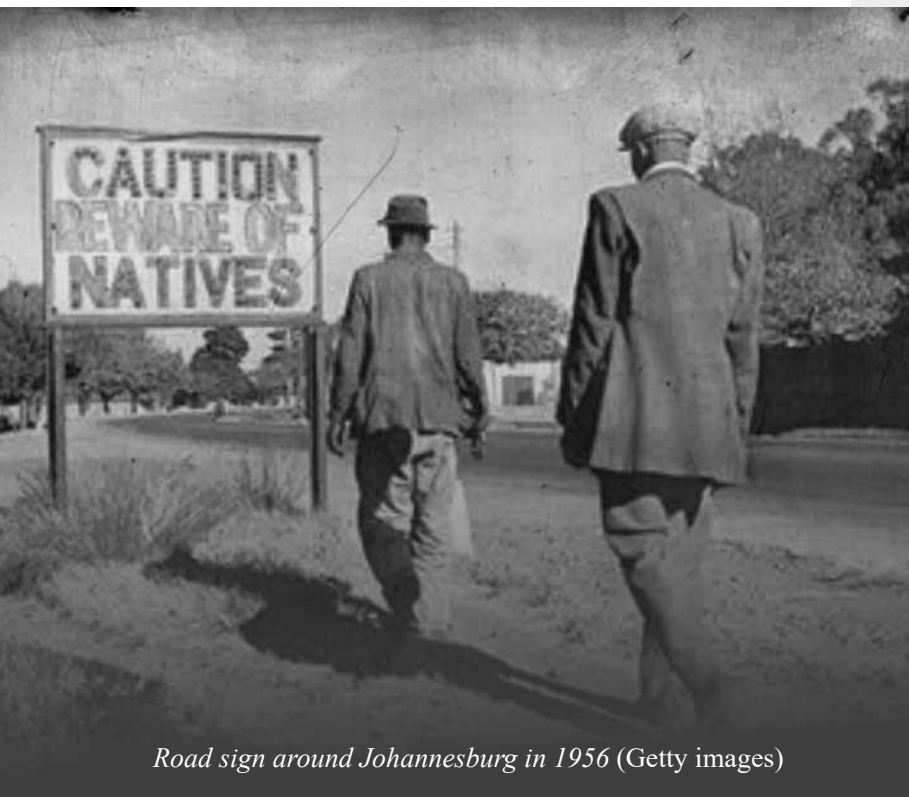
1913 Land Act and 1923 Urban Areas Act

Awakening on Friday morning, June 20, 1913, the South African native found himself, not actually a slave, but a pariah in the land of his birth. – The opening sentence of *Native Life in South Africa* by Sol T. Plaatje (1916)

We ask for no special favours from the Government. This is the land of our fathers. – Sefako Makgatho (1919), who succeeded John L. Dube as SANNC president in 1917.

These evictions are being deliberately made with the sole intention of getting forced labour as provided in the Act. White farmers know fully well that since this Act, Natives are no longer free to obtain land or to make terms for occupation of land. – Richard W. Msimang in *Natives Land Act 1913: Specific Cases of Evictions and Hardships &C.* [1913].

The 1913 Natives Land Act, also known as the Black Land Act, set aside nine million hectares of “tribal” land for exclusive use by black South Africans. The law prohibited the sale of tribal areas to white farmers, but also prohibited white farmers from selling or renting land to black farmers outside the demarcated tribal areas.



Road sign around Johannesburg in 1956 (Getty images)

Umthetho womhlaba wango-1913 kanye nowezindawo zamadolobha wango-1923

“Kusa ekuseni ngoLwesihlanu mhla ka-20 kuNhlangulana 1913, abantu baseNingizimu Afrika bazithola bengasezona izigqila kuphela kodwa sebephenduke umlahlelwangaphandle ezweni labo” – Umusho wokuvula wombhalo kaSol T. Plaatje ngo-1916 i-“Native Life in South Africa” (okusho ukuthi “Impilo Yabomdabu eNingizimu Afrika”).

“Asifune sizo oluvela kuHulumeni. Lona ngumhlaba wobaba bethu.” – Kusho uSefako Makgatho (1919), owathatha izintambo zokuba umengameli we-SANNC kuJohn Dube ngonyaka we-1917.

“Ukuxoshwa ezweni lethu kwenziwa ngamabomu ngenhloso yokuthi bathole izigqila njengokusho komthetho. Abalimi abaMhlophe babazi kahle kamhlophe ukuthi ngemuva kwalo Mthetho abantu abaMnyama ngeke besaba nalo ilungelo lokuthola umhlaba noma ukwenza imizamo yokuthola umhlaba” – uRichard W. Msimang ekhuluma ngoMthetho woMhlaba wabantu abaMnyama wango-1913. ekhuluma ngezimo zokuxoshwa nobunzima.

Umthetho wabaMnyama womhlaba wango-1913, owawaziwa nangokuthi i-Black Land Act, wabeka eceleni umhlaba ongamahektha ayizigidi eziyisishiyagalolunye ukuthi usetshenziswe kuphela ngabantu abaMnyama eNingizimu Afrika. Lo mthetho wawuvimbela ukudayiswa kwezindawo zabantu abaMnyama kubalimi abaMhlophe kanti futhi wawuvimbela abalimi abaMhlophe ukuthi badayise noma baqashise ngomhlaba kubantu abaMnyama ezindaweni ezingaphandle kwalezo ezibekelwe abantu abaMnyama kuphela.

Wahlukanisa izindawo ezisemaphandleni eNingizimu Afrika kwaba izindawo zokulima abaMhlophe kwathi ingxenye engatheni yanikwa abantu abaMnyama. Umhlaba owabe ungaphezu kwamaphesenti angamashumi ayisishiyagalolunye wabekwa eceleni ukusetshenziswa ngabaMhlophe kuphela noma babengaphansana kwamaphesenti angamashumi amabili ubuningi babo. Umhlaba obekelwe abantu abaMnyama wabe ungamaphesenti ayisikhombisa kuphela, ngokuhamba kwesikhathi bawukhulisa wafinyelela kuma-phesenti ayishumi nantathu ngonyaka ka-1936.

In effect it segregated rural South Africa into white farming areas and designated “tribal” areas, with more than 90% of the country being set aside for the exclusive use of whites even though they made up less than 20% of the population. Only 7% of the country, later extended to 13% in 1936, was subject to black ownership.

It affected hundreds of thousands of black South Africans living as livestock-owning tenants on farms outside the tribal land reserved for exclusive black occupation in the Free State (Thaba ‘Nchu), what was then the Transvaal (parts of North West, Limpopo, Gauteng and Mpumalanga provinces today), Eastern Cape (the old Ciskei and Transkei) and KwaZulu-Natal (mainly Zululand).

As a consequence of the Act they were no longer able to own or rent land to graze their cattle and other livestock in white farming areas. They were now forced to sell their livestock and stay on as labour tenants (without livestock of their own), or to relocate to already overcrowded designated tribal areas.

The Act was based on recommendations of the South African Native Affairs Commission to address concerns about the growing black population and to respond to pressure from white farmers who needed land and a source of cheap labour.

The newly formed South African Native National Congress (SANNC, renamed the African National Congress in 1923) vigorously opposed the new Act. It set up an emergency committee, which included both Richard and Selby Msimang, to campaign for funds to send a deputation to Britain to protest against the Act. Together with SANNC General-Secretary, writer Sol T. Plaatje, they began gathering evidence of the hardship being suffered as a result, particularly in KwaZulu-Natal (some 436 000 people affected) and the Free State (some 80 000 people affected), publishing the results in 1913.

A further step in segregating South Africans and curtailing black South African economic growth and land-ownership was the Native Affairs Act (1920),

Lokhu kwaphazamisa amakhulu ezinkulungwane zabantu abaNyama eNingizimu Afrika ababephila ngokufuya beqashe izindawo emapulazini angaphandle kwezindawo ezazibekelwe abantu abaNyama kuphela e-Free State, lapho okwabe kuseTransvaal (ingxenye yaseNorth West, Limpopo, eGauteng kanye nesifundazwe saseMpumalanga namuhla), eMpuma Koloni (lapho okwabe kuseCiskei endala naseTranskei) kanye naKwaZulu-Natal (kakhulukazi kwaZulu). Babengasakwazi ukuqasha noma ukuba nomhlaba wabo ezindaweni zabalimi abamhlophe. Baphoqelesa ukudayisa imfuyo yabo, okwakukhona kuyo nezinkomo bese behlala njengeziqashi ezisebenzayo, noma bathuthele kulezo zindawo okwabe kungezabantu abaNyama nazo ezabe sezigcwele ngokweqile.

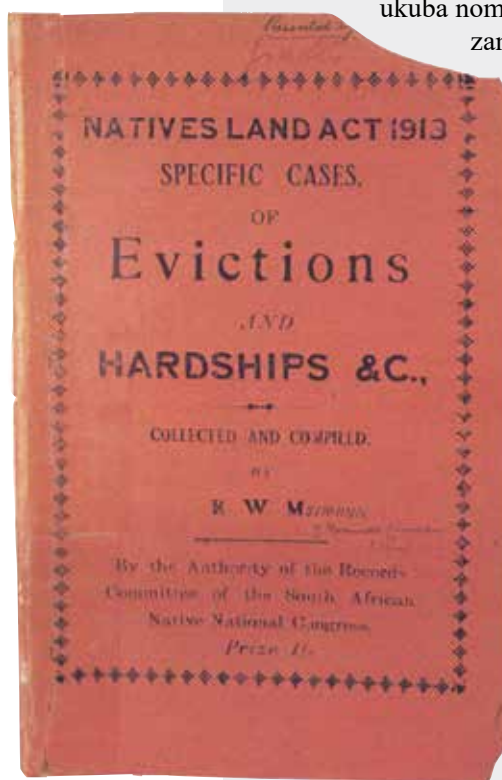
Umphumela walowo Mthetho wenza bangabe besakwazi ukuba nomhlaba okanye ukuqasha izindawo zamadlelo ezinkomo zabo kanye

nenye imfuyo ezindaweni zabalimi abamhlophe. Baphoqelesa ukudayisa imfuyo yabo bese bahlale njengeziqashi ezisebenzayo (ngaphandle kokuba babe nemfuyo ekungeyabo), noma bathuthele ezindaweni zabantu abamnyama ezabe sezigcwele ngokweqile.

Lo mthetho wawususelwe ezincomeni zekhomishana eyayibhekele izindaba zabantu abamnyama (SANAC) zokuba kubhekwane nezinkinga zokwanda kwabantu abamnyama kanye nengcindezi eyayivela kubalimi abamhlophe ababedinga umhlaba kanye nokuthola abasebenzi abashibhile.

Inhlalango yabamnyama eyabe isanda kusungulwa, iSouth African Native National Congress (SANNC),

yaqanjwa kabusha ngo-1923 yabizwa nge-African National Congress (ANC), yaphikisana kakhulu nalo mthetho omusha. Yabe seyibumba ikomidi lesikhashana, elabe lihlalanganise bobabili o-Richard kanye no-Selby Msimang, ukukhankasela uxhaso lwezimali zokuhambisa izithunywa kwelamaNgisi ukuyokhalazela lo mthetho. Behlangene nonobhala jikelele wenhlalango i-SANNC, umbhali u-Sol T. Plaatje, baqala bahlalanganisa ubufakazi bobunzima ababekuzwa ngenxa yakho lokhu, ikakhulukazi esifundazweni saKwaZulu-Natal (babalelwa ku-436 000 abathinteka) kanye nesaseFree State (nakhona babalelwa ku-80 000 abathinteka).



Richard Msimang's booklet on the Land Act of 1913

followed, in short order, by the Native (Urban Areas) Act of 1923 and the Native Administration Act (1927).

Legislation divided South Africa into “prescribed” (urban) and “non-prescribed” (rural) areas, and strictly controlled the movement of black males between the two. Towns became almost exclusively white as a result – the only blacks allowed to live in town were registered domestic workers.

Municipalities were given the task of regulating black workers through “Native advisory boards” and were authorised to demarcate and establish “African locations”, later known as “townships”, outside towns for registered black workers.

The cost of houses and their maintenance was to be financed from registration service contract fees paid by employers, fines paid by transgressors, and income from licences for traditional beer-brewing and trading rights within the townships.

By 1927 there were 64 formally demarcated “locations” in terms of the Act outside towns and cities.

Early anti-segregation organisations and the birth of trade unionism

Amongst the early members in 1888 of Pietermaritzburg’s Funamalungelo (which demanded civil rights for educated black Christians) was a young social activist, Josiah Gumede.

Born in Healdtown, Fort Beaufort, to missionary Christian parents in 1867, Gumede trained as a teacher in Grahamstown before moving to Natal to take up a teaching post. Instead he landed up in Zululand with another young activist with a missionary background, Martin Luthuli, uncle of Chief Albert Luthuli, as special advisors to the young Zulu king Dinuzulu.

Then followed a succession of posts, including a spell as advisor to Chief Newadi of the Ngwane people in the Bergville area, a temporary teaching position at Adams College on the South Coast, and several years with British military intelligence during the Anglo-Boer War.

His hopes for advancement and recognition, however, were frustrated so he once again returned to the political fray.

Together with Harriette Colenso, daughter of Bishop Colenso, Martin Luthuli, John L. Dube

Esinye isinyathelo esalandela sokuhlukanisa abantu baseNingizimu Afrika kanye nokunciphisa amandla okukhula komnotho wabantu abaNyama nokuphathwa komhlaba, kwaba i-Native Affairs Act (umthetho weZindaba zaBantu boMdabu) yango-1920. Yalandelwa i-Native (Urban Areas) Act (owokulawulwa kwabamnyama emadolobheni) wangonyaka ka-1923 kanye ne-Administrations Act (owokuphatha nokulawula) ngonyaka ka-1927.

Le mithetho yahlukanisa iNingizimu Afrika phakathi kwaba nezindawo ezinqunyelwe ukuthi zihlala hlenga luni (amadolobha) kanye nalezo ezazinganqunyelwe (emaphandleni). Kwalawulwa kakhulu ukuhamba kwabesilisa abamnyama phakathi kwalezi zindawo zombili. Lokhu kwenza izindawo ezingamadolobha zicishe zibe izindawo zabantu abamhlophe kuphela, abantu abamnyama ababevumeleke ukuhlala emadolobheni ababebhaliswe njengabasebenzi basemajalidini.

OMasipala banikwa igunya lokulawula abasebenzi abaNyama besebenzisa amaNative Advisory Boards (amaBhodi okweluleka abaNyama) kanye namandla okukama basungule amalokishi abantu abamnyama (African locations), ngokuhamba kwesikhathi zabizwa ngokuthi “townships” (amalokishi), zabe zingaphandle kwamadolobha zenzelwe abasebenzi ababhalisiwe abaNyama.

Izindleko zezindlu kanye nokunakekelwa kwazo kwakuzokhokhelwa ngemali etholakale kubaqashi kade bekhokhela izinkontileka zokubhalisela umsebenzi, inhlawulo ekhokhwe izephulamthetho, kanye nemali etholakale ngokuthola imvume yokuvubela utshwala besintu kanye namalungelo okuhweba ngaphakathi emalokishini.

Ngonyaka we-1927 zabe sezingamashumi ayisithupha nane izindawo ezingamalokishi ngokomthetho ngaphandle kwamadolobha.

Izinhlango zokuqala ezazingahambisani nokuhlukaniswa kwabantu kanye nokuzalwa kwezinyunyana zabasebenzi

Phakathi kwamalunga okuqala aseMgungundlovu eqembu *iFunamalungelo* ngonyaka we-1888 (abelwela amalungelo enhlalakahle yaMakholwa amnyama abe efundile), kwakukhona nesishosho samalungelo abantu, uJosiah Gumede.

UGumede wazalelwa e-Heald Town, e-Bhofolo, ezalwa ngabazali ababengabefundisi benkolo yobuKrestu ngo-1867. Wafundela ubuthishela eGrahamstown ngaphambi kokufudukela eNatali ezofundisa khona. Esikhundleni salokho wafikela KwaZulu ehambisana nesinye isishosho esincane naso esasiphuma ngaphansi kwesandla senkolo yobuKrestu, u-Martin Luthuli umalume weNkosi u-Albert

from Inanda and other black leaders they founded the Natal Native Congress (NNC) on 8 June 1900. Gumede was elected vice president and secretary.

The purpose of the Congress was to cultivate political awareness amongst blacks by educating them about their rights under the prevailing system of government and laws, and most importantly, to act as a forum for airing their grievances.

Divisions between Durban and Pietermaritzburg paralysed the effectiveness of the NNC and it was only with the formation of the South African Native National Congress in Bloemfontein in 1912 with Dube as first president that the two key centres began working together. Dube's approach, however, was not to challenge the status quo, but to seek cooperation.

This passive approach left an opening for greater militancy in KwaZulu-Natal. It was quickly filled by a fiercely energetic trade unionist, A.W.G. Champion of Durban.

The son of Lower Thukela Kholwa parents, Allison Wessels George Champion (1893–1975) was named after the missionary who adopted his father when, as an infant, his parents were killed during the Anglo-Zulu War. After schooling at Adams College he worked for a while for the police before becoming a mine clerk in Gauteng where he was elected president of the Association of African [Mine] Compound Clerks. His forceful personality and organising ability attracted the attention of a young Malawian trade unionist who visited him and persuaded him to join his new union in 1925.

The Malawian was Clements Kadalie who, working with a white socialist, A.F. Batty, started the first black labour union in South Africa, the Industrial and Commercial Workers' Union (ICU), in 1919, working with dock workers in Cape Town. The movement spread rapidly, joining forces with Selby Msimang's labour movement in Bloemfontein in 1920 to become a national organisation. Champion became ICU Organising Secretary on the Witwatersrand before returning to Durban to start a branch of the ICU there as its first Organising Secretary.

Within a short time Champion's furious energy turned Durban into the strongest ICU branch in the country, claiming some 26 000 members in 1927. By then Champion had moved up the ICU ranks to second-in-command to Kadalie, helping head a

Luthuli, ukuyoba ngabeluleki abaqavile beSilo samaZulu uDinuzulu owayesemncane.

Kwabe sekulandela uhide lwezikhundla okukhona kuzo nesikhashana lapho ayengumeluleki weNkosi yesizwe samaNgwane uNcwadi endaweni yeseBergville, itoho lobuthishela ekholiji i-Adams kanye neminyaka eminingi esebenza nethimba losomaqhinga bamasosha amaNgisi ngesikhathi sempi i-Anglo-Boer.

Amathemba akhe ngenqubekela phambili kanye nokubongwa awazange aphumelele wabe esebuyela emsebenzini wokulwela ukuphathwa kwezwe futhi.

Behlangene noHarriette Colenso, indodakazi kaMbhishobhi uColenso, uMartin Luthuli, John L. Dube waseNanda kanye nabanye abaholi abamnyama basungula inhlangano ebizwa ngokuthi yi-Natal Native Congress (NNC) zingu 8-kuNhlangulana 1900. uGumede wakhethwa ukuba abe iphini likaMengameli kanye nokuba ngunobhala wenhlangano.

Izinhloso ngenhlangano kwabe kuwukuvusa ukuqonda ngezombusazwe kubantu abamnyama ngokubafundisa ngamalungelo ngaphansi kukahulumeni owayebusa kanye nemithetho yakhe, nokubaluleka kakhulu ukuthi bahlangane ukuze bakwazi ukuzwakalisa izikhalo zabo.

Ukungaboni ngasolinye phakathi kweTheku noMgungundlovu kwakhubaza amandla okusebenza kwe-NNC kwaze kwabe kusungulwa iSouth African Native National Congress eBloemfontein ngo-1912, kwabe sekuqokwa uDube njengomengameli wayo wokuqala, okwenza ukuthi lezi zinhlangano zombili ziqale ukusebenzisana. Nakuba sezimbili lezinhlangano uDube akazange azame ukushintsha izinto, kodwa wagqugquzela ukubambisana phakathi kwazo.

Le ndlela enokuthula yashiya isikhala somuntu ozoba undlovuyangena (othathela izinto phezu) KwaZulu-Natal. Ngokushesha leso sikhala savalelwa ngumuntu onomdlandla omkhulu onobudlova owayeyilungu lenyunyana yabasebenzi, u-A.W.G. Champion waseThekwini.

Indodana yabazali abangamakholwa asoThukela, u-Allison Wessels George Champion (1893–1975) waqanjwa ngegama lomfundisi owakhulisa ubaba wakhe, esewusana abazali bakhe babulawa ngesikhathi sempi yamaZulu namaNgisi. Ngemuva kokuqeda isikole ekoliji i-Adams wasebenza isikhashana emaphoyiseni ngaphambi kokuba abe umabhalane wasemayini eGauteng lapho aqokelwa esikhundleni sokuba uMengameli wenhlangano i-African Mine Compound Clerks. Ukuba nobudlova kanye nekhono lakhe lokuhlela kwadonsa amehlo elungu elincane lenyunyana yabasebenzi laseMalawi elamvakashela lamnxenxela ukuba angenele inyunyana yakhe entsha ngonyaka we-1925.

Leli bhungu laseMalawi kwabe kungu-Clements Kadalie, owabe esebenza nomsoshelisi omhlophe, u-A.F. Batty, basungula inyunyana yokuqala yabasebenzi abamnyama eNingizimu Afrika, i-Industrial and Commercial Workers

national movement that had swelled to more than 100 000 members.

But the organisation had grown too fast, too quickly. Within a few years poor decisions, poor management of funds and bitter rivalry between Kadalie and Champion saw Champion expelled from the movement followed by its national collapse.

The uncontrolled violent and bloody Durban strikes and riots of June 1929 hastened the end of the ICU when, as a result, Champion was banned from most areas in his home province. Despite the restriction, which forced him to relocate temporarily to Gauteng, Champion refocused his energy on advancing the cause of black South Africans. He returned home in 1937 with the lifting of the banning restriction and went on to become president of the African National Congress in Natal (1945–1951), with Selby Msimang as his secretary.

ANC – the early years

The exclusion of black people from parliamentary representation in the new Union of South Africa led to much bitterness and anger. The South African Native Convention (SANC) was formed in 1909 as a black counterpart to the all-white National Convention of 1908 tasked with drafting a constitution for the proposed new Union.

Need for a broader representative forum of black concerns led a young lawyer, Pixley Ka Isaka Seme, originally from KwaZulu-Natal but educated in America and England, to call a meeting in 1911 with the country's three other overseas-educated black lawyers. At that meeting Seme, fellow Natalians Richard Msimang and Alfred Mangena, and George Montsioa decided to launch a national congress to which leaders and representatives of organisations, traditional and civic, would be invited from across South Africa. Mangena and Seme later formed the country's first black professional law partnership, Mangena & Seme, in Pretoria in 1916.

The congress was held early the following year at the small Wesleyan Methodist church at Waaihoek, in Mangaung, Bloemfontein, on 8 January 1912. Seme delivered a rousing address and his proposal for the formation of a new national body, the South African Native National Congress (SANNC), was unanimously adopted by the several hundred delegates from all four provinces.

Union (ICU), ngo-1919, besebenza nabasebenzi abalayisha impahla emikhumbini eKapa. Inhlango abayishisa ngokukhulu ukushesha, yabe seyihlangana nenhlango emele abasebenzi kaSelby Msimang eBloemfontein ngo-1920 ukuze babe yinhlango kazwelonke. uChampion waba nguNobhala-Mgqugquzeli we-ICU eWitwatersrand ngaphambi kokubuyela eThekwini ezosungula elinye igatsha lenhlango ye-ICU njenganoNobhala-Mgqugquzeli wokuqala.

Ngesikhashana esincane ukuvuka indlobane nomfutho kaChampion kwaphendula iTheku laba igatsha eliqinile ezweni lonke, lazitholela amanye amalungu ayizinkulungwane ezingamashumi amabili nesithupha ngo-1927. Ngaleso sikhathi uChampion wabe esenyukele esikhundleni esilawulayo kwi-ICU waba isekela kuKadalie, esiza ekuphatheni inhlango kuzwelonke eyabe seyikhule ngokwezibalo yaba namalungu angaphezu kwezinkulungwane eziyikhulu.

Kodwa inhlango yabe isikhule ngokukhulu ukushesha. Kusaphele iminyaka embalwa bathatha izinqumo ezingaphusile, ukuphathwa kwezimali ngendlela engafanele kanye nobudlelwane obumuncu phakathi kukaKadalie noChampion kwenza ukuba kuxoshwe uChampion eqenjini okwalandelwa nawukuwa kwenhlango kuzwelonke.

Ukubheduka kodlame nokuchitheka kwegazi ezitekeni zaseThekwini, kanye nezinxushunxushu zangoNhlanguvana 1929 kwaqedela i-ICU, umphumela walokho waba umyalo ongavumeli uChampion ezingxenyeni eziningi zesifundazwe sakhe. Phezu kwemibandela abekelwe yona okwenza athuthule eGauteng okwesikhashana, uChampion wabe esegxilisa amandla akhe ekuqhubeleni phambili imisebenzi yabantu abamnyama eNingizimu Afrika. Wabuyela ekhaya ngo-1937 ngemuva kokususwa kwemibandela yokwenqatshelwa kwakhe, wabe eseba nguMengameli wenhlango i-African National Congress eNatali ngo-1945 kuya ku-1951, kwathi uSelby Msimang waba ngunobhala wakhe.

Iminyaka yokuqala ye-ANC

Ukukhishwa inyumbazane kwabantu abamnyama ekutheni babe nabantu ababamele ephalamende kwiNhlango entsha yoBumbano (i-Union of South Africa) kwadala intukuthelo kanye nolaka. Inhlango yabomdabu iSouth African Native Convention (SANC) yasungulwa ngonyaka we-1909 njengenhlango yabamnyama eyabe izophikisana nenhlango yango-1908 eyabe ingeyabamhlophe bodwa, isingulelwe ukukhanda umthethosisekelo kahulumeni wenhlango yobumbano entsha eyabe ihlongozwa.

Isidingo sababezomela isithangami esibanzi sezindaba

Although not present at the conference, the Rev. John L. Dube, founder of the Zulu newspaper, *Ilanga*, and the Ohlange High School and educational training centre at Inanda, Durban, was elected first president of the SANNC. He was away raising funds for his high school.

Among those who helped organise and run the launching meeting and who were elected to the first executive committee of the new organisation were author Solomon T. Plaatje and Selby Msimang, Richard Msimang's younger brother, who at the time was working as a clerical assistant to Seme. Both brothers were to play an important role in the development of the organisation. They were joined on the executive by Josiah Gumede from Pietermaritzburg, representing the Natal Native Congress.

The formation of the SANNC was strongly criticised by Tengo Jabavu, founder of the Xhosa newspaper *Imvo zaBantu*, who described it as a "dangerous delusion" since the SANNC advocated that Africans should go it alone.

nezikhalazo zabantu abaNyama saholela ekutheni ummeli owayemncane, u-Pixley Ka Isaka Seme, owabe eqhamuka KwaZulu-Natal kodwa efunde eMelika naseNgilandi, ukuba abize umhlangano kanye nabanye abameli bakuleli abathathu abansundu ababefunde phesheya ngo-1911. Kulowo mhlangothi uSeme kanye nabanye ayeqhamuka nabo eNatali – oRichard Msimang no-Alfred Mangena kanye noGeorge Montsioa – banquma ukuqala umbuthano kazwelonke kuyona okwabe kuzomenywa abaholi kanye nezithunywa ezimele izinhlangano zezombusazwe, eziphathelene namasiko kanye neziphathimandla zamadolobha eziphuma kulo lonke elaseNingizimu Afrika. Ngokuhamba kwesikhathi oMangena noSeme basungula inhlanganisela yebhizinisi labaMnyama yezomthetho yokuqala ezweni eyabe yaziwa ngokuthi 'uMangena noSeme', balisungulela ePitoli ngo-1916.

Umbuthano wabanjwa ekuqaleni konyaka olandelayo ubanjelwa esontweni elincane lamaWeseli eWaihoek, eMangaung, eBloemfontein, zingu 8 kuMasingana ngo-1912. USeme wathula inkulumbo enohlolwe okuyiyona abe esephakamisa kuyo ukuba kusungulwe inhlangano



*The SANNC delegation that went to England to convey African people's objection to the 1913 Land Act in 1914
Left to right: Rev W. Rubusana, T. Mapike, Rev J. Dube, S. Msane and S. Plaatje*

The aims of the SANNC were to unite African people, promote their political rights, and secure their social and economic advancement. Membership was initially categorised by class (professional and social background) and tribal affiliation, but excluded women, whites and other population groups. The colour, class and gender restrictions began to fall away in stages after 1917. A constitution was compiled by a delegated committee under the chairmanship of Richard Msimang in 1919, but it was only in 1943 that women were finally admitted as full members.

In 1923 the SANNC was renamed the African National Congress (ANC) and despite its conservative beginnings, became increasingly radical after the strongly pro-communist Josiah Gumede from Pietermaritzburg became president in 1927. The ANC stopped short of becoming a socialist organisation, however, when a more conservative majority rebelled and elected Pixley Seme as president in 1930.

The Young Lions are born (the ANC Youth League)

Impatient with the more cautious attitude of their elders, a group of young well-educated, highly articulate, militant ANC members, led by the charismatic Anton Muziwakhe Lembede, founded the African National Congress Youth League (ANCYL) as a youth wing of the African National Congress in 1944.

Despite humble beginnings, having been born the son of a farm labourer in Eston in the KZN Midlands, the intellectually gifted Lembede completed his MA in Philosophy through UNISA the following year, in 1945, at the age of 31.

Among those leading the movement with Lembede, who was elected first ANCYL president, were Ashby Peter Mda, Nelson Mandela, Walter Sisulu and Oliver Tambo.

Although they were much the same age, the guiding light behind the group was the more politically mature Mda. A fervent African nationalist, he was equally firmly against communism, segregation and separate development, believing that all the citizens of a country should be equal participants in its future.

Mda was delegated by the group, along with Anton Lembede and Jordan Ngubane, assistant editor of the



Oliver Tambo and Nelson Mandela

kazwelonke, eyabe isibizwa ngokuthi iSouth African Native National Congress (SANNC), yamukelwa zavumelana ngazwi linye izithunywa ezibalelwa emakhulwini ezabe ziqhamuka kuzo zonke izifundazwe ezine.

Noma ayengekho kule nkomfa, uMfundisi uJohn L. Dube ongumsunguli wephephandaba lesiZulu iLanga aphinde futhi abe ngumsunguli wesikole i-Ohlange High School kanye nesikhungo samakhono esiseNanda eThekwini, wakhethwa njengomengameli wokuqala we-SANNC. Wayengekho eyozama ukuthola izimali zokuthuthukisa isikole sakhe.

Kwabanye abasiza ukuhlela nokuphatha umhlangano wokwethulwa kombuthano ababe bekhethelwe esigungwini sokuqala esilawulayo senhlangano entsha kwakubalwa kubo umbhali uSolomon T. Plaatjie kanye noSelby Msimang, ongumfowabo omncane kaRichard Msimang, owayesebenza njengomabhalane kaSeme ngaleso sikhathi. Bobabili uRichard noSelby babamba iqhaza elibalulekile ekusungulweni kwale nhlangano. Esigungwini esilawulayo kwangena uJosia Gumede waseMgungundlovu, owayemele inhlangano yabantu boMdabu eNatali (Natal Native Congress).

Ukusungulwa kwenhlangano i-SANNC kwagxekwa kakhulu nguTengo Jabavu, umsunguli wephephandaba lesiXhosa “Imvo zabantu”, owakuchaza njengokuzikhohlisa okuyingozi, njengoba i-SANNC yayiphakamisa ukuthi abamnyama base-Afrika bazimele bodwa.

Izinjongo ze-SANNC kwabe kungukuhlenganisa ama-Afrika, ukuwenza aqonde ngamalungelo awo kwezombusazwe, aphinde athole amalungelo ezenhlalakahle kanye nenqubekela phambili kwezokuhwebelana. Ubulungu baqala bahlukaniswa ngokwamazinga (ngokwemfundo kanye nangokwezinga lempilo) kanye nangokobuhlanga, kodwa kubakhipha inyumbazane abesifazane, abamhlophe



Anton Lembede

Bantu World, to draw up the Youth League manifesto. The Youth League also drew up a Programme of Action, based on its manifesto, calling for strikes, boycotts and defiance.

When Lembede died suddenly at the age of 33 on 29 July 1947, Mda was named acting president of the Youth League until he was formally elected as

president in 1948. Mda set up a working committee, composed of Nelson Mandela, Walter Sisulu and Oliver Tambo, to oversee the activities of the League. The League expanded rapidly in the larger cities where many youth had flocked to get employment and further education. Branches were established in Natal and the Cape as well as at Fort Hare (in November 1948).

The victory of the National Party which swept to power in South Africa in 1948 made the Youth League intensify its efforts to get its Plan of Action adopted by the mother body. In June 1949 the Youth League presented its Programme of Action (PA) at the ANC's Cape provincial conference in Port Elizabeth where it was adopted with only slight changes in wording. To get ANC national support, however, they would need backing from the president of the ANC at its next national conference later that year.

President A.B. Xuma, who had served since 1940, was due to step down. Oliver Tambo managed to persuade Dr James Moroka to stand for president, promising Youth League support if he were prepared to endorse their Plan of Action. Dr Moroka agreed and was duly elected at the 1949 National Congress. He endorsed the Youth League Plan of Action which was adopted as the ANC's guiding document.

The fundamental principles of the Programme of Action of the ANC are inspired by the desire to achieve national freedom. By national freedom we mean freedom from white domination and the attainment of political independence.

This implies the rejection of the conception of segregation, apartheid, trusteeship or white

kanye nezinye izinhlanga. Ukuhlukaniswa ngokwebala, ngokwamazinga kanye nobulili kwaqala ukushabalala kancane kancane ngemuva konyaka ka-1917. Umthethosisekelo wahlanganiswa yisigungu esabe sijutshiwe siholwa nguRichard Msimang ngo-1919, kodwa abesifazane baze bavunyelwe ukuba nobulungu obuphelele ngonyaka ka-1943.

Ngonyaka ka-1923 i-SANNC yaqanjwa kabusha yabizwa nge-African National Congress (ANC). Noma ekuqaleni kwabe kuyinhlangano enokuthula kodwa ngokuhamba kwesikhathi yaqala ukukhombisa izimpawu zobudlova ngemuva kokuba uJosia Gumede waseMgungundlovu owayecheme namakhomanisi eba ngumengameli ngonyaka we-1927. Inhlango ye-ANC yacishe yaphenduka yathatha imigomo yamakhomanisi kodwa ingxenyane eningi yamalungu ayo yayingahambisani nalowo mbono yabe isikhetha ukuqoka uPixley Seme ukuba abe ngumengameli ngonyaka ka-1930.

Ukuzalwa kovukayibambe (ANCYL)

Ngenxa yokungeneliseki ngendlela eyabe isetshenziswa ngabadala, iqegebana lentsha eyabe iyizifundiswa, ikhuluma ngobunono inazo nezimpawu zobudlova ingamalungu kaKhongolose iholwa ngu-Anton Muziwakhe Lembede owayenesisoka, yasungula uphiko lwentsha lwe-ANC (ANCYL) ngo-1944.

Kulabo ababehola inhlangano kanye noLembede, owaqokwa njengomengameli wophiko lwentsha, kwakubalwa u-Ashby Peter Mda, uNelson Mandela, uWalter Sisulu kanye no-Oliver Tambo.

Noma babecishe balingane ngokweminyaka kodwa owayebahlomisa ngolwazi ngezombusazwe kwabe kunguMda owabe esemnkantsh'ubomvu kwezombusazwe. uMda wayenentshisekelo ngelizwe lase-Afrika futhi engahambisani nhlobo nemigomo yamakhomanisi, ukuhlukaniswa ngokobuhlanga kanye nokuhlukanisa intuthuko, ekholelwa ekutheni zonke izakhamuzi kumele zibambe iqhaza elilinganayo ekwakheni ikusasa lezwe.

UMda wajutshwa iqegeba, beno-Anton Lembede kanye noJordan Ngubane owabe eyisekelamhleli lephephandaba iBantu World, ukubhala isimemezelo senqubomgomo nezinhloso zophiko lwentsha. Uphiko lwentsha lwabuye lwamisa uHlelo lokuSebenza olususelwe esimememzelweni senqubomgomo olwasetshenziswa ukubiza iziteleka, ukuduba ukusebenzisa izinto ezithize kanye nokungayilandeli imithetho ebekiwe.

Ngemuva kokushona ngokuzuma kukaLembede mhla zingu-29 kuNtulikazi 1947, kwabe sekuqokwa uMda njengebamba mengameli lophiko lwentsha ngaphambi kokuba aqokwe ngokusemthethweni ngo-1948. UMda wasungula ikomidi lokusebenza elalinoNelson Mandela, Walter Sisulu kanye no-Oliver Tambo, elalibhekelele ukusebenza kophiko lweNtsha. Uphiko lwentsha lwadlondlobala kakhulu emadolobheni lapho intsha eningi



Walter Sisulu

leadership, which are all, in one way or another, motivated by the idea of white domination or domination of the whites over the blacks. Like all other people, the African people claim the right of self-determination.

Amongst other things the Programme of Action called for:

3. *Appointment of a council of action whose function should be to carry into effect, vigorously and with the utmost determination, the Programme of Action. It should be competent for the council of action to implement our resolve to work for:*
 - a. *The abolition of all differential political institutions, the boycotting of which we accept, and to undertake a campaign to educate our people on this issue and, in addition, to employ the following weapons: immediate and active boycotts, strikes, civil disobedience, non-cooperation and such other means as may bring about the accomplishment and realisation of our aspirations.*
 - b. *Preparations and making of plans for a national stoppage of work for one day*

yayitheleka ngezinkani izofuna amathuba emisebenzi kanye nemfundo ephakeme. Amagatsha asungulwa eNatali, eKoloni kanye naseFort Hare (ngoLwezi 1948).

Ukunqoba ukhetho kweNational Party eNingizimu Afrika ngo-1948 kwenza uphiko lwentsha ye-ANC luqinise kakhulu imizamo yokwenza uHlelo lwalo lokuSebenza lwamukelwe futhi lusetshenziswe nguKhongolose. NgoNhlangulana we-1949 uphiko lwentsha lwathula uHlelo lwalo lokuSebenza engqungqutheleni kaKhongolose wesifundazwe saseKapa eyayibanjelwe ePort Elizabeth lapho eyamukelwa khona. Kodwa kwashintshwa amagama athize ambalwa. Ukuze bathole ukwesekwa wuKhongolose kazwelonke babedinga ukuthi basekwe ngumengameli wawo engqungqutheleni eyayizobanjwa ekupheleni kwalowo nyaka.

uMengameli A.B. Xuma owayephethe izintambo kusukela ngo-1940, kwakulindleke ehle esikhundleni. U-Oliver Tambo wakwazi ukunxena uDokotela James Moroka angenele isikhundla sobumengameli, emethembisa ukuthi uphiko lwentsha luzomeseka uma nje yena ezimisele ukweseka uHlelo lwalo lokuSebenza. UDokotela Moroka wavuma wabe eseqokwa njengomengameli kaKhongolose ngo-1949. Waleseka uHlelo lokuSebenza loPhiko lweNtsha njengombhalo wokuhola uKhongolose.

Izimiso eziqavile zoHlelo lokuSebenza lwaKhongolose zigqugquzelwa intshisekelo yokuthola inkululeko yezwe. Ngokuthola inkululeko yezwe siqonde ukuthola inkululeko ekugcindezelweni ngabamhlophe kanye nokuthola ukuzimela kwezombusazwe.

Lokhu kuqonde ukuchitha umbono wobandlululo, ukwethembela ebuholini babaMhlophe, ngoba konke nanoma ingayiphi indlela kwakugqugquzelwa umbono wokuphathwa kwabantu abamnyama ngabamhlophe. Njenganabo bonke abantu, abantu base-Afrika bafuna ilungelo lokuzinqumela ikusasa labo.

Ezinye zezinto ezazigcizelelwa wuHlelo lokuSebenza:

3. *Ukuqokwa komkhandlu ozoqinisekisa ukuthi Uhlelo lokuSebenza lusebenza ngendlela, ngentshisekelo kanye nokukhulu ukuzimisela. Kumele umkhandlu ukwazi ukuqalisa ukusebenza kwezinqumo ezithathiwe:*
 - a. *Ukubhidliza kwezikhungo zezombusazwe ezihlukanisa ngokobuhlanga, ukuduba esivumelana ngakho, kanye nokwenza imizamo yokufundisa abantu ngalolu daba kuthi phezu kwalokho, kusetshenziswe lezi ilkhali ezilandelayo: ukuduba kusukela ngaleso sikhathi, iziteleka, ukungahloniphi imithetho komphakathi, ukungasebenzisani kanye nanoma yiziphi ezinye izindlela ezizoqinisekisa ukuphumelela kwezinhloso zethu.*
 - b. *Amalungiselelo kanye nokukhanda amasu okumiswa kokusebenza kuzwelonke usuku olulodwa njengendlela yokukhombisa*

as a mark of protest against the reactionary policy of the government.

The Programme of Action led to the Defiance Campaign of the 1950s.

Sobantu

The Natives (Urban Areas) Act of 1925 placed administration, including housing, of black workers in towns in the hands of municipal authorities. The Pietermaritzburg Council decided to build a formal “native village” 9 km east of the city.

The village was named Sobantu, after the name given Bishop Colenso by local *isiZulu*-speaking people.

Building started on the first 100 houses in 1927 and they were occupied the following year.

Streets and houses were formally constructed and electrified and individual bucket toilets were provided for each house, which was also fenced to encourage gardening. Water, ablution and laundry facilities, however, had to be shared communally.

In 1930 a school and market hall were added and the following year a weekly clinic for infants was started. Further houses followed: Broadway in 1940 and Dark City (so named because it was not supplied with electricity) in the early fifties.

The village was severely regulated. According to the village laws of 1939 permission had to be sought for visitors who stayed longer than three hours. There was a 9pm curfew after which only special work permit holders could be abroad. No extensions to houses were allowed, nor was informal trading outside the market area. Livestock could also not be kept without permission.

Brewing traditional beer was forbidden. Those who wanted beer for drinking at home had to get permission to buy some from a canteen two kilometres away at Sigujana.

Later, despite the regulations, there was a heavy demand for houses because of their proximity to the Willowton light industrial area where many residents found work.

ukungahambisani nemigomo yokusebenza yahulumeni.

Lolo hlelo lokusebenza lwaholela ekutheni kube khona umkhankaso wobujaka/wokuzabalaza ngeminyaka yawo-1950.

ISobantu

Umthetho waboMdabu, iNative Act wango-1925 wabeka amandla okuphathwa kwabasebenzi abaMnyama, kanye nokwakhiwa kwezindlu zabasebenza emadolobheni ezandleni zabaphathi bomasipala. Umkhandlu wamasipala waseMgungundlovu waqoka ukwakha izindlu zabantu abamnyama ebangeni elingamakhilomitha ayisishiyagalolunye ukusuka edolobheni, engxenyeni engasempumalanga yendawo iBishopstowe, okwakuyikhaya likaMbhishobhi uJohn Colenso wemishani yaseKukhanyeni.

Le ndawo yethiwa ngokuthi iSobantu, okwabe kuyigama amaZulu asendaweni ayelethe uMbhishobhi uColenso.

Izindlu eziyikhulu zaqala ukwakhiwa ngo-1927 okwaqala ukuhlalwa kuzona ngonyaka olandelayo.

Kwaqala ukwakhiwa kwemigwaqo nezindlu ngokusemthethweni, kwafakelwa ugesi, kanye nezindlu zangasese zamabhakede kuzona zonke izindlu zaphinda zabiya ukugqugquzela ukutshala. Amanzi, izindlu zangasese, nezindawo zokuhlazela izingubo khona kwakwakhelwe ukusetshenziswa ngumphakathi hhayi umndeni ngamunye.

Ngo-1930 kwakhiwa isikole kanye nehholo lomphakathi kwathi ngonyaka olandelayo kwavulwa umtholampilo wosana kuphela, owawusebenza kanye ngesonto. Kwabe sekulandela ukwakhiwa kwezinye izindlu: iBroadway ngo-1940 kanye neDark City (eyabizwa kanjalo ngoba yayingenawo ugesi) ngokuqala kweminyaka yawo-1950.

Kwabekwa imithetho eqinile kuleli lokishi. Ngokwemithetho yendawo yango-1939 kwakumele uthole imvume yezivakashi ezazizohlala isikhathi esingaphezu kwamahora amathathu. Kwakunomthetho obekiwe ukuthi akuhanjwa ngale kwehora lesishiyagalolunye ebusuku ngaphandle kwalabo ababenemvume ekhethekile ababezotholakala ngemuva kwaleso sikhathi. Kwakungavumelekile ukwandiswa kwezindlu kanye nokutholakala udayisa ngaphandle kwendawo eyayibekelwe ukudayisa. Wawungakwazi ukuba nemfuyo ngaphandle kwemvume.

Ukuvubela utshwala besintu kwabe kungavumelekile. Labo ababefuna ukuthola utshwala ukuze babuphuzele emakhaya kwakumele bathole imvume yokuthenga utshwala enkantini eyayisebangeni elingamakhilomitha amabili, kwaSigujana.

Ngokuhamba kwesikhathi, noma kwakunemithetho

A defiant Sobantu

Sobantu Village was considered a “model” township with its tarred roads, electricity, piped water, neat gardens and peaceful, orderly residents until the National Party came to power in 1948. With one discriminatory law after another Sobantu residents, like much of black South Africa, stopped being peaceful citizens and took to the resistance warpath.

Matters came to a head in 1959 with what were dubbed the “beer hall riots” in Cato Manor (Durban) and Pietermaritzburg when women armed with sticks trashed municipal beer halls,

eminingi, kwabakhona isidingo esikhulu sokwakhiwa kwezindlu ngenxa yokusondelana kwale ndawo nendawo yezimboni ezincane iWillowton lapho abaningi babethola khona imisebenzi.

ISobantu engalawuleki

ISobantu yayithathwa njengelokishi eliyisibonelo ngenxa yemigwaqo yalo eyityela, ugesi, ompompi bamanzi, izingadi ezinakekelwayo kanye nokuthula, nokuhlala okuhlelwe kahle ngaphambi kokuba inhlango yeNational Party ithathe izintambo ngonyaka we-1948. Emuva kwemithetho eyayibandlulula eyashaywa ngokulandelana, izikhamizi zaseSobantu, njengeningi lendlu emnyama eNingizimu Afrika, zayeka ukuba yizikhamizi ezinokuthula, zaqala ukuzabalaza.

Isimo sashuba ngonyaka we-1959, saze safika esikhathini



then a major source of municipal revenue for provision of social services in the townships.

Behind these disturbances, however, was reaction to the imposition of laws that made home brewing illegal and which supported municipal-controlled beer halls where women felt men were wasting their money. This at a time of hardship and suffering with rising unemployment, poverty, discriminatory laws (including the hated influx control dompas law), and forced removals to enforce apartheid by separating the different population groups. It was also hard on the heels of rent and electricity charge increases and the imposition of a family levy for township schools. Sobantu itself was earmarked by the government for removal in 1954 as a “black spot” outside the city’s demarcated black Group Area.

The wave of ANC-led resistance to apartheid that had swept the country over the past few years and the

esagcina saziwe “njengemibhikisho yasemabhareni” aseCato Ridge kanye naseMgungundlovu, abesifazane behlome ngezinduku bebhidliza amabhareni kamasipala; okwakungumthombo omkhulu wezimali ezazisetshensiswa ekuthuthukiseni inhlalakahle emalokishini.

Lezi zinxushuxhushu zaziphikisana nemithetho eyayenza ukuvubela utshwala emakhaya kube yicala, futhi eyayeseka amabhareni njengezindawo zokuphuza utshwala ezaziphethwe ngumasipala, laphe abesifazane babekholelwa ukuthi amadoda achitha imali yawo khona. Kulesi sikhathi sobunzima nokuhlupheka ngenxa yokungabi khona kwemisebenzi, ububha, imithetho yokucwasa (ebandakanya owawuzondwa kakhulu wodompasi owawukhalima ukungena) kanye nokususwa ngenkani ezindaweni zabo, ukuqinisa ingcindezelo ngokwehlukana abantu ngokobuhlanga. Kwakuphinde kube nzima ukukhokhela irenti kanti amanani agesi ayekhuphuka, kanye nokufakwa kwentela yemindeni ezikoleni zasemalokishini. Indawo yaseSobantu yayihlonzwe njengendawo engaphandle

kwedolobha eyayizoba ngeyabantu abamnyama ngokoMthetho oHlukanisa iziNdawo ngoBuhlanga (i-Group Areas Act) ngo-1954.

Umshikashika kaKhongolose wokulwisana nobandlululo owabe ubhebhethethe izwe lonke, kanye neMashi yamakhosikazi ePitoli yikona okwagququzela amakhosikazi alapha eMgungundlovu ukuba nawo avuke azithathe alwisane nokungabi khona kobulungiswa.

Kwakungenxa yakho konke lokhu okwenza ukuthi abantu besifazane mhla zingu-8 kuNcwaba 1959 bamashela emahhovisi akwaNdabazabantu beyofuna ukuba umthetho owawuvimbela ukwenziwa kotshwala emakhaya ususwe. Lokhu kwalandelwa omunye umbuthano wabantu besifazane ngoLwesihlanu mhla ka-



(Above) The Sobantu exhibit in the Freedom Struggle gallery at the KZN Museum



(Right) A typical house in Sobantu, Pietermaritzburg

women's march on Pretoria served as an encouraging example to local women to fight injustice.

It was against this background that, on 8 August 1959, a group of women marched on the local Native Administration offices, demanding that the restrictions on home brewing of beer be lifted. This was followed by another gathering of women on Friday 14 August, first at Plessislaer and then in the city to complain to the Chief Native Commissioner. They stormed the Ematsheni beer hall in Retief Street, upsetting beer pots and driving the men out. The following day, Saturday, the Retief Street beer hall remained closed and the women closed down the Havelock Road beer hall, followed by the Ohrtmann Road beer hall next to Sobantu.

That Saturday evening the youth of Sobantu Village had also become involved. Chanting ANC slogans such as *Afrika! Mayibuye iAfrika!* ("Africa, come back Africa!") they chased out the two white village superintendents and their families. They then attacked the Sobantu Village shops, pelting police who arrived with bricks, stones and sticks. Two of the crowd, George Radebe and Gordon Ndlovu, were shot in the process, dying later of gunshot wounds. This triggered a violent reaction by the crowd: it then burnt down the Village's three schools, which had been taken over by the government's Department of Bantu Education, keeping the Fire Department staff at bay until the buildings were razed to the ground.

Amongst those leading the Sobantu youth was the 26-year-old Ndoda Anton "Mfenendala" Xaba. He had joined the ANC in 1952 and had been one of those present at the Kliptown launch of the Freedom Charter in 1955. Detained without trial during the first State of Emergency in 1960, he joined MK after his

14 kuNwaba owabanjelwa ePlessislaer ngaphambi kokuthi udlulele eDolobheni ukuyozwakalisa izikhalazo zabo kuKhomishana omkhulu wezindaba zabantu. Bahlasela indawo yokuphuza utshwala Ematsheni emgwaqeni u-Retief bafike bachitha izimbiza zotshwala baxosha namadoda ayekhona ngaphakathi. Ngakusasa ngoMgqibelo kwavalwa usuku lonke Ematsheni baphinda bavala nenye indawo yotshwala kuHavelock Road, okwalandela nenye indawo eku-Ohrtmann Road eduze naseSobantu.

Ngalobo busuku bangoMgqibelo intsha yaseSobantu nayo yangenelela. Ikhuza iziqubulo zikaKhongolose njenganesithi Afrika! Mayibuye iAfrika! Yaxosha abaphathi belokishi ababili kanye nemindeni yabo. Yahlasela nezitolo zendawo, ijikijela namaphoyisa ngamatshe, izinduku kanye nezitini. Kuwona lowo mnyama amaphoyisa adubula esixukwini kwalimala uGeorge Radebe kanye noGordon Ndlovu okwathi ngokuhamba kwesikhathi bashona ngenxa yamanxeba okudutshulwa. Lokho kwasusa udlame okwenza ukuthi iqulu labantu liziphindiselele ngokuba lishise izikole ezintathu zendawo ezabe sezifakwe ngaphansi komnyango kaHulumeni iBantu Education, base bevimba nezicishamlilo ukuba zingasondeli kwaze kwaba izindonga ziyadilika.

Phakathi kwalabo ababehola intsha yaseSobantu kwabe

kukhona uNdoda Anton "Mfenendala" Xaba owabe eneminyaka engu-26. Wabe kade ejoyine inhlangano ye-ANC ngo-1952 futhi wabe engomunye phakathi kwalabo ababekhona kwethulwa umqulu wesivumelwano senkululeko ngo-1955 eKliptown. Wabanjwa waboshwa ngaphandle kokubekwa icala ngesikhathi kunesimo esimazonzo sokuqala ezweni ngo-1960, ngemuva kokudedelwa kwakhe ejele wabe esengenela uMkhonto weSizwe futhi esebenza ezinhlakeni zomshoshaphansi ukufeza izinjongo ze-ANC kwaze kwabe uyaboshwa ngo-1975 kwathi ngemuva kweminyaka emibili kuqulwa icala lakhe wabe esegwetshwa isigwebo sokudilikelwa yijele e-Robben Island. Wagcina



A house in Sobantu, Pietermaritzburg

release and worked underground to further the aims of the ANC until he was arrested in 1975 and, after a two year trial, sentenced to life imprisonment on Robben Island. He was eventually released, along with Nelson Mandela, in March 1990. He went on to become Chairman of the Pietermaritzburg ANC regional committee (later known as the Moses Mabhida region). He died in July 2009.

Twenty-three years after the “beer hall riot”, Sobantu was on the march again, in 1983. This time it was in response to a steep increase in Village house rentals. The protest was led by the newly formed Sobantu Youth Organisation (SOYO) under the leadership of Sipho Bridget “MaChina” Xulu.

The municipal offices, community hall and a beer hall were destroyed in the protest and Village councillors, who the community believed had failed to protect them against the increases, were driven out of their homes. The Village Council was replaced by a Committee of Ten under Thami Mthlane.

Xulu later joined MK but was tricked by a double-agent into killing his MK recruiter, Benjamin Langa. Xulu was hanged for the killing in Pretoria on September 9, 1986. In 2005 his grave was discovered in a Mamelodi cemetery and his remains were recovered for reburial in Pietermaritzburg later that year.

Loyal in the face of war

Thousands of black South Africans showed their loyalty to their country by volunteering in large numbers to fight during World War I (1914–1918). The South African Native National Congress passed a resolution of loyalty to the British Empire at the outbreak of war, promising not to criticise the government publicly during the war (although they would continue to lobby against the 1913 Natives Land Act).

Although refused the right to carry arms because it was a “white man’s war”, 83 000 black and 2 000 coloured men served in the South African Native Labour Contingent (SANLC) and the Cape Corps in a non-combatant capacity.

At the conclusion of the war they were thanked, their units were disbanded and those that had survived returned home to find that their sacrifice had been in vain. They were bitterly disappointed and

ekhululwa kanye noNelson Mandela ngoNdasa-1990. Wabe eseba ngusihlalo wekomidi lesifunda likakhongolose eMgungundlovu (ngemuva kwesikhathi isifunda saziwa ngokuthi iMoses Mabhida. Wabe eseyadlula emhlabeni ngoNtulukazi 2009.

Ngemuva kweminyaka engu-23 kwaba nemibhikisho yasemabhareni, abantu baseSobantu baphinda babhikisha ngo-1983. Kulokhu babezwakwalisa izikhalazo zabo ngokukhushulwa kakhulu kwerenti yezindlu zaseSobantu. Umbhikisho wezikhalazo wawuholwa yinhlangano yentsha yaseSobantu eyayisanda kusungulwa ngaphansi kobuholi bukaSipho Bridget “MaChina” Xulu iSobantu Youth Organisation (SOYO).

Amahovisi kamasipala, ihholo lomphakathi kanye nebhareni kwacekelwa phansi kwathi amakhansela akhishwa emizini yawo ngoba umphakathi wawukholelwa ekutheni ahlulekile ukubavikela ngesikhathi kukhushulwa irenti. uMkhandlu weNdawo wakhishwa kwangena ikomidi labantu abayishumi owawuholwa nguThami Mthlane.

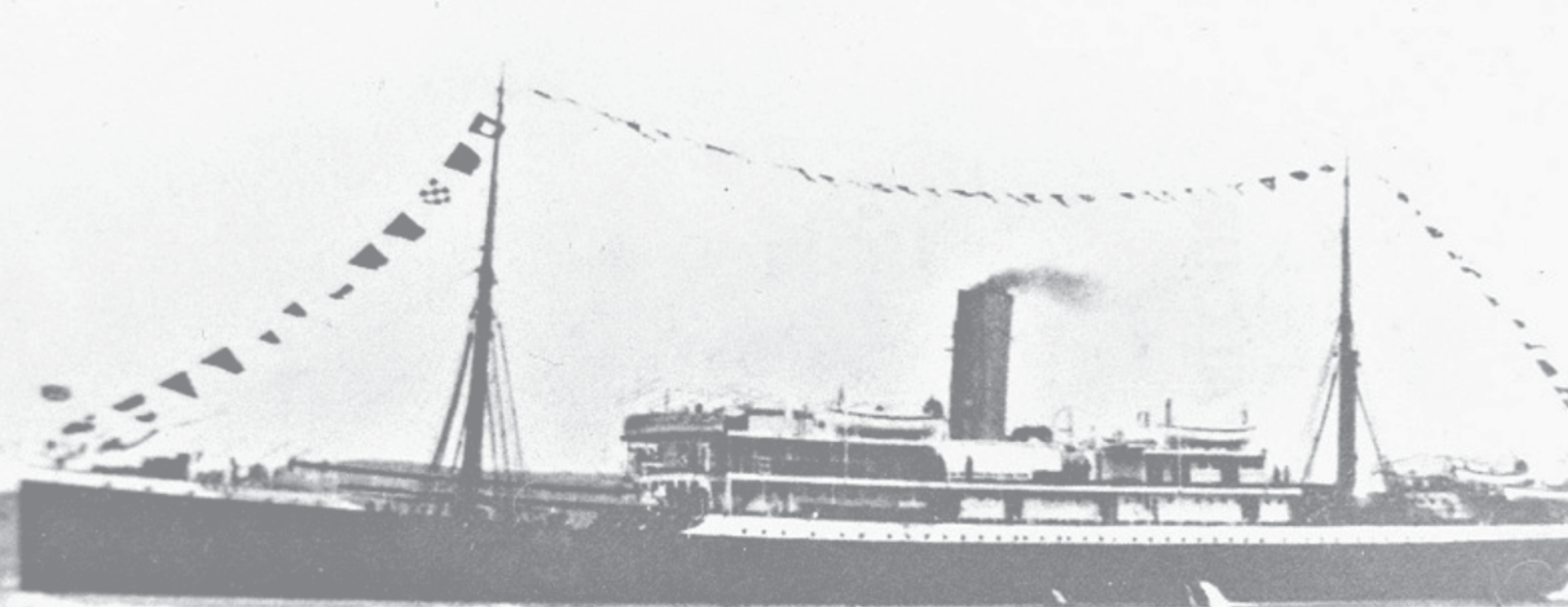
Ngokuhamba kwesikhathi uXulu wajoyina uMkhonto weSizwe kodwa wabe esekhohliswa ngumuntu oyimpimpi wabulala uBenjamini Langa okunguyena owamngenisa kuMkhonto weSizwe. uXulu wabe eselengiswa ngecala lokubulala ePitoli zingu-9 kuMandulo 1986. Ngonyaka we-2005 ithuna lakhe latholakala emathuneni aseMamelodi kwathi amathambo akhe alethwa eMgungundlovu ukuba azobekwa ngesizotha ekupheleni kwalowo nyaka.

Ukwethembeka ngesikhathi sempi

Izinkulungwane zabantu abamnyama baseNingizimu Afrika zakhombisa ukwethembeka ezweni lazo ngokuba lizinikele ngobuningi ukuyolwa ngesikhathi sempi yokuqala yoMhlaba (1914–1918). I-SANNC yathatha isinqumo sokuzwelana nombuso wokufika wabamhlophe lapho kuqala impi, yethembisa ukuthi angeke iwugxeke uhulumeni esidlangalaleni ngesikhathi sempi (nakuba yayizoqhubeka nokulwela ukuchithwa noma ukuguqulwa komthetho woMhlaba waboMdabu (iNative Land Act wango-1913).

Noma babenqatshelwe ukuphatha izikhali ngoba ‘kwabe kuyimpi yabamhlophe bodwa’, abantu abamnyama abangu-83 000 kanye namaKhaladi angu-2000 babamba iqhaza embuthweni iSouth African Labour Contingent (SANLC) kanye neCape Corps kodwa bona babeze ukuzosiza bengalwi.

Ekupheleni kwempi babongwa, kwathi umbutho wabo wahlakazwa. Labo abasinda empini babuyela emakhaya okwathi uma befika bathola ukuthi phezu kokuzinikela



SS Mendi, accidentally sunk during the First World War, claimed the lives of 600 black South African volunteers.

resented the fact that despite their sacrifices they were awarded no medals or ribbons.

The South African National Order of Mendi for Bravery commemorates the bravery of the 600 black South African volunteer soldiers who drowned on 21 February 1917 when their ship, the *SS Mendi*, sank after being accidentally holed in thick fog by the *SS Darro* in mid-English Channel during World War I. They were on their way to France to assist in the Allied war effort.

As legend has it, assembled on deck after the collision, which had destroyed their lifeboats, the soldiers and their white officers accepted their imminent death singing and performing a traditional death dance as the ship went down.

In World War II (1939–1945) nearly 37 percent of the 334 000 South Africans who volunteered to fight were not white (77 000 black, and 46 000 coloured and Asian volunteers).

Once again they were not allowed to carry arms and served in a non-combatant capacity as support staff including stretcher bearers. And once again, despite the bravery and heroism displayed by many, the promises of “fair treatment” after the war by the South African Prime Minister Field Marshall Jan Smuts turned out to be empty.

Inferior in status and dehumanised by law, the black ex-serviceman accepted his lot with bitterness and bemusement.

okungaka izithukuthuku zabo ziphelele ezeni. Baphoxeka kakhulu babuye bacasulwa nawukuthi phezu kokuzinekela kwabo abazange besanikwa ngisho izindondo okanye amaribhoni okubahlonipha.

Indondo i-South African Order of Mendi for Bravery’ ikhumbula ubuqhawe bamasosha angu-600 abantu abaMnyama abazinikela ukuyolwa empini, babe sebeminza zingu-21 kuNhlolanja 1917 ngesikhathi umkhumbi ababehamba ngawo i-*SS Mendi* ucwila ngemuva kokubhoboka, emuva kokushayisana ngephutha nomkhumbi i-*SS Darro* ngenxa yenkungu eyayikhasa phansi maphakathi nolwandle i-English Channel ngesikhathi sempi yokuqala yomhlaba. Babesendleleni yabo ebheke e-France ukuyosiza embuthweni wobumbano wempi.

Ngokomzekeliso kuthiwa bahlanganyela endaweni evulelekile emkhunjini ngemuva kokushayisana kwemikhumbi – okwalimaza izikebhe zokuhlenga impilo – amasosha kanye nabaphathi babo abamhlophe bakwemukela ukubhekana nokufa bacula basina ngesikhathi umkhumbi uzika.

Empini yomhlaba yesibili (1939–1945) babalelwa cishe kumaphesenti angamashumi amathathu nesikhombisa kubantu abangu-334 000 baseNingizimu Afrika abazinikela ukuyolwa, okwakungebona abamhlophe (abantu abamnyama babeyizinkulungwane ezingamashumi ayisikhombisa nesikhombisa kuthi amakhaladi nabokudabuka e-Asia babeyizinkulungwane ezingamashumi amane nesithupha).

Kwaphinda futhi lokho ukuthi bangavunyelwa ukuphatha izikhali kodwa basize kwe-nye izidingo okubalwa kuzo ukusiza abalimele. Kwabuye kwaphinda futhi lokho – ngaphezu kobuqhawe nesibindi esakhonjiswa abaningi – izethembiso “zokuphathwa ngokulingana” ngemuva kwempi ezenziwa ngumkhuzi wamasosha eNingizimu Afrika uJan Smuts zaphenduka ize leze.

Ukubukelwa phansi kanye nokululazwa wumthetho, abantu abamnyama ababengabasizi basemukela isimo sabo benentukuthelo nokuxakeka.

National Party comes to power

Life for black South Africans became grimmer when the National Party came to power in May 1948. They had already been stripped by the Union Government of land, the vote, and the right to be treated as equals to all other citizens in the land of their birth. But worse was to come as the new government divided the country into four population groups (black, white, coloured and Indian) and began unrolling its policy of reinforced “separate development” (*apartheid*, Afrikaans for “separateness”).

Ironically, although they had no vote, it was the country’s black citizens who helped the National Party gain power. After World War II there were growing white fears about the failure of the government to control the rapidly growing urban population of black residents. This had started with black people fleeing rural areas to find work

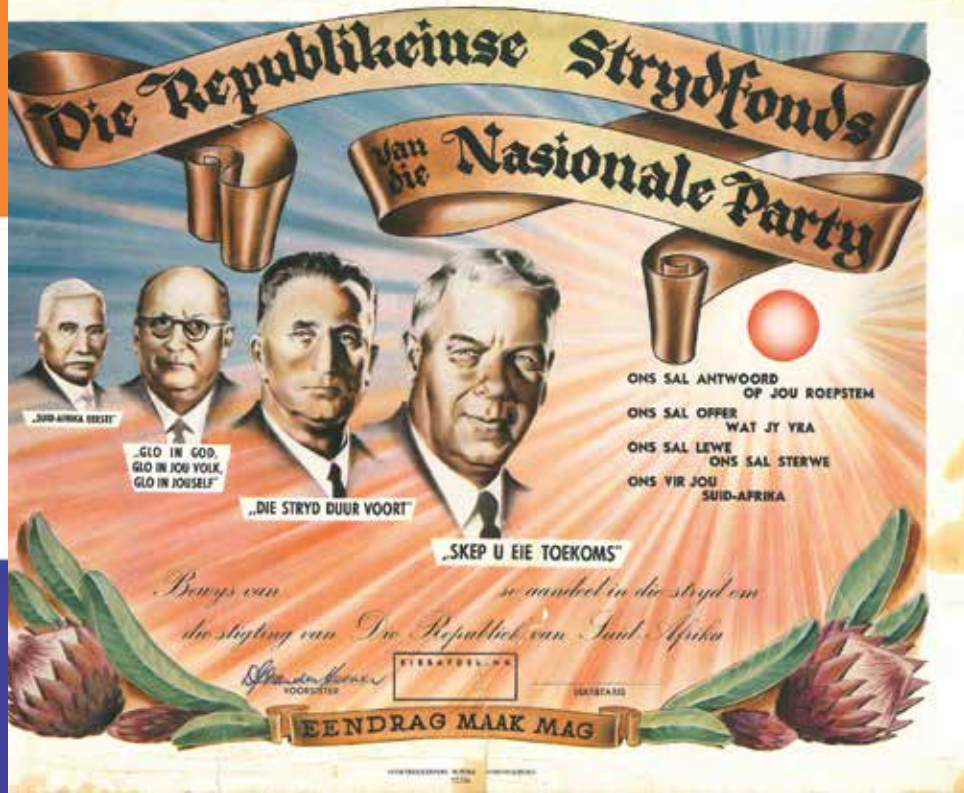
Ukuthatha izintambo zombuso kwenhlangano yeNational Party

Izimpilo zabantu abamnyama eNingizumu Afrika zaqala ukuba nzima kakhulu ngesikhathi inhlangano yeNational Party ithatha izintambo zombuso ngoNhlaba 1948. Babekade sebephucwe umhlaba, ivoti kanye nelungelo lokuphathwa ngendlela efanayo kanye nezinye izakhamuzi ezweni labo nguHulumeni wobumbano owayephethe ngaleso sikhathi. Ubunzima obukhulu kwakusalandela njengoba uHulumeni omusha wahlukanisa izwe izigaba ezine kwaba izindawo (zabaMnyama, abaMhlophe, amaNdiya kanye namaKhaladi) wabe eseqala ukusebenzisa inqubomgomo yabo ngokuthi kube nentuthuko engafani.

Ngeshwa, nakuba abantu abamnyama babengenalo ivoti, yibona abasiza inhlangano iNational party ukuba ithathe umbuso, Ngemuva kweMpi yoMhlaba yesiBili kwaba kukhulu ukwesaba kuBelungu ngokuhluleka kwaHulumeni ukunqanda isimo sokukhula ngesivini kwabantu abamnyama ababethuthuleka emadolobheni. Lokhu kwaqala ngokuthi abantu abamnyama bahambe



National Party caucus in the Volksraad (1950)



Above left, the South African flag from 1928 to 1994. Above right, a certificate for contributing financially to the National Party. Featuring from left to right: James Barry Munnik Hertzog, Daniel François Malan, Johannes Gerhardus Strijdom, Hendrik Frensch Verwoerd.

and food in the cities during the Great Depression and drought of 1929–1933. This had the effect of draining the available pool of black farm labour in rural areas, creating further problems for white farmers already battling with crop failures as a result of the drought.

The National Party, under the leadership of D.F. (Daniel) Malan, lost little time in capitalising on the unhappiness of white farmers and city dwellers. This effectively tipped the white electorate balance on 26 May 1948 in favour of the National Party which scraped home with 70 of the 153 seats in the House of Assembly, to which were added a further 9 seats by its ally, the Afrikaner Party. This effectively ousted the ruling United Party whose representation had dropped from 89 to 65 seats in Parliament.

Reaction to the National Party victory was mixed: the all-white Nederduits Gereformeerde Kerk (Dutch Reformed Church) hailed it as a victory for the Afrikaner:

South Africa belongs to us once more. For the first time since Union, South Africa is our own. May God grant that it will always remain so.

Chief Albert Luthuli, in his autobiography *Let My People Go* (1962) was less enthusiastic:

ezindaweni zabo emakhaya bayofuna imisebenzi kanye nokudla emadolobheni ngesikhathi esasinzima somnotho emhlabeni kanye nesomiso ngo-1929 kuya ku-1933. Lokhu kwabanomthelela wokuthi iningi labasebenzi basemapulazini abamnyama bashiye ezindaweni zasemakhaya, okwadala ezinye izinkinga kubalimi abamhlophe ababekhathazwa ukungachumi kwezitshalo ngenxa yesomiso.

Inhlango yeNational Party ngaphansi kobuholi buka D.F. (Daniel) Malan ayichithanga sikhathi ekusebenziseni ukunganami kwabalimi abamhlophe kanye nabahlali basemadolobheni. Lokhu kwasiza iNational Party ekunqobeni ukhetho zingu-26 Nhlaba 1948 yazuza izihlalo ezingamashumi ayisikhombisa kweziyikhulu namashumi amahlanu nantathu eziNdlini zoMbuso, amadlala ndawonye eNational Party i-Afrikaner Party yengeza ngezihlalo eziyisishiyagalolunye. Lokhu kwaketula ukubusa kwe-United Party eyalahlekelwa izihlalo, zisuka kwezingamashumi ayisishiyagalombili nesishiyagalolunye zaya kwezingamashumi ayisithupha nanhlano ePhalamende.

Ukunqoba kweNational Party kwaba nemibono eyahlukene: I-Nederduits Gegeformeerde Kerk (Dutch Reformed Church) isonto labamhlophe bodwa layithakasela imiphumela njengokunqoba kwamaBhunu:

“iNingizimu Afrika sekungeyethu futhi. Okokuqala ngqa ngemuva kokusungulwa koBumbano, iNingizimu Afrika sekungeyethu. Engathi uNkulunkulu angenza kuhlale kunjalo”.

Inkosi Albert Luthuli, encwadini yakhe ethi *Let My People Go* (1962) wayengenamdlandla:

the Nationalist win did not surprise or interest us, though we realized that there would probably be an intensification of the hardships and indignities which had always come our way. Nevertheless I think it is true that very few if any of us, understood how swift the deterioration was to be.

Although the margin of victory was narrow, the National Party set about dismantling the old United Party bureaucracy and replacing it with their own people, reassuring their Afrikaner supporters that white “baasskap” (supremacy) was here to stay.

One of their first acts was to “bury” the report of the Fagan Commission, set up under Judge Henry Fagan by the old Jan Smuts-led United Party government to report on future “native policy”. The report, presented in 1948, rejected complete segregation as “totally impracticable”.

The National Party had set up their own panel, under Paul Sauer, to formulate a new “native policy”. In sharp contrast, Sauer said that there were two options: either the country could progress towards equality between black and white communities, or follow a path of complete separation.

Sauer recommended the latter as it would protect whites and ensure the development of blacks in their own areas. The Sauer report further regarded urban blacks as a temporary phenomenon. They should only be allowed to live in cities on a temporary basis until their work contracts expired, when they would have to return to their rural areas (where they would be available for farm labour).

This approach was enthusiastically adopted by the National Party and its supporters. It dealt effectively, they felt, with the problem of blacks demanding equality with whites, created a model for dealing with the growing black urbanisation question, and solved the problem of the cheap labour needed for farms, mines and industries.

It formed the basis for some 50 laws that were to be promulgated over the next two decades in an attempt to divide and control, and even force, South Africans along their envisaged separate pathways.

“Ukunqoba kweNational Party akuzange kusethuse noma kusihlabe umxhwele, noma sasikuqonda ukuthi kwakungenzeka kusho ukuqina kwengcindezelo kanye nokuphathwa ngokungenasithunzi okwakuvele kukhona. Kona-ke ngicabanga ukuthi bancane kakhulu kithina, uma babekhona, ababeqonda ukuthi isimo sasizoshintsha ngokushesha kanjani siba sibi kakhulu”

Nakuba isibalo abanqoba ngaso sasisincane iNational Party yaqala ngokukhipha abasebenzi bombuso okwakungezenhlangano endala i-United Party yafaka abantu bayo. Lokhu kwakuzoqinisekisa abalandeli bayo abangamaBhunu ukuthi umbuso wabaMhlophe “kayebo Basi” wawungayi ndawo.

Okunye kokuqala abakwenza ukuthi bagqibe umbiko weKhomishana kaFagan, eyayisungulwe ngaphansi kweJaji uHenry Fagan nguhulumeni omdala we-United Party owawuholwa nguJan Smuts ukubika ngekusasa lenqubomgomo yokuphathwa kwabantu abamnyama. Lo mbiko owathulwa ngo-1948 wawukuchitha ngokuphelele ukuhlukaniswa kwabantu “njenganento engenakwenzeka sanhlobo.”

Inhlangano yeNational Party yasungula isigungu sayo ngaphansi kukaPaul Sauer ukusungula ‘inqubomgomo entsha yabomdabu’. NgokukaSauer zazimbili izindlela okwakungenziwa ngazo: ukuthi kuqhubeke ukulingana komphakathi omnyama nomhlophe, noma kulandelwe indlela yokwahlukana ngokuphelele kwalezi zinhlanga.

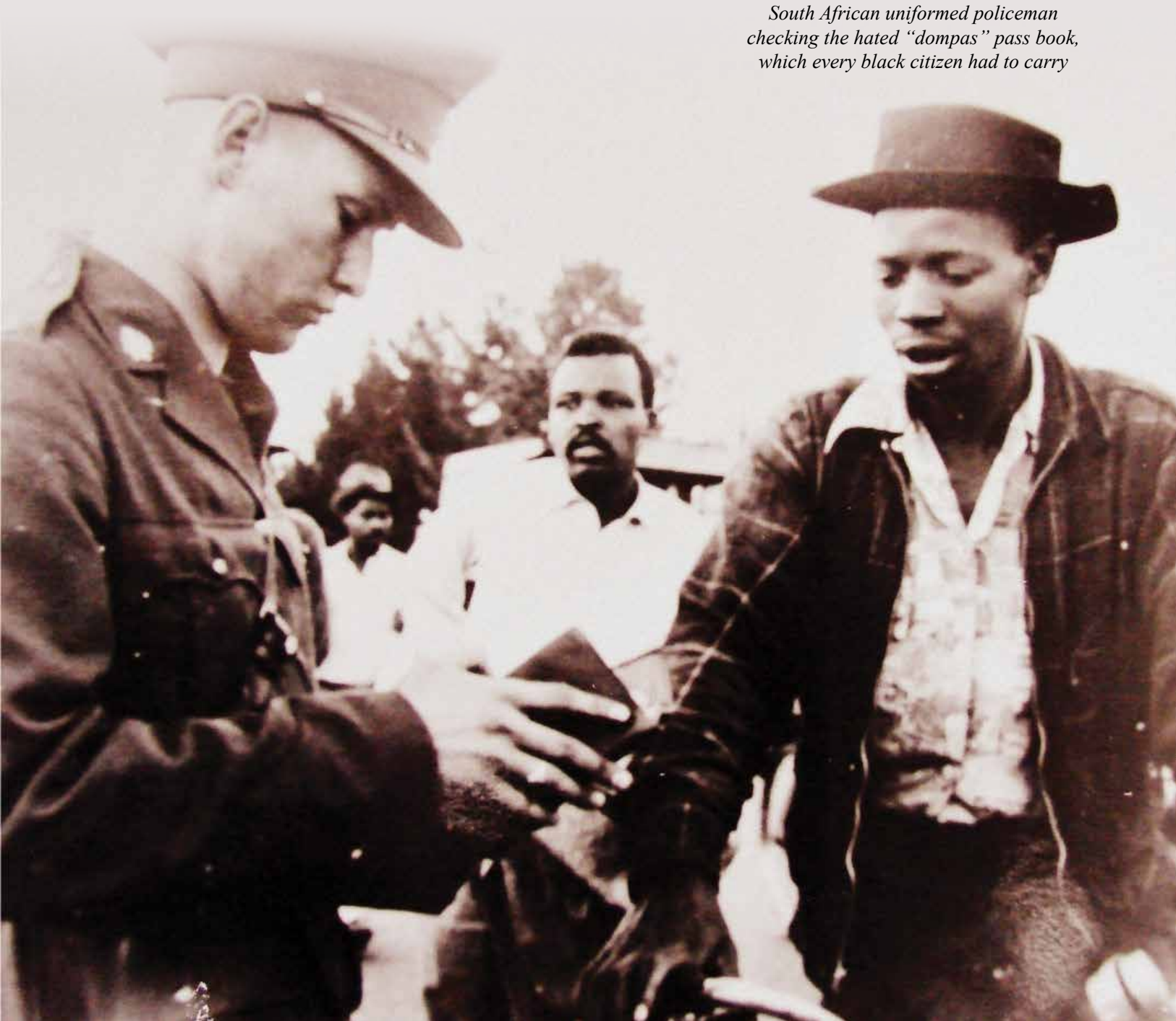
USauer waphakamisa ukuhlukaniswa ngokuphelele ngoba kwakuzovikela abamhlophe kuphinde kuqinisekise ukuthuthuka kwabantu abamnyama ezindaweni zabo. Umbiko kaSauer wathola ukuthi abantu abamnyama abahlala emadolobheni kumele kube okwesikhashana. Kumele bavunyelwe ukuhlala emadolobheni okwesikhashana kuze kuphele izinkontileka zomsebenzi lapho sekumele baphindele emakhaya (ukuze babe sethubeni lokuthola umsebenzi emapulazini).

Le nqubomgomo yemukelwa ngesasasa elikhulu yinhlangano yeNational Party kanye nabalandeli bayo. Bayibona izosebenza ngendlela, ekuxazululeni inkinga yabantu abamnyama abafuna ukulingana nabamhlophe. Bayibona iqhamuka nesu lokubhekana nokukhula kwabantu abamnyama emadolobheni iphinde ixazulule inkinga yokutholela amapulazi, izimayini kanye nezimboni abasebenzi abahola kancane.

Yaba yisiqalo semithetho engamashumi amahlanu eyayizoshaywa eminyakeni engamashumi amabili elandelayo ukuzama ukuhlukanisa kanye nokulawula, ibuye iphoqe ukuhlukaniswa kwezakhamuzi zaseNingizimu Afrika.

Apartheid South Africa as Afrikaner nationalism takes power

*South African uniformed policeman
checking the hated “dompas” pass book,
which every black citizen had to carry*



Segregation laws

Throughout recorded history people around the world have discriminated against other people because they were different. Different race, culture, religious belief, gender, income, education, sexual persuasion, have all been the target of discriminatory laws.

Discriminatory laws unfairly disadvantage, and even oppress, target groups for the benefit of the group making the laws. In South Africa more than 50 laws made by a ruling white minority over a period of some 150 years effectively dispossessed the black majority of land and most rights associated with democracy, including the right to vote.

The purpose of much of the legislation was to provide a steady source of cheap labour for white-owned farms, mines and industries; and at the same time rigidly control where the majority could live (separately from all other population groups) and work.

Segregation laws before apartheid

Hut Tax of 1857 – An annual hut tax of 14 shillings per hut introduced in colonial Natal (Law 13 of 1857) effectively forced rural black residents to work for whites to earn money to pay the tax. It only applied to blacks living in traditional huts. Others, such as the missionary Kholwa, living in rectangular European-style houses and who only had one wife, were exempt from the tax.

Indians lose voting rights in 1896 – The Franchise Law Amendment Bill of 1894 sought to deprive Indians in Natal of the parliamentary franchise. The bill was vigorously opposed by Mahatma Gandhi who later that year formed the Natal Indian Congress to fight discriminatory legislation. After petitions and much agitation the Bill was dropped, only to surface two years later as Act 8 of 1896 when it was adopted by the new Natal Responsible Government Legislature, effectively disenfranchising Indians in Natal.

The series of laws that dispossessed blacks and stripped them of freedom of choice – The South

Imithetho ehlukanisa abantu

Ngokomlando obhaliwe emhlabeni jikelele abantu babecwasana ngoba behlukile. Ukuhluka kobuhlanga, okwamasiko, okwezenkolo, okobulili, ngokomnotho, ezemfundo, impoqo ngokocansi, imithetho yokucwasa yayiqondiswa kukho konke lokhu okungenhla.

Imithetho yokucwasa yayiphatha ngokungalingani, ibuye icindezele idlanzana elithize ukuze kuzuze labo ababeshaya umthetho. eNingizimu-Afrika imithetho engaphezu kwamashumi amahlanu yenziwa yidlanzana labantu abamhlophe esikhathini esingaphezulu kweminyaka eyikhulu namashumi amahlanu. Lemithetho yaphuca

abantu abamnyama umhlaba kanye namalungelo aphilene nombuso weningi, okubalwa kuwo ilungelo lokuvota.

Inhloso yeminingi yale mithetho kwabe kuwukuthola abasebenzi abahola kancane abazosebenza emapulazini abelungu, ezimayini kanye nasezimbonini. Futhi kwakulawula ukuthi iningi lihlala kuphi (ngokwehlukana nezinye izinhlanga zezwe) futhi lisebenza kuphi.



Imithetho ehlukanisa abantu ngaphambi kokufika kobandlululo

Umthetho wentela yamaqhugwana wango-1857 – Intela yonyaka yeqhugwana engosheleni abayishumi nane iqhugwana ngalinye yathulwa eNatali (umthetho 13 wango-1857) waphoqa abantu abamnyama basemakhaya ukuba basebenzele abamhlophe ukuze bahole imali yokukhokha intela. Yayisebenza kubantu abamnyama basemakhaya ababehlala ezindlini ezingamaqhugwana. Abanye, njengamakholwa ababehlala ezindlini ezifuze ezabantu abamhlophe kanye nalabo ababenekosikazi eyodwa babengayikhokhi le ntela.

AmaNdiya aphucwa ilungelo lokuvota ngo-1896

– Umthetho owawuchibiyela amalungelo okuvota wango-1894 wawusophe ukuphuca amaNdiya eNatali ilungelo lokuba ngamalunga ePhalamende. Lo mthetho waphikiswa ngamandla ngu-Mahatma Gandhi, emva kwesikhashana kulowo nyaka wasungula iNatal Indian Congress ukulwa nemithetho yengcinezelo. Ngemuva kwezikhalazo nokwesaba, lo mthetho wayekwa, wabuye waqhamuka ngemuva kweminyaka emibili njengomthetho wesishiyagalombili wango-1896 ngesikhathi wemukelwa ngokugcwele isishayamthetho esisha sikaHulumeni,

African Union government then proceeded to dispossess South African blacks of farm land, or even the right to farm, outside set-aside “native reserves” with the Natives Land Act (1913). It also excluded blacks from towns and cities except in controlled “native locations” with the Natives (Urban Areas) Act (1923). It then removed them from access to common law and placed them under a separate authority with the Native Administration Act (1927). It also prohibited sex across the colour line with the country’s first Immorality Act (1927). Finally it took away the last black voting rights (in the Cape Province) with the Representation of Natives Act (1936) and further tightened its grip on the land with the Native Trust and Land Act (1936).

Apartheid segregation laws

In May 1948 when the National Party swept to power it lost little time introducing its apartheid policy (Afrikaans for “separateness”, or “separate development”) designed to isolate the different population groups of the country from each other.

Separating where people lived

Three Group Areas acts dictated where black people could live: Act 41 of 1950, Act 77 of 1957 and Act 36 of 1966. The effect of these acts was to enforce separate development, causing major upheavals in urban South Africa with expropriation of land and houses. White, black, coloured or Indian areas were established (which in Pietermaritzburg gave birth to the Northdale Indian and Eastwood coloured communities, while Edendale, previously a mixed community, was reserved for black people). Entire communities were dislocated and broken up, many being graded over to clear the way for separation zones (usually “light industrial” areas, such as Camp’s Drift). They were finally abandoned when the acts were repealed in 1991 by the Abolition of Racially Based Land Measures Act 108 of 1991.

Prohibiting sex across the colour line

The Prohibition of Mixed Marriages Act (Act No 55 of 1949) and the Immorality Amendment Act (Act 21 of 1950) not only prohibited marriage between people of different races, but also tightened up the old 1927 Immorality Act prohibiting sex between black and white people (for which one could be jailed for up to five years). It was followed by the Sexual Offences

waphuca amaNdiya ilungelo lokuvota eNatali.

Uxhaxha lwemithetho eyayiphuca abantu abamnyama umhlaba kanye namalungelo okuzikhethele – uHulumeni woBumbano lweNingizimu Afrika waqhubeka nokuphuca abantu abamnyama umhlaba wokulima, okanye ilungelo lokulima, ezindaweni ezingaphandle kwezindawo zabo ngokomthetho woMhlaba waboMdabu, iNative Land Act (1913) waphinde wabakhiphela ngaphandle kwamadolobha ngaphandle kwalezo zindawo ezabe zilawulwa wumthetho waboMdabu (wamaDolobha) iNatives (Urban Areas) Act(1923). Waphinda wabasusa ekuphathweni ngendlela efanayo kwezomthetho wabe usubabeka ngaphansi kombuso ohlukile ngaphansi komthetho olawula ukuphathwa kwaboMdabu (1927). Waphinda wavimbela ukuhlangana ngokocansi kwezinhlanga ezehlukene ngaphansi komthetho wakuleli wokuqala wokuPhinga, iImmorality Act (1927). Ekugcineni umthetho wokumelwa kwaboMdabu, iRepresentation of Native Act (1936) waphuca abantu abamnyama baseKapa ilungelo lokuvota waphinda waqhubeka nokuqinisa isandla kwezomhlaba ngaphansi komthetho weNative Trust kanye neNative Act (1936).

Imithetho yokuhlukanisa abantu yobandlululo

Ngesikhathi iNational Party ithatha izintambo zombuso ngoNhlaba 1948 ayichithanga sikhathi yathula inqubomgomo yayo yobandlululo eyabe imiselwe ukubeka izinhlanga zabantu bakuleli ngokwehlukana.

Ukwehlukaniswa kwabantu ezindaweni abahlala kuzo

Imithetho emithathu ehlukana izindawo zokuhlala ngokobuhlanga (Group Areas Act: Act 41 of 1950, Act 77 of 1957 kanye no Act 36 of 1966), yaphoqa abantu abamnyama ukuba bahlale ezindaweni ezithize. Umthelela wale mithetho kwakungukuqinisekisa intuthuko ehlukeneyo; kwadala izinxushunxushu ezindaweni zasemadolobheni eNingizimu Afrika, ngokuphucwa kwabantu umhlaba kanye nezindlu. Kwasungulwa izindawo zokuhlala abantu abaMhlophe, abaMnyama, amaKhaladi kanye namaNdiya (kwahelela ekutheni idolobha laseMgungundlovu lisungule indawo yamaNdiya i-Northdale, i-Eastwood kwaba indawo yamaKhaladi, kwathi iYideni esikhathini esedlule okwabe kuhlala kuyona zonke izinhlanga yabekelwa abantu abaMnyama). Imiphakathi yahlukaniswa, eminingi yahlukaniselwa izindawo zezimboni njengendawo yaseCamps Drift. Le mithetho yagcina ichithwe uMthetho waMasu okuQeda ukuhlukaniswa kwemiHlaba ngobuHlanga, i-Abolition of Racially Based Land Measures Act 108 yango-1991.

Umthetho owawuvimbela ukuya ocansini kwezinhlanga ezehlukene

Umthetho owawuvimbela ukushada kwezinhlanga ezehlukene, i-Prohibition of Mixed Marriages Act, 55 yango-1949, kanye noMthetho ochitshiyelwe wokuPhinga,

Apartheid legislation in South Africa Precursors (before 1948)

Hut tax (1884)
Franchise and Ballot Act (1892)
Glen Grey Act (1894)
Natal Legislative Assembly Bill (1894)
Transvaal Asiatic Registration Act (1906)
South Africa Act (1909)
Mines and Works Act (1911)
Natives Land Act (1913)
Natives (Urban Areas) Act (1923)
Immorality Act (1927)
Native Administration Act (1927)
Representation of Natives Act (1936)
Native Trust and Land Act (1936)
Native (Urban Areas) Consolidation Act (1945)
Asiatic Land Tenure Act (1946)

From Malan to Verwoerd (1948–1966)

Prohibition of Mixed Marriages Act (1949)
Immorality Amendment Act † (1950)
Population Registration Act (1950)
Group Areas Act (1950)
Suppression of Communism Act (1950)
Native Building Workers Act (1951)
Separate Representation of Voters Act (1951)
Prevention of Illegal Squatting Act (1951)
Bantu Authorities Act (1951)
Native Laws Amendment Act † (1952)
Pass Laws Act (1952)
Public Safety Act (1953)
Native Labour (Settlement of Disputes) Act (1953)
Bantu Education Act (1953)
Reservation of Separate Amenities Act (1953)
Natives Resettlement Act (1954)
Group Areas Development Act (1955)
Riotous Assemblies Act (1956)
Industrial Conciliation Act (1956)
Natives (Prohibition of Interdicts) Act (1956)
Immorality Act (1957)
Bantu Investment Corporation Act (1959)
Extension of University Education Act (1959)
Promotion of Bantu Self-government Act (1959)
Unlawful Organizations Act (1960)
Indemnity Act (1961)
Coloured Persons Communal Reserves Act (1961)
Republic of South Africa Constitution Act (1961)
Urban Bantu Councils Act (1961)
General Law Amendment Act (1963)
Coloured Persons Representative Council Act (1964)

After Verwoerd (1966–1994)

Terrorism Act (1967)
Separate Representation of Voters Amendment Act (1968)
Prohibition of Political Interference Act (1968)
Bantu Homelands Citizenship Act (1970)
Bantu Homelands Constitution Act (1971)
Aliens Control Act (1973)
Indemnity Act (1977)
Black Local Authorities Act (1982)
Republic of South Africa Constitution Act (1983)



ACT NO. 21, 1923

To provide for improved conditions of residence for natives in or near urban areas and the better administration of native affairs in such areas, for the registration and better control of contracts of service with natives in certain areas and the regulation of the ingress of natives into their residence in such areas, for the exemption of coloured persons from the operation of pass laws, for the restriction and regulation of the possession and use of kaffir beer and other intoxicating liquor by natives in certain areas and for other incidental purposes.

BE IT ENACTED by the King's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:-

I. Subject to the approval of the Minister after reference to the administrator, any urban local authority may-

(a) define, set apart and lay out one or more areas of land for the occupation, residence and other reasonable requirements of natives, either as extensions of any area already set apart for that purpose or as separate areas. Any land so defined and set apart is hereinafter called a location;

(b) provide buildings or huts within any location or native village for the accommodation of native families on such terms and conditions as, with the approval of the administrator and the Minister, the urban local authority may by regulation prescribe.



ACT NO. 27, 1913

To

tion as to the purchase and leasing and other Persons in the several and for other purposes in ownership and occupation of Land Persons.

g's Most Excellent Majesty, the Senate of the Union of South Africa, as follows:-

proval of the Governor-General- not enter into any section for the purchase, uisition from a person ve, of any such land or of terest therein, or servitude

a native shall not enter into action for the purchase, hire, om a native of any such land, interest therein, or

amencement of this Act, no ve shall purchase, hire or in ver acquire any land in a enter into any agreement or hase, hire or other direct, of any such land or of



ACT NO. 21, 1950

To amend the Immorality Act, 1927, so as to prohibit illicit carnal intercourse between Europeans and non-Europeans, and incidental thereto.

BE IT ENACTED by the King's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:-

It shall be a sufficient offence if a person charged with an offence under section one or section two of the Immorality Act, 1927, is charged with an offence under section one or section two of the Immorality Act, 1927, and the charge is brought that at the time of the commission of the offence the person charged was charged with an offence under section one or section two of the Immorality Act, 1927, and the charge is brought that at the time of the commission of the offence the person charged was charged with an offence under section one or section two of the Immorality Act, 1927.

The following section is inserted in section seven of the Immorality Act, 1927, namely:-
7. In this Act-
(i) 'European' means a person who is obviously a European;
(ii) 'illicit carnal intercourse' means carnal intercourse with a person who is obviously a non-European;
(iii) 'non-European' means a person who is obviously a non-European.

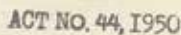


ACT NO. 41, 1950

To provide for the establishment of group areas, for the control of the acquisition of immovable property and the occupation of land and premises, and for matters incidental thereto.

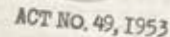
BE IT ENACTED by the King's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:-

In this Act, unless the context otherwise indicates-
'controlled area' means any area which is not a group area or a scheduled native area, location, native village, coloured persons settlement, mission station or communal reserve referred to in paragraph (c) of sub-section (3) of section three, and includes, except for the purposes of section ten, any specific area referred to in section eleven. Provided that any group area which is not in terms of a proclamation under paragraph (a) of sub-section (1) of section three a group area for occupation, shall form part of the controlled area for the purposes of the provisions of this Act relating to the occupation of land or premises in the controlled area, and that any group area which is not in terms of a proclamation under paragraph (b) of the said sub-section group area for ownership, shall form part of the controlled area for the purposes of the provisions of this Act relating to the acquisition of immovable property in the controlled area.



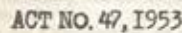
BE IT ENACTED by the King's Most Excellent Majesty, the Senate of the House of Assembly of the Union of South Africa, as follows:-

(b) which aims at the encouragement of feelings of hostility between the European and non-European races of the Union the consequences of which are calculated to further the achievement of any object referred to in paragraph (a).



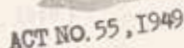
cellent Majesty, the Senate
of South Africa, as follows:-

... or uses any public
any portion thereof or
... amenity or
... of sub-section (1) been
exclusive use of persons
... or class, being a race or
... shall be guilty
... conviction to a fine
... to imprisonment for a
... the



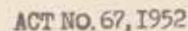
BE IT ENACTED by the Queen's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:-

(1) a provincial council competent to make ordinance administration of any such



BE IT ENACTED by the King's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:-

(b) where any such marriage has been solemnized in good faith by a marriage officer, any children born or conceived of such marriage before it has been declared by a competent court to be invalid, shall be deemed to be legitimate.



BE IT ENACTED by the Queen's Most Excellent Majesty, the Senate and the House of Assembly of the Union of South Africa, as follows:

(2) Any notice under sub-section (1) shall also be published in one or more newspapers circulating in the area defined therein and posted up at every magistrate's office, every native commissioner's and every police station in that area and in such other places in that area as the Minister may direct.

Act (Act No. 32 of 1957), which outlawed prostitution, brothel-keeping and homosexuality (all jailable offences, with further heavy penalties if across the colour line). These acts were only scrapped by the Immorality and Prohibition of Mixed Marriages Amendment Act of 1985 (during the presidency of P.W. Botha).

Race classification

In terms of the Population Registration Act of 1950 every citizen had to be classified as white, black, coloured or Asian. For example, the following criteria were used for separating coloureds from whites:

1. Characteristics of the person's head hair
2. Characteristics of the person's other hair
3. Skin colour
4. Facial features
5. Home language and especially the knowledge of Afrikaans
6. Area where the person lives, the person's friends and acquaintances
7. Employment
8. Socioeconomic status
9. Eating and drinking habits

The dompas Pass Laws Act

The most hated of all the early apartheid laws was the Natives (Abolition of Passes and Co-ordination of Documents) Act of 1952, commonly known as the Pass Laws Act, which made it compulsory for all black South Africans over the age of 16 to carry a "pass book" at all times within white areas. The law stipulated where, when, and for how long a person could remain. This pass was also known as a "dompas". The "pass book" contained details of the bearer such as fingerprints, photograph, the name of his/her employer (who could only be a white person), address, how long the bearer had been employed, as well as other identification information. The pass also documented permission requested and denied or granted to be in a certain region and the reason for seeking such permission. Failure to carry a "pass book" or absence of signed permission in a "pass book" was an arrestable, imprisonable offence. Resistance to the Pass Law led to many thousands of arrests and was the spark that ignited the Sharpeville Pass Law protest on 21 March 1960.

i-Immorality Amendment Act, 21 yango-1950, ayizange nje ivimbele imishado yezinhlanga ezahlukeni kuphela, yaphinda yaqinisa umthetho omdala wango-1927, uMthetho wokuPhinga, i-Immorality Act owawuvimbela ukuhlalana ngokocansi phakathi kwabantu abamnyama nabamhlophe (lapho uma umuntu etholakele enecala wayengaboshwa iminyaka engafinyelela kwemihlanu). Kwalandela umthetho wamacala ezocansi (Sexual Offences Act, 32 yango-1957), lo mthetho wenza kwaba yicala ukudayisa ngomzimba, ukuba nezindawo zokudayisa imizimba kanye nobungqingili (wonke la macala wawungagwetselwa ijele kanye nezinhlawulo ezinzima uma kuphakathi kobuhlanga). Le mithetho yasulwa umthetho i-Immorality and Prohibition of Mixed Marriages Amendment Act yango-1985, ngesikhathi kubusa u PW Botha.

Ukuhlela ngokobuhlanga

Ngokomthetho i-Population Registration Act wango-1950 zonke izakhamuzi kwakumele zihlelwe ngokobuhlanga noma ngabe uMhlophe, uMnyama, uyiKhaladi noma ungowase-Asia. Isibonelo, imigudu eyayisetshenziswa ukuhlela amaKhaladi kwabaMhlophe:

1. Ubunjalo bezinwele ekhanda
2. Iziboya emzimbeni woMuntu
3. Ibala loMuntu
4. Indlela yokuma kobuso
5. Ulimi lwakho ikakhulukazi ulimi lwesibhunu
6. Indawo ohlala kuyo, abangani bakho kanye nokwaziwa emphakathini
7. Umsebenzi owenzayo
8. Isimo senhlalo nezomnotho
9. Indlela odla ngayo kanye nophuza ngayo

Imithetho yama 'pasi'

Umthetho owawuzondwa kakhulu emithethweni yokuqala yobandlululo kwaku yi-Natives (Abolition of Passes and Co-ordination of Documents) Act yango-1952, owaziwa kakhulu njengoMthetho wamaPasi i-Pass Laws Act, wenza kube yimpoqo ukuthi bonke abantu abamnyama baseNingizimu Afrika abangaphezu kweminyaka eyi-16 baphathe amapasi ngaso sonke isikhathi uma bengaphakathi kwezindawo zabantu abamhlophe. Lo mthetho wabeka ukuthi umuntu uzoba kuphi, nini, nokuthi uzoba lapho isikhathi esingakanani. Ipasi elaliphinde laziwe ngokuthi 'udompasi' laliqukethe imininingwane yomnikazi walo, igama lomqashi wakhe (okwakumele kube ngumuntu omhlophe), isithombe, isishicilelo seminwe yakhe (fingerprints), ikheli, isikhathi sokuqashwa kwakhe, kanye neminye imininingwane yokuzidalula. Ipasi laliphinde libhale imvume eceliwe, ephikiwe ukuba engxenyeni ethize yezwe, isizathu sokucela leyo mvume. Ukuhluleka ukuphatha ipasi noma ukungabi bikho kwemvume kwakuyicala owawungaboshelwa lona, ubhadle ejele ngalo. Ukuphikiswa kwemithetho yepasi kwaholela ekutheni kuboshwe izinkulungwane zabantu, futhi kwaba yinhlanga eyathungela imashi yokuphikiswa kwamapasi eSharpeville mhla zingu-21 kuNdasa 1960.

Forced removals

Soon after winning the elections in May 1948 the new National Party government embarked on its apartheid (“separateness”) policy of physically dividing the country’s black, white, coloured and Indian citizens. The single-largest social engineering exercise in the country’s history started with the Population Registration Act (1950), which defined the different population groups and compelled every person to be registered according to their classification.



Then followed the Group Areas acts of 1950, 1957 and 1966 (and their many amendments), which defined who (according to the population register classifications) could live where. Forced removals began in February 1955. Over the next 30 years some four million South Africans of all population groups living outside their defined Group Areas had to sell up and move (or be forcibly relocated).

A particular focus of the Group Areas acts was to separate mixed urban communities, such as Pentrich and Edendale in Pietermaritzburg, and District Six in Cape Town, and to eradicate “black spots” (small black rural communities that lay outside the designated black “traditional homeland” areas).

Pietermaritzburg was severely affected.

(Above and right) Forced removals (Alan Paton Centre and Struggle Archive)

Ukususwa kwabantu ngendluzula ezindaweni zabo

Ngemuva kancane uhulumeni omusha owabe uholwa inhlango yeNational Party unqobe ukhetho ngenyanga kaNhlaba 1948 yaqala ngokusebenzisa imigomo yayo yobandlululo ngokuthi ihlukanise phakathi izakhamizi zakuleli okungabantu abamnyama, abamhlophe, amakhaladi kanye namandiya. Ushintsho olukhulu kwezenhlalo yabantu emlandweni wakuleli lwaqala ngomthetho wokubhaliswa kwezakhamuzi ngo-1950, lo mthetho wachaza izinhlanga zabantu

ngokwehlukana kwabo, wabe sewuphoqa ukuthi wonke umuntu abhaliswe ngokobuhlanga bakhe.

Kwalandela umthetho owaziwa ngokuthi iGroup Areas Act ohlukanisa izindawo zokuhlala ngokobuhlanga wango-1950, 1957 kanye no-1966 (eyabe isichitshiyelwe kaningi) eyabe ichaza ukuthi ubani okumele ahlale kuphi. Ukususwa kwabantu ngenkani ezindaweni zabo kwaqala ngoNhlolonja 1955. Eminyakeni engaphezu kuka-30 eyalandela abantu bazo zonke izinhlanga ababalelwa ezigidini ezine eNingizimu Afrika ababehlala ezindaweni ezingaphandle kwalezo ababebekwe kuzona kwakumele badayise kanye nokuthi bahambe (okanye basuswe ngendluzula).

Umthetho owawuhlukanisa izindawo zokuhlala ngokobuhlanga wawugxile kakhulu ekuhlukaniseni umphakathi wasezindaweni eziseDolobheni njengasePentrich kanye naseYideni eMgungundlovu, kube iDistrict

Six eKapa kanye nokukhipha abantu abamnyama (umphakathi wabantu abamnyama ababehlala ngaphandle kwezindawo zasemakhaya)





Hardest hit were some 5 000 Indian families living in mixed communities south-west of the city in Edendale, Plessislaer and Pentrich. They made up 76% of those forced to relocate locally. They had to give up their long-established homes, businesses, schools, churches, and flourishing market gardens watered by the adjacent Umsunduzi River and move to newly allocated “Indian” group areas north-east of the city. The relocations tore the economic heart out of Edendale.

Pentrich, scheduled as a light industrial buffer zone separating Edendale from white suburbs closer to the city, was largely bulldozed to the ground, only a few houses, palm trees and the old Pentrich railway station remaining. In the place of the old suburb

(Above and below) Forced removals (Alan Paton Centre and Struggle Archive)

uMgungundlovu wathinteka kakhulu ngalokhu. Imindeni eyashayeka kakhulu ngalesi simo kwabe kungeyamaNdiya ebalelwa ku-5 000 ayehlala ezindaweni ezixube izinhlanga eningizimu esentshonalanga yeDolobha eYideni, ePlessislaer kanye nasePentrich. Benza isibalo sabantu abasuswa ngenkani safinyelela kumaphesenti angu-76 kule ndawo. Kwakumele bashiye amakhaya abasebehlale isikhathi eside kuwona, izikole, amabhizinisi, amasonto kanye nezingadi zabo ezazichuma ngendlela eyisimanga ziphakela imakethe ezazichelelwa ngamanzi omfula uMsunduzi. Bahamba baya endaweni entsha eyabe ibekelwe amaNdiya esempumalanga nenyakatho yedolobha.

IPentrich yabe isihlelelwe ukuba ibe indawo yezimboni eyabe izohlukanisa indawo yaseYideni kwezabamhlophe eziseduze nedolobha, yabhidlizwa ngesihluku kwasala izindlu ezimbalwa, izihlahla zelala kanye nesiteshi esidala sesitimela iPentrich. Indawo endala yezindlu zasedolobheni yaphenduka indawo yezimboni kanye namabhilidi okubeka izimpahla kusuka kwaHullet Alumunium (Hulamin) kanye neMakro eseCamps Drift kuya embonini endala yakwaSimba Chips eduze kwaseSlangspruit.

Izindawo ezimbili ezinkulukazi zahlonzwa njengezindawo zokuhlala amaNdiya ngeminyaka yo-1950: iMountain Rise kwabe kuyindawo yasesilungwini yabaMhlophe abaphucwa yona yayinezakhiwo ezinkulu (ikhakhulukazi zabanikazi bezitolo kanye nabahwebi basedolobheni), kwathi iNorthdale okwabe kuyindawo yezindlu zomkhandlu eyayinezakhiwo ezincane yanikwa imindeni yamaNdiya okwabe kukhona namaNdiya abalelwa ezinkulungwaneni ezimbili namakhulu amahlanu ayesuka ePentrich kanye namanye esibalo esicishe silingane ayesuka eYideni.

Imindeni yamaKhaladi yayihlala ezindaweni ezahlukahlukene ezakhele uMgungundlovu kuze kube usuku okwaqalwa ngalo ukususwa kwabantu ngenkani





ezindaweni zabo. Imindeni eminingi yabe ivele ihlala eRaisethorpe, okwakungezinye zezindawo ezabe zibekelwe amaKhaladi ngokomthetho wokuhlaliswa kwabantu, kodwa eminingi yabe ihlala ezindaweni ezixube izinhlanga eYideni, ePlessislaer kanye nasePentrich, kuthi eminye ihlala edolobheni (emgwaqeni uBerg, uBoshoff kanye nakuRitief), nasemikhukhwini (yaseShanty Town, ngezansi kwaseWoodlands) noma emagcekeni alapho besebenza khona.

Baphoqwa ukuba bayohlala eRaisethophe kanye nakwezinye izindawo ezabe sezihlonzelwe umphakathi wamaKhaladi ngokomthetho wokuhlaliswa kwabantu eWoodlands (Ekuqaleni kweminyaka yo-1950), e-Eastwood kwathi ngokuhamba kwesikhathi kwabakhona iCinderella Park kanye neGlenwood.

Izindawo ezazibekelwe abantu abaNyama ngokomthetho wokuhlukaniswa izindawo zokuhlala ngokohlanga kwabe kuyiseYideni

came factory and warehouse buildings stretching from Hulett Aluminium (Hulamin) and Makro at Camp's Drift to the old Simba Chips factory next to Slangspruit.

Two large areas east of the city were zoned as Indian residential group areas in the 1950s: Mountain Rise, an expropriated former white suburb with larger properties (mainly for shop owners and merchants from town) and Northdale, a former council housing estate, with smaller properties, for other Indian families including some 2 500 from Pentrich and nearly as many from Edendale.

Coloured families, until the onset of the removals forced by the Group Areas acts, lived scattered around Pietermaritzburg. A number already lived in Raisethorpe, one of the scheduled "coloured group areas", but many were living in the racially mixed communities of Edendale, Plessislaer and Pentrich, and others in town (around Berg, Boshoff and Retief streets), in shacks (in Shanty Town, below Woodlands) or in the backyards of places where they worked.

They were forced to move to Raisethorpe and new areas prepared for them in the declared coloured group areas of Woodlands (starting in the early 1950s), Eastwood and, later, Cinderella Park and Glenwood.

(Above and right) Forced removals (Alan Paton Centre and Struggle Archive)





kanye neSobantu, kwathi maduzane kwalandela ilokishi elisha iMbali eyabe isempumalanga naseYideni.

Kwaba izakhamuzi zakuleli ezimnyama ezathwala kanzima ngoshintsho ngesimo senhlalo yabantu ezweni okwafika nobandlululo ngokushintshwa kohlelo lokuhlaliswa kwabantu ezweni. Izinhloso kwakungekona ukuhlukanisa izinhlanga zabantu nje kuphela, kodwa bezokwazi nokuhambisa izisebenzi zabantu abamnyama ezishibhile lapho zidingeka khona. “Ukunqanda ukufuduka kwabantu” njengoba kwaziwa kanjalo, kwakuhloswe ngayo ukunqanda ukushiya kwabasebenzi basemapulazini ezindaweni zabo emakhaya kanye nokuhlinzeka abalimi abaMhlophe ngenqwaba yabasebenzi abasuswe emadolobheni.

Ngaso lesi sikhathi kwaqiniswa kakhulu imithetho yezomhlaba kubantu abamnyama okwabe kuyiNative’s Land Act yango-1913 kanye Land Act yango-1936 eyayibekelwe ukuphoqa abantu abamnyama ukuba bangahlomuli njengeziqashi ezingabalimi abancane, ukuhlukaniselana ngezitshalo noma ukuhlala emapulazini aphethwe abamhlophe kodwa babe abasebenzi ababezotomulwa ukusebenzela ezolimo. Emva konyaka ka-1954 abekho abantu abamnyama ababevumelekile ukuhlala emapulazini aphethwe



(Above and below) Forced removals (Alan Paton Centre and Struggle Archive)

Local black suburbs, or “townships”, defined by the Group Areas acts were Edendale and Sobantu, and a new area immediately east of Edendale, Imbali.

It was the black citizens of South Africa who bore the brunt of the apartheid social re-engineering of the country. The purpose was not only separating the population groups, but also to distribute cheap black labour where it was needed. “Influx control”, as it came to be known, was intended both to prevent farm labour leaving the rural areas and to provide white farmers with a pool of workers who had been removed from the cities.

At the same time it reinforced the 1913 Natives Land Act and the 1936 Land Act aimed at forcing blacks earning a subsistence peasant farming livelihood as tenants, share-croppers, or squatters on white-owned farms into the agricultural wage labour pool. After 1954 no black was allowed to settle on white-owned farm land unless he or she was a farm worker, a registered labour tenant or a dependant of workers in these two categories. Unlawful residence entailed removal and imprisonment and farmers who did not remove the surplus population on their farms were guilty of an offence.

By the end of the 1950s black citizens, who made up three quarters of the country’s population, could only live temporarily in city “townships” or on farms if they were legally employed. Otherwise they had somehow to survive under overcrowded conditions with little or no employment in rural “homelands” making up less than a quarter of the country.

(Above and below) Forced removals
(Alan Paton Centre and Struggle Archive)



ngabantu abamhlophe ngaphandle kokuba babe abasebenzi basemapulazini, izisebenzi eziyiziqashi ezibhaliswe ngokusemthethweni noma babe ngamalungu omndeni womuntu osebenza epulazini okanye oqashile njenganomlimi omncane. Ukuhlala ngokungemthetho kwakuholela ekususweni kanye nokuboshwa, kanti abalimi ababengasusi abahlali abangaphezu kwabadingekayo emapulazini abo nabo babeba necala.

Ekupheleni kweminyaka yawo-1950 izakhamuzi zakuleli ezimnyama isibalo sazo esasenza okuthathu kokune ezweni zazingahlala edolobheni okwesikhashana (emalokishini) kanye nasemapulazini uma ziqashwe ngokusemthethweni. Ngale kwalokho kwakumele ziphile ngaphansi kwezimo lapho kuminyene khona abantu emaphandleni “emakhaya” emhlabeni owodwa kokune ezweni lapho kunemisebenzi engatheni noma ingekho kwanhlobo.



Unequal education

With the introduction of apartheid came a new concept “Bantu education” when Dr Hendrik Verwoerd, then Minister of Native Affairs, tabled his Bantu Education Act (Act 47 of 1953), later renamed the Black Education Act.

Verwoerd, one of the key architects of apartheid, used this and other related acts (such as the Extension of University Education Act of 1959) to separate educational institutions along racial lines, and take control of all aspects of black education, including education curricula, teaching and teacher training. Government subsidies for teachers at mission and church schools (then the main form of education available for black learners) were removed, forcing most of these schools to close or be taken over by government. At the time there were some 4 000 church schools for blacks in South Africa but only 230 government schools. The handful that could survive with church backing became self-financed private church schools.

Soweto uprising, June 16, 1976

Ukungalingani kwezemfundo

Ukuqaliswa kobandlululo kwafika nomcabango omusha “weBantu Education” ngesikhathi uDokotela Hendrik Verwoerd, owabe enguNgqongqoshe weziNdaba Zabantu, ethula umcabango omusha iBantu Education, ngo-1953 (uMthetho nombolo 47 ka-1953), ngokuhamba kwesikhathi washintsha waba uMthetho weMfundo yabaMnyama, iBlack Education Act ka-1953.

UVerwoerd owabe engomunye wongqondongqondo bobandlululo wasebenzisa lo mthetho kanye neminye encikene nayo (njengane-Extension of Univesity Act of 1959) ukuhlukanisa izikhungo zemfundo ephakeme ngokobuhlanga, ukuze balawule ngokuphelele zonke izinhlaka zemfundo yabamnyama, kuhlangelelele lwezemfundo, ukufundisa kanye noqeqesho loThisha. Ukuxhaswa ngezimali nguHulumeni kothisha ezikoleni zamasonto kwaqedwa, lokho kwaphoqa izikole eziningi ukuba zivalwe noma zingene ngaphansi kukaHulumeni. Ngaleso sikhathi kwabe kunezikole ezibalelwa ku-4 000 zamasonto ezazifunda abantu abamnyama eNingizimu Afrika kodwa ezikaHulumeni zabe zingu-230 kuphela. Ingcosana yezikole zamasonto ezasala zaphenduka izikole ezizimele.





An example of a Pietermaritzburg government school that was formerly for whites only

Recognising the importance of education and skills training, the government, for the first time in South African history, committed a major part of its budget to building schools, teacher training centres and educational facilities for all population groups, but mainly for white and black learners.

The budget spend on white education was significantly greater than on black education. The purpose, curriculum content, and facilities at the racially segregated schools were far from equal. Previously senior school syllabuses for each subject were much the same for all population groups. The Department of Native Affairs (and not the Department of Education) took complete control of black education through its new Bantu Education Division (later renamed the Bantu Education Department). It overhauled all subjects and issued new syllabuses for each subject for senior schools (with explanatory notes in Afrikaans to further confuse teachers).

It was clear from the new syllabuses that black education was now aimed at feeding an unskilled labour market to service

Ngokubona ukubaluleka kwemfundo kanye noqeqesho lwamakhono okokuqala emlandweni waseNingizimu Afrika uHulumeni wabophezela ingxenye enkulu yesabelo-zimali ekwakheni izikole, izikhungo zokuqeqesha othisha, ingqalasizinda yemfundo yazo zonke izinhlanga kodwa ikakhulukazi yabafundi abamnyama nabamhlophe.

Isabelo-zimali esasetshenziswa emfundweni yabamhlophe sabe sisikhulu okwedlulele esabamnyama. Inhloso yemfundo nokuqokethwe izifundo kanye nengqalasizinda ezikoleni ezihlukaniswe ngokobuhlanga kwakungalingani neze. Eminyakeni edlule uhlelo lwesifundo ngasinye

ezikoleni zamabanga aphezulu lwalufana kuzona zonke izinhlanga. Umnyango wezindaba zabantu abamnyama (hhayi umnyango wezemfundo) waziphathela imfundo yabantu abamnyama usebenzisa uphiko lawo olusha lwemfundo iBantu Education (ngokuhamba kwesikhathi waqanjwa kabusha iBantu Education Department). Washintsha zonke izifundo wabe sewukhipha uhlelo olusha lwesifundo ngasinye ezikoleni zamabanga aphakeme (izinsiza kufundisa zabe ziyisibhunu ukuqhubeka nokudidisa othisha).

Kwase kucace bha ohlelweni olusha lwemfundo yabantu abamnyama ukuba kwabe kuqondwe ukukhiqiza abasebenzi abangenamakhono ababezosebenzela abantu abamhlophe kanye namakhono angatheni omsebenzi ukuze bakwazi ukuzisebenzela bona kanye nezifundazwe zabo.

uVewoerd wayivikela ngamandla inqubo yakhe emfundweni yabantu abamnyama:



A typical school for black learners during apartheid South Africa



Hendrik Verwoerd, one of the key architects of apartheid

white employers and a semi-skilled labour market for black “own affairs” services and homelands. Many black educationists, including Desmond Tutu, later to become Anglican Archbishop of Cape Town, left teaching rather than become participants in providing their learners with inferior education.

Verwoerd vigorously defended his approach to black education:

There is no place for [the Bantu] in the European community above the level of certain forms of labour ... What is the use of teaching the Bantu child mathematics when it cannot use it in practice? That is quite absurd. Education must train people in accordance with their opportunities in life, according to the sphere in which they live.

Nonetheless, rudimentary mathematics and arithmetic were taught at black schools to meet the demand for basic clerical and book-keeping skills in all sectors of society.

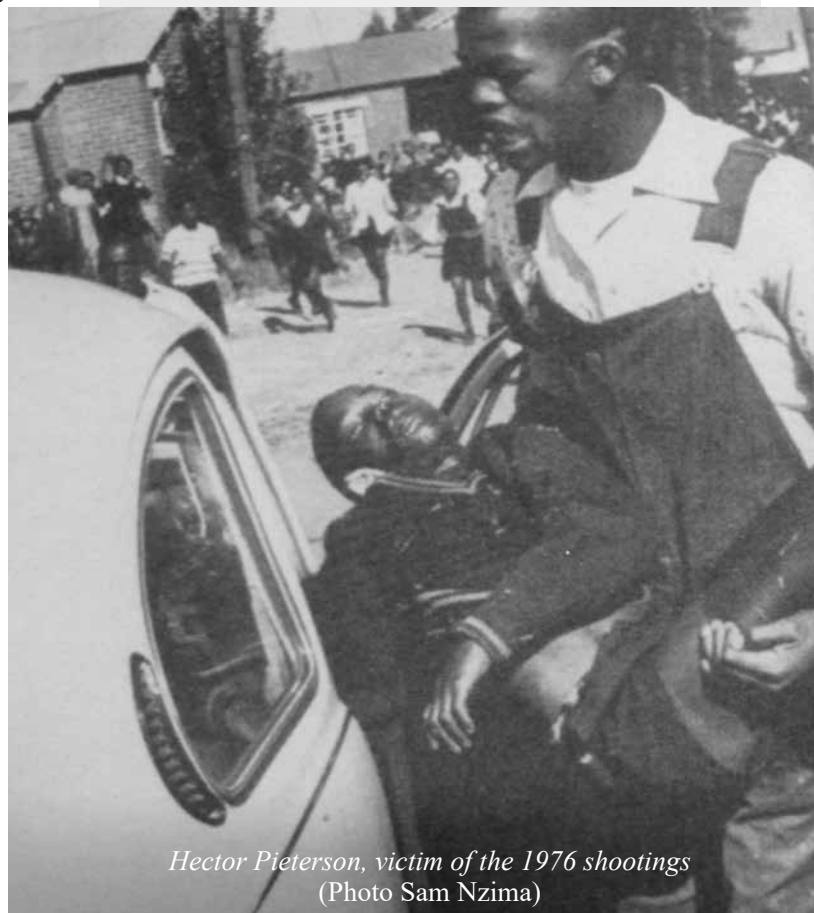
Initially there was an emphasis on using indigenous African home languages as the medium of instruction in black schools and extending this beyond just the first four years of education. This, however, proved very unpopular with black parents as it was seen as yet another aspect of providing black learners with inferior education.

Ayikho indawo yomuntu omnyama emphakathini wabantu abamhlophe engaphezu kwezinga elithize leminye yemisebenzi... Kusiza ngani ukufundisa ingane yomuntu omnyama izibalo ibe ingeke izisebenzise ndawo? Umbhedo lowo. Imfundo kumele iqeqeshe abantu ngokuvumelana namathuba abo empilweni, nalapho behlala khona.

Noma kunjalo izibalo zabaqalayo zafundiswa ezikoleni zabantu abamnyama ukuhlangabezana nezimfuno zokudingeka kwamakhono okuba omabhalane kanye nokugcinwa kwamabhuku kuyo yonke imikhakha.

Ekuqaleni kwakugcizelelwa ukusetshenziswa kwezilimi zebele zabamnyama njengolimi lokufundisa ezikoleni zabamnyama lokhu kwakuzoqhutshwa ngaphezudlwana kweminyaka emine. Kodwa ke lokhu kwacaca ukuthi akwamukeleki kubazali abamnyama njengoba kwakubukeka njenganendlela yokunikeza abafundi abamnyama imfundo engaphusile.

Kusuka kudala ngo-1958 uMnyango wakhapha umyalelo wokuba okungenani ingxenye yezifundo ezikoleni zabamnyama zifundiswe ngesibhunu ukuze bahlangabezane nenqubomgomo yaHulumeni yokusebenzisa izilimu ezimbili. Ubunzima obunye babo okwakungukungaqeqesheki kothisha, iningi labo elalingakwazi ukukhuluma kahle isibhunu, kanye



*Hector Pieterse, victim of the 1976 shootings
(Photo Sam Nzima)*



Overcrowded, but under-furnished, black primary school classroom

As far back as 1958 the department issued instructions that at least half the subjects conducted in black schools should be taught in Afrikaans in keeping with the State's 50:50 bilingualism policy. Difficulties including unpreparedness of teachers, many of whom were not proficient in Afrikaans; while a lack of suitable textbooks made the policy impractical and unenforceable. In the end the department backtracked and allowed schools to choose their medium of instruction. Most chose English.

A new Minister of Bantu Education and Development, M.C. Botha, took over in 1974 and, in a disastrously handled administrative blunder, issued instructions, without consulting schools or parents, that the old 50:50 rule was now to be enforced, starting with black senior schools in the then Transvaal province. Junior secondary schools would start with Afrikaans medium instruction for half their subjects in 1975 and senior secondary schools in 1976.

Black teachers organisations were ill-prepared for the change and reacted vigorously, as did their learners. In May 1976 learners at Orlando West Junior Secondary decided to raise their grievances with the department through the local circuit inspector. His failure to meet them led to the learners' decision to hold a stayaway from 17 May. Over the next few weeks learners from six other schools joined the stayaway.

On the morning of Wednesday 16 June some 20 000 Soweto senior school learners marched in protest

nokungabibikho kwezincwadi ezifanele kwenza inqubomgomo ingasebenzi. Ekugcineni umnyango wabuyela emuva wavumela izikole ukuba zizikhethele ukuthi zisebenzisa luphi ulimi. Eziningi zakhetha isiNgesi.

UNgqongoshe omusha weBantu Education and Development, uM.C. Botha, wathatha izintambo ngo-1974, wenza iphutha elikhulu lokukhipha umyalelo wokuthi kubeyelwe emthethweni omdala wokufundisa ngezilimu ezimbili ezikoleni zamabanga ephezulu zabamnyama esiFundazweni okwabe kuyiTransvaal ngaphandle kokuxhumana nabazali okanye izikole. Izikole zabasebancane kumamabanga aphezulu zabe zizoqala ngokufundisa ngesibhunu ingxenye yezifundo ngo-1975 kulandela asebekhulile kumabanga aphezulu ngo-

1976.

Izinhlangano zothisha abaMnyama

File 6.8.3. of 17.10.1974

Iya kubahloli besifunda
Othishanhloko bezikole: Ezinebanga lesihlanu kanye namabanga aphakeme
Ulimi lokufundisa ibanga lesihlanu kuya ebangeni leshumi.

1. Sekuthathwe isinqumo sokusebenzisa izilimi ezimbili isiNgesi nesiBhunu kuzo zonke izikole njengezilimi zokufundisa ngokulingana njengokulandelayo:
2. Std V, Form I and II
 - 2.1. Ulimi lwesiNgesi: General Science, Practical Subjects (Homecraft-Needlework-Wood-and Metalwork-Art-Agricultural Science)
 - 2.2 Ulimi lwesiBhunu: Mathematics, Arithmetic, Social Studies
 - 2.3 Ulimi lweBele: Religion Instruction, Music, Physical Culture
- Ukufundwa kwalezi zifundo ngezilimi ezishiwo ngenhla kumele kuqale ngoMasingana 1975.
Ngo-1976 izikole zamabanga aphakeme zizoqhubeka nokusebenzisa lezi zilimi ekufundisweni kwalezi zifundo.
3. Forms III, IV and V
Zonke izikole ezingakakwenzi lokhu kumele ziqale ukusebenzisa lezi zilimi ngokulinganayo kusuka ekuqaleni kuka-1975. Lezi zilimi ezisetsheziwayo kumele zisetsheziwe kulezi zifundo njengoba kubhalwe esigabeni sesibili esingenhla. ...

Singathokoza uma singabambisana kulolu daba.
(Sgd.) J.G. Erasmus
Umqondisi wesifunda weBantu Education
Isifunda saseNyakatho Transvaal ...

Isekhula eyaqala lonke uthuthuva

against imposition of the 50:50 rule. Ill-judged, panicked police response to the angry, frustrated teenagers triggered an explosion of violence that swept across Soweto and then around the country over the next six months leaving a trail of 575 dead (134 of those under the age of 18), several thousand schools torched and mass arrests of thousands of learners, teachers, parents and other sympathisers.

Today the events of 16 June 1976 are commemorated on Youth Day. It focused more world attention on the plight of the majority of South Africans than any other single event in the history of the Freedom Struggle. It marked a significant change in social attitudes in the country and a significant escalation in the popular resistance to apartheid.

Enforced school segregation became unconstitutional after the introduction of the Interim Constitution in 1994, and most sections of the Education and Training Act were repealed by the South African Schools Act of 1996.

File 6.8.3. of 17.10.1974

To: Circuit Inspectors
Principals of Schools: With Std V classes and
Secondary Schools
Medium of Instruction Std V - Form V

1. It has been decided that for the sake of uniformity English and Afrikaans will be used as media of instruction in our schools on a 50-50 basis as follows:
2. Std V, Form I and II
 - 2.1. English medium: General Science, Practical Subjects (Homecraft-Needlework-Wood- and Metalwork-Art-Agricultural Science)
 - 2.2 Afrikaans medium: Mathematics, Arithmetic, Social Studies
 - 2.3 Mother Tongue: Religion Instruction, Music, Physical Culture

The prescribed medium for these subject must be used as from January 1975.
In 1976 the secondary schools will continue using the same medium for these subjects.
3. Forms III, IV and V
All schools which have not as yet done so should introduce the 50-50 basis as from the beginning of 1975. The same medium must be used for the subjects related to those mentioned in paragraph 2 and for their alternatives. ...

Your co-operation in this matter will be appreciated.

(Sgd.) J.G. Erasmus
Regional Director of Bantu Education
N. Transvaal Region ...

The circular that started it all off

zazingalilungiselele ushintsho zaphikisana nalo ngamandla, kanye nabafundi babo. NgoNhlaba 1976 abafundi base-Orlando Junior Secondary bathatha isinqumo zokuzwakalisa izikhalo zabo eMnyangweni besebenzisa umhloli wesifunda. Ukuhluleka ukuhlangabezana nabo kwenza ukuba abafundi badube ukufunda mhla ka-7 kuNhlaba. Emasontweni alandelayo abafundi bakwezinye izikole eziyisithupha nabo baduba ukufunda. Ngokusa kwangoLwesithathu mhla ka-16 kuNhlanguvana abafundi bezikole zamabanga aphezulu eSoweto ababalelwa ku-20 000 babhikisha ukuzwakalisa ukungahambisani nokufakwa komthetho wokusebenzisa izilimi ezimbili. Amaphoyisa ayegcwele itwetwe awazange akuqonde ukubhikisha kwabafundi ababedinwe begane unwabu. Indlela aphendula ngayo yasusa uthuthuva olukhulu olwasabalala iSoweto yonke kanye nasezweni izinyanga eziyisithupha ezalandelayo okwashiya abantu abangu-575 beshonile (kulabo abangu-134 babengaphansi kweminyaka engu-18), izikole eziningi zashiswa kwaboshwa izinkulungwane zabafundi, othisha, abazali kanye nababewzelana nabo.

Namhlanje izehlakalo zika-16 kuNhlanguvana 1976 zikhunjulwa ngoSuku lweNtsha. Lezi zehlakalo zadonsa amehlo omhlaba zenza kwaba sobala ukuhlupheka kwabantu abamnyama baseNingizimu Afrika ngaphezu kwazo zonke ezinye izigameko ezake zenzeka emlandweni wokulwela inkululeko. Kweza noshintsho olukhulu endleleni yokuhlalisana kwabantu ezweni kanye nokukhula kokuphikasana nenqubomgomo yobandlululo.

Izikole ezazihlukanisiwe ngemipoqo zazephula umthethosisekelo ngemuva kokuthulwa koMthethosisekelo wesikhashana ngo-1994, imithetho eminingi ephathelene nezemfundo kanye noqeqesho yachithwa umthetho omusha iSouth African schools Act, wezikole zaseNingizimu Afrika ngo-1996.

Defiance Campaign

The Defiance Campaign against Unjust Laws was launched by the ANC at its Bloemfontein conference in December 1951.

The struggle which the national organisations of the non-European people are conducting is not directed against any race or national group. It is against the unjust laws which keep in perpetual subjection and misery vast sections of the population. It is for the creation of conditions which will restore human dignity, equality and freedom to every South African. – from the public statement released after the conference.

One of the ways in which black people protested unjust discriminatory laws was to deliberately transgress them by entering through “Whites only” entrances or sitting on similarly labelled park benches, showing their contempt for such petty regulations and inviting

Umkhankaso wobujaka/wokuphikisana

Umkhankaso wobujaka/wokuphikisana nemithetho engenabulungiswa wethulwa yi-ANC engqungqutheleni yayo eyabe iseBloemfontein ngoZibandlela 1951.

Umzabalazo wenhlangono yezwe yabantu abangeMhlophe awubhekisiwe kwezinye izinhlanga. Kuphikiswana nemithetho ecwasayo neletha ubuhlungu obubhekiswe engxenyeni eningi yabantu. Yenzelwe ukwakha isimo esizobuyisa isithunzi sabantu, ukulingana kanye nenkululeko eNingizimu Afrika. – kuvela kwisitatimende esakhishwa ngemuva kwenqungquthela

Enye indlela eyasetshenziswa abantu abamnyama ukuzwakalisa ukungahambisani nemithetho ebandlululayo kwabe kuwukuyiphula ngenhloso ngokuthi bangene ezindaweni zabantu abamhlophe bodwa noma bahlale emabhentshini abhaliwe ukuthi ahlala abamhlophe kuphela. Babekhombisa ukuphikisana nemithetho engaphusile kanye nokuzifunela ukuboshwa. Eminyakeni engu-40 eyalandela yomzabalazo bangaphezu kuka-20 000 abamnyama, amakhaladi kanye namandiya ababoshwa ngaphandle kokuthethwa kwamacala noma baboshelwe ukuphikisana nemithetho yokucwasa eyayishaywa wuhulumeni owawuholwa yiNational Party ukuqhuba inqubomgomo yawo yobandlululo.

Women protesting against pass laws in Cape Town in 1955





Leaders of the 1956 Women's March, from left, Sophie Williams, Helen Joseph, Lilian Ngoyi, Radima Moosa, before delivering their protest petitions to Prime Minister J.G. Strijdom at the Union Buildings in Pretoria (Photo: Jürgen Schadeberg)

arrest. During the next 40 years of the struggle more than 20 000 black, white, coloured and Indian people would be detained without trial or jailed for defying or protesting the unjust laws promulgated by the National Party-led government in pursuing its apartheid policies.

On November 29, 1956, women from different political parties – the Liberal Party, ANC Women's League, the South African Coloured People's Organisation and the Natal Indian Congress – held a demonstration against passes. They were led by Viola Junod, of the Liberal Party.

The women – numbering about 600 and most of them African – converged on Market Square and then started marching up Church Street to hand in their petition to the Chief Native Commissioner; a Mr Turton, at Braemer House.

Slogans on banners and flags read: "No passbooks for women" and "Away with pass laws". The marchers also carried printed protests against pass laws for African women, signed by about 800 people.

"Zingu 29 kuLwezi 1956 omama ababeqhamuka ezinhlanganweni zepolitiki ezahlukene okwabe kuyi-ANC Woman's League, iSouth African Coloured People's Organisation kanye neNatal Indian Congress babamba umbhikisho owawuphikisana nokuphathwa kwamapasi". Babeholwa nguViola Junod weLiberal Party.

Omama ababalelwa ema-600 iningi labo okwabe kungabantu abansundu babuthanela eMarket Square base beqala ukumasha benyuka ngo-Church Street behambise uhlu lwabo lwezikhazelo kuKhomishana ophezulu wabantu abamnyama uMnumzane Turton, e-Braemer House.

Izaga ezabe zibhalwe kumafulegi kanye nasezindwangini zazifundeka kanje: 'phansi ngamabhuku amapasi kubantu besifazane' kanye nethi 'ayichithwe imithetho yamapasi'. Abamashi babephetha nohla lwemibhalo yokukhalazela imithetho yamapasi kubantu besifazane eyabe isayinwe ngabantu ababalelwa ema-800.

Embhikishweni wabo bebheke eBraemer House bathi besekhoneni lomgwaqo uChapel noLoop, abesifazane ababeqashwe ngamaphoyisa abuye abanqabela ukungena ebholidini ngokomyalelo

On their march to Braemer House, at the corner of Chapel and Loop Streets, the women were watched by the police and prevented from entering the building by uniformed policemen acting under Major K.C. van der Merwe. They asked Junod if she and her marchers had asked for permission to enter. When she said they had not, Van der Merwe ordered his police to take up positions.

Junod told women to be calm, as they were now under arrest. Then began a police-orchestrated march towards Loop Street police station, the marchers singing and chanting and giving the thumbs-up signal of the Congress movement.

They were taken to a shed behind the police station – according to accounts, it was situated at the corner of Loop Street and Club Lane – which acted as the courthouse. The next hours were spent summoning court officials and lawyers and the special court started only at 5.30 pm – an ordinary office table used as a bench by the Acting Chief Magistrate A.J. Serfontein. – Extract from “Days of Defiance” The Witness Way We Were historical series feature by Sibongiseni Mkhize (24 November 2010).

This was a defining moment in Pietermaritzburg’s civic resistance to the much-resented “dompas” law, the Bantu (Abolition of Passes and Co-ordination of Documents) Act of 1952, which required all black citizens to carry reference books that contained their identity card, population group classification, and stamped registration of residence and employment. Failure to carry the hated reference book – the “dompas” or “stupid passbook” – was a jailable offence and failure to produce it on demand by a policeman meant immediate arrest and incarceration until the book was produced.

All the women were released without prosecution. They held another march the following January and submitted a memorandum to Turton, signed jointly by I. Shange of the ANC Women’s League, R. Singh of the Natal Indian Congress, H. van Doren of the SA Coloured People Organisation, V. Junod of the Liberal Party and V. Ponen of the Congress of the People.

They then addressed a rally of about 500 people in Market Square denouncing the pass laws and apartheid. Market Square, later known as Freedom Square, became a popular rallying point in the city for freedom

kaMeja K.C. van der Merwe. Babuza kuJunod ukuthi ngabe yena kanye nababhikishi babeyicelile yini imvume yokungena ngaphakathi. Wathi abanayo, wabe uVan der Merwe eseyalela amaphoyisa ukuba ame ngomumo.

uJunod watshela ababhikishi ukuba behlise umoyo ngoba basebeboshiwe okwalandela ukuba baqhutshwe ngamaphoyisa bebheke esiteshini samaphoyisa kuLoop street, ababhikishi babecula besho neziqubulo begculisekile umnyakazo woMbuthano.

Basiwa endaweni ewumpheme ngemuva kwesiteshi samaphoyisa-ngokombiko yabe iphakathi komigwaqo uLoop kanye noClub Lane – yabe isetshenziswa njengenkantolo. Amahora alandelayo bawachitha kubizwa abameli kanye nezikhulu zenkantolo kwathi inkantolo eyisipesheli yaqala ligamenxe ihora lesihlanu kusihlwa u-A.J. Serfontein owabe eyiBamba leMantshi enkulu wasebenzisa itafula lasehhofisi elijwayelekile njengebhentshi.” – Kucwashunwe ephephandabeni (“Days of Defiance” The Witness Way We Were historical series (24 November 2010) feature by Sibongiseni Mkhize.)

Lokhu kwabayisikhathi esibalulekile kabi eMgungundlovu emkhankasweni wokulwa nomthetho “woDompasi” owawuzondwa kakhulu iBantu (Abolition of Passes and Co-ordination of Documents) Act ka-1952 owawudinga bonke abantu abamnyama bakuleli ukuba baphathe umqulu owawuqukethe umazisi, ubuhlanga, kanye nesigxiviso sokuthi uhlala kuphi kanye nomsebenzi. Ukuhluleka ukuphatha lomqulu – u”Dompasi” noma “ipasi elingaphusile” – kwakuyicala owawungaboshelwa lona ubhadle ejele futhi ukuhluleka ukuwuveza lomqulu uma ufunwa iphoyisa wawuboshwa ngasoleso sikhathi uphinde ubhadle ejele uze utholakale udompasi.

Bonke abantu besifazane badelwa ngaphandle kokubekwa icala. NgoMasingane olandelayo babamba enye imashi base behambisa izethulo zabo kuTurton, ezabe zisayinwe ngokuhlanganyela ngu-I. Shange we-ANC Womans League, u-R Singh we Natal Indian Congress, uH Van Doren we-SA Coloured People Organization, uV. Junod weLiberal Party kanye noV Ponen weCongress of the People.

Babuya lapho bethula inkulumo kumbuthano wabantu ababalelwa ku-500 eMakethe (Market Square) begxeka imithetho yamapasi kanye nobandlululo. I-Market square ngokuhamba kwesikhathi yaziwa ngokuthi yi-Freedom Square, yaba indawo enedumela yemibuthano yababhikishi abalwela inkululeko, ikakhulukazi sekusondele ukhetho lokuqala lwentando yeningi ngo-1994.

marchers, particularly in the run-up to the first democratic elections of 1994.

The Pietermaritzburg women's rally against the "dompas" had been inspired by the march of 20 000 black, white, coloured and Indian women to the Union Buildings in Pretoria on 9 August 1956 to hand over letters of protest against the proposed pass laws to the Prime Minister, J.G. Strijdom. Their march is commemorated annually today on 9 August as National Women's Day

Resistance to the government's apartheid laws culminated locally in the All-in Africa Conference on 25 March 1961 at the Arya Samaj Hall in Plessislaer (now part of Imbali). Delegates gathered at the nearby home of Natal Indian Congress stalwart, Ramanand Harkhu. Delegates came to Pietermaritzburg from all over South Africa.

The keynote speaker was Nelson Mandela of the banned African National Congress, who had to be smuggled into the hall, and out again afterwards, by local activist Alfred Duma. The date of the meeting was timed to coincide with the expiry of Mandela's personal banning order the previous day.

The theme of the conference was African unity. Mandela called on the government to hold a national convention of elected representatives of all adult men and women, on an equal basis irrespective of race, colour or creed, with full powers to determine a new democratic constitution for South Africa. It was a dream that would take a further 33 years to be fulfilled.

Failing that, the Congress called on all black citizens not to cooperate with the proposed new Republic and asked all sections of the population to unite with them in opposing the National Party and its apartheid policies. It also launched an appeal outside the country to democratic people the world over to impose economic and other sanctions against the government.

If we form local action committees in our respective areas, popularize the decisions through vigorous and systematic house-to-house campaigns, we will inspire and arouse the country to implement the resolutions and to hasten the fall of the Nationalist Government within our lifetime – Mandela, writing shortly afterwards.

Umbuthano wabesimame baseMgungundlovu wagqunguzelwa umbhikisho wabesimame abamnyama, abamhlophe, amakhaladi kanye namandiya angu-20 000 beya e-Union Building ePitoli mhla ka-9 kuNcwaba 1956 ukuhambisa incwadi yezikhalazo ngomthetho owawuhlongozwa wokuphatha amapasi kuNdunankulu u-J.G. Strijdom. Umbhikisho wabo ukhunjulwa kanyekanye noSuku lwabesiFazane kuzwelonke ngomhla ka-9 kuNcwaba.

Ukuphikiswa komthetho wobandlululo lapha ekhaya kwaba umphumela weNqungquthela i-All in Afrika eyabe imhla ka-25 kuNdasa 1961 ehholo i-Arya Samaj ePlessislaer (manje esekuyingxenywe yaseMbali). Izithunywa zahlanganyela eduzane nekhaya lesishosho senhlangano iNatal Indian Congress, uRamanand Harkhu. Izithunywa zafika eMgungundlovu ziqhamuka kulo lonke laseNingizimu Afrika.

Isikhulumi esiqavilwe kwabe kunguNelson Mandela wenhlangano eyabe inomyalo wokunqatshelwa i-African National Congress, owangeniswa ngopotsho ehholo yisishosho sendawo u-Alfred Duma, waphinda waphuma ngawo upotsho. Usuku lomhlangano lwaqondaniswa nosuku lokuphela komyalo wokunqatshelwe kukaMandela owabe uphele ngayizolo.

Ingqikithi yeNqungquthela kwabe kuwukuhlangana kwama-Afrika. UMandela waphakamisa ukuba uhulumeni abambe uMbuthano kazwelonke wezithunywa ezikhethiwe zabantu abadala besilisa kanye nabesifazane ngokulinganayo, ngokungecwasi ngobuhlanga, ibala noma ukholo, babe namandla okuqagula umthethosisekelo wentando yeningi eNingizimu Afrika. Leli phupho lathatha iminyaka engamashumi amathathu nantathu ukuba liphumelele.

Uma lokho kungaphumeleli, iNqungquthela yanxusa zonke izakhamuzi zakuleli ukuba zingahambisani nesiphakamiso sokubunjwa kwezwe. Yabe seyicela zonke izinhlanga ukuba zihlanganyele nabo ukuphikisana neNational Party kanye nenqubomgomo yayo yobandlululo. Yathumela izikhalazo zabo ngaphandle kwezwe kubantu abalwela inkululeko ukuba kufakwe unswinyo kwezomnotho kanye nokunye ukujeziswa kwaHulumeni.

“Uma sisungula amakomidi endawo azosebenza ezindaweni zethu, sichumise izinqumo ngokwenza imikhankaso umuzi nomuzi ngendlela ehlelekile nenesigqi, sizokhuthaza sibuye sisukumise izwe ukuthi lisebenzise izinqumo ezithathiwe kanye nokuphoqa ukuwa kwaHulumeni wama-Nationalist esikhathini sokuphila kwethu,” kwabhala u-Mandela maduze emva kwalokho.



The Freedom Charter Usomqulu Wenkululeko

courts education police responsibilities opportunities
State **strive** labour belief Friendship work
develop freedom colour protected **all** fair robbed
children **races** families security self-government
abolished rights equal
brotherhood **people**
rights cultural democratic country laws comfort
peace liberty together province care wealth
industry love choose life ownership trade
discrimination land birthright No-one

THERE SHALL BE PEACE AND FRIENDSHIP!
South Africa shall be a fully independent state, which
asserts the rights and sovereignty of all nations.
South Africa shall strive to maintain world peace and the
settlement of all international disputes by negotiation—not war;
Peace and friendship amongst all our people shall be secured
by upholding the equal rights, opportunities and status of all;
The people of the protectorates—Basutoland, Bechuanaland
and Swaziland shall be free to decide for themselves their own
future;
The right of all the peoples of Africa to independence and
self-government shall be recognised, and shall be the basis of
close co-operation.

The Freedom Charter

Adopted at the Congress of the People, Kliptown, on 26 June 1955

We, the People of South Africa, declare for all our country and the world to know:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;

- that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;
- that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;
- that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;
- And therefore, we, the people of South Africa, black and white together equals, countrymen and brothers adopt this Freedom Charter;
- And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.

The People Shall Govern!

Every man and woman shall have the right to vote for and to stand as a candidate for all bodies which make laws;

- All people shall be entitled to take part in the administration of the country;
- The rights of the people shall be the same, regardless of race, colour or sex;
- All bodies of minority rule, advisory boards, councils and authorities shall be replaced by democratic organs of self-government.

All National Groups Shall Have Equal Rights!

There shall be equal status in the bodies of state, in the courts and in the schools for all national groups and races;

- All people shall have equal right to use their own languages, and to develop their own folk culture and customs;
- All national groups shall be protected by law against insults to their race and national pride;
- The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime;
- All apartheid laws and practices shall be set aside.

The People Shall Share in the Country's Wealth!

The national wealth of our country, the heritage of South Africans, shall be restored to the people;

- The mineral wealth beneath the soil, the banks and monopoly industry shall be transferred to the ownership of the people as a whole;
- All other industry and trade shall be controlled to assist the wellbeing of the people;
- All people shall have equal rights to trade where they choose, to manufacture and to enter all trades, crafts and professions.

The Land Shall be Shared Among Those Who Work It!

Restrictions of land ownership on a racial basis shall be ended, and all the land re-divided amongst those who work it to banish famine and land hunger;

- The state shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers;
- Freedom of movement shall be guaranteed to all who work on the land;
- All shall have the right to occupy land wherever they choose;
- People shall not be robbed of their cattle, and forced labour and farm prisons shall be abolished.

All Shall be Equal Before the Law!

No-one shall be imprisoned, deported or restricted without a fair trial; No-one shall be condemned by the order of any Government official;

- The courts shall be representative of all the people;
- Imprisonment shall be only for serious crimes against the people, and shall aim at re-education, not vengeance;
- The police force and army shall be open to all on an equal basis and shall be the helpers and protectors of the people;
- All laws which discriminate on grounds of race, colour or belief shall be repealed.

Usomqulu Wenkululeko

Wemukelwa kuMbuthano waBantu owawubanjelwe eKliptown ngomhla ka-26 kuNhlangulana 1955

Thina Bantu base Ningizimu Afrika sazisa izwe lethu kanye nomhlaba ukuba wazi lokhu:

Ukuthi iNingizimu Afrika ingeyabo bonke abahlala kuyo abamnyama nabamhlophe nokuthi akekho uHulumeni oyoziqathela umbuso ngaphandle kokuba kuyintando yabantu;

- abantu bakithi baphucwa ilungelo lokuzalwa lokuba nomhlaba, inkululeko noxolo wuHulumeni obekwe ngokungenabulungiswa kanye nokungalingani;
- Ukuthi izwe lwethu angeke linothe noma likhululeke ngaphandle kokuba bonke abantu bakithi bahlale ngokuzwana benamalungelo namathuba alinganayo;
- Ukuthi wuHulumeni wentando yeningi kuphela okhethwe ngabantu ongavikela ilungelo lokuzalwa ngaphandle kokuhlukanisa ngokwebala, ubuhlanga, ubulili noma inkolo;
- Ngakhoke thina bantu baseNingizimu Afrika singabantu abamnyama kanye nabamhlophe ngokulingana sonke siyizakhamuzi futhi singabomuzi munye siyawemukela lo somqulu wenkululeko;
- Siyazibophezela ukuba sisebenzisane, ngamandla onke nesibindi kuze kube zonke izinguquko eziphakanyisiwe kulo somqulu ziyafezeka.

Abantu bayobusa!

Bonke abesilisa kanye nabesifazane banelungelo lokuvota kanye nokungenela isikhundla kuzo zonke izinhlobo ezishaya imithetho;

- Bonke abantu banelungelo lokubamba iqhaza ekuphathweni kwezwe;
- Amalungelo abantu kumele afane ngaphandle kokubheka ubuhlanga, ibala noma ubulili;
- Zonke izinhlobo zombuso wedlanzana, izinhlobo zokweluleka, imikhandlu kanye neziphathimandla kumele kushintshwe ngezinhlobo zombuso wentando yeningi nowakhiwo yibo abantu.

Zonke izinhlobo zabantu ziyoba namalungelo alinganayo

Kumele wonke umuntu alingane ezinhlobo zikaHulumeni, ezinkantolo kanye nasezikoleni zazo zonke izinhlobo;

- Bonke abantu kumele babe namalungelo alinganayo okusebenzisa izilimi zabo, ukuthuthukisa amasiko kanye nemikhuba yabo;
- Zonke izinhlobo kumele zivikelwe umthetho kwinhlobo yobuhlanga babo kanye nokuziqhenya ngobuzwe babo;
- Intshumayelo kanye nokucwasa ngokobuhlanga noma ibala kanye nokwephula umthetho kumele kube yicala elingajeziswa;
- Yonke imithetho yenqubo yobandlululo kumele ichithwe.

Abantu bayokwabelana ngomnotho wezwe!

Umntho wezwe lethu kanye namagugu aseNingizimu Afrika kumele kubuyiselwe kubantu;

- Umntho wezokumbiwa phansi, amaBhange kanye nalezo zimboni ezinegunya lazo kuphela lokuhweba emikhakheni ethize kumele ubunini bubuyiselwe kubantu bonke;
- Zonke izimboni kanye nezohwebo kumele ziphathwe wuHulumeni ukuze zisize kwezenhlalakahle yabantu;
- Bonke abantu kumele babe namalungelo alinganayo okuhweba lapho bekhetha khona, ukukhiqiza kanye nokuthi bangene kuyo yonke imikhakha yohwebo kanye nemisebenzi.

Abantu abasebenza ngomhlaba bayokwabelana ngawo!

Imithetho enqabela ubunikazi bomhlaba ngenxa yobuhlanga kumele kuphele, kuthi wonke umhlaba uphinde uhlukaniselwe bonke labo abawusebenzayo ukuqeda ububha kanye nendlala yomhlaba;

- Umbuso kumele usize abanikazi bamapulazi abasafufusa ngezinsiza kusebenza, imbewu, ogandaganda kanye namadamu ukunakekela umhlabathi kanye nokusiza abalimi;
- Inkululeko yokuya noma kuphi kumele iqinisekiswa kubo bonke abasebenza ezweni;
- Bonke abantu banelungelo lokuhlala noma ikuphi la bethanda khona;
- Abantu akumele baphangwe izinkomo zabo, ukuphoqwa ukusebenza futhi amajele asemapulazini kumele aqedwe.

Bonke abantu bayolingana phambi komthetho!

Akekho noyedwa oyoboshwa, adingiswe noma avinjelwe ngaphandle kokuthethwa kwecala ngobulungiswa; akekho noyedwa umuntu oyogwetshwa ngokomuyalo wanoma yisiphi isiphathimandla sikaHulumeni;

- Izinkantolo kumele zibe nokumwele komphakathi wonkana;
- Ukuboshwa kumele kube okwamacala abucayi futhi inhloso kumele kube ukufundisa hhayi ukuziphindiselela;
- Umbutho wamaphoyisa kanye nombutho wezokuvikela kumele uvuleleke kubo bonke abantu ngokulingana futhi kumele kube imibutho yokusiza abantu;
- Yonke imithetho ecwasa ngokobuhlanga, ibala noma ezenkolo kumele ichithwe.

All Shall Enjoy Equal Human Rights!

The law shall guarantee to all their right to speak, to organise, to meet together, to publish, to preach, to worship and to educate their children;

- The privacy of the house from police raids shall be protected by law;
- All shall be free to travel without restriction from countryside to town, from province to province, and from South Africa abroad;
- Pass Laws, permits and all other laws restricting these freedoms shall be abolished.

There Shall be Work and Security!

All who work shall be free to form trade unions, to elect their officers and to make wage agreements with their employers;

- The state shall recognise the right and duty of all to work, and to draw full unemployment benefits;
- Men and women of all races shall receive equal pay for equal work;
- There shall be a forty-hour working week, a national minimum wage, paid annual leave, and sick leave for all workers, and maternity leave on full pay for all working mothers;
- Miners, domestic workers, farm workers and civil servants shall have the same rights as all others who work;
- Child labour, compound labour, the tot system and contract labour shall be abolished.

The Doors of Learning and Culture Shall be Opened!

The government shall discover, develop and encourage national talent for the enhancement of our cultural life;

- All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contact with other lands;
- The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace;
- Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit;
- Adult illiteracy shall be ended by a mass state education plan;
- Teachers shall have all the rights of other citizens;
- The colour bar in cultural life, in sport and in education shall be abolished.

There Shall be Houses, Security and Comfort!

All people shall have the right to live where they choose, be decently housed, and to bring up their families in comfort and security;

- Unused housing space to be made available to the people;
- Rent and prices shall be lowered, food plentiful and no-one shall go hungry;
- A preventive health scheme shall be run by the state;
- Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children;
- Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres;
- The aged, the orphans, the disabled and the sick shall be cared for by the state;
- Rest, leisure and recreation shall be the right of all;
- Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed.

There Shall be Peace and Friendship!

South Africa shall be a fully independent state which respects the rights and sovereignty of all nations;

- South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation – not war;
- Peace and friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all;
- The people of the protectorates Basutoland, Bechuanaland and Swaziland shall be free to decide for themselves their own future;
- The right of all peoples of Africa to independence and self-government shall be recognised, and shall be the basis of close cooperation.

Let all people who love their people and their country now say, as we say here: THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY.

Bonke abantu bayoba namalungelo obuntu alinganayo!

Umthetho kumele uqinisekise kubo bonke abantu ilungelo lokukhuluma, elokuhlela, elokuhlangana, elokushicilela, elokukhonza kanye nokufundisa abantwana babo;

- Isithunzi somuzi kumele sivikelwe umthetho ekugaseleni kwamaphoyisa;
- Bonke abantu bayokhululeka ukuhamba ngaphandle kokunqatshelwa ukusuka emakhaya ukuya edolobheni, ukusuka kwesinye isifundazwe uya kwesinye kanye nokuya phesheya kwezilwandle;
- Imithetho yamapasi, izimvume kanye nayo yonke imithetho evimbela inkululeko kumele ichithwe.

Kuyoba nemisebenzi kanye nokuvikeleka!

Bonke abasebenzayo kumele bakhululeke ukusungula izinyunyana, ukukhetha abazobamela kanye nokwenza izivumelwano zamaholo nabaqashi babo;

- Umbuso kumele wazise ilungelo kanye nomsebenzi wabo bonke abasebenzayo ubuye wenze isikhwama sesibonelelo kulabo abangasebenzi;
- Abesilisa kanye nabesifazane bazo zonke izinhlanga kumele bathole iholo elilinganayo ngomsebenzi ofanayo;
- Kumele kusetshenzwe amahora angamashumi amane ngesonto, kumele kube nesilinganiso semali ekhokhelwa ikhefu lonyaka kuzwelonke, iLivu yokugula yabo bonke abasebenzi kanye nelivu yokubeletha ekhokhelwa bonke omama abasebenzayo;
- Abasebenzi basezimayini, abasebenzi basezindlini, abasemapulazini kanye nabasebenza kuHulumeni kumele babe namalungelo afanayo njengabo bonke abantu abasebenzayo;
- Ukusebenza kwezingane, abasebenzi bezinkomponi, ukuholelwa ngotshwala noma iwayini kanye nokusebenza ngaphansi kwezinkontileka isikhathi eside kumele kuqedwe.

Iminyango yemfundo kanye namaSiko iyovuleleka kubo bonke abantu!

uHulumeni kumele athole, athuthukise futhi agququzele amakhono kuzwelonke ukuthuthukisa amasiko;

- Amagugu amasiko abantu kumele avuleleke kuwonkewonke ngokuthi kushintshwane ngezincwadi, amacebo kanye nokuxhumana namanye amazwe;
- Izinhloso zemfundo kumele kube ukufundisa intsha ukuthi ithande abantu kanye nesiko labo, ihloniphe abantu, inkululeko kanye noxolo;
- Imfundo kumele ibe mahhala, ibe impoqo, ibe eyawonkewonke futhi ilingane kuzozonke izingane; imfundo yamazanga aphakeme kanye nezikhungo zokuqeqesha ngamakhono kumele kuvuleleke ngokuthi kutholakale izibonelelo kuHulumeni kanye nemifundaze etholakala uma wenze kahle;
- Ukungakwazi ukufunda kwabantu abadala kumele kuqedwe ngohlelo olukhulu lwezemfundo;
- oThisha kumele bathole amalungelo afanayo nezinye izakhamuzi;
- Ukuvinjelwa ngokwebala emasikweni, kwezemidlalo kanye nasemfundweni kumele kuqedwe.

Kuyoba nezindlu, ukuvikeleka kanye nokunethezeka!

Bonke abantu banelungelo lokuhlala lapho bezikhethele khona, babe nezindlu ezihloniphekile bakhulise nemindeni yabo ngemfudumalo kanye nokuphepha;

- Izindawo ezinemizi engasetshenziswa kumele zaziswe ebantwini;
- Irenti kanye namanani kumele kwehliswe, kube nokudla okuningi futhi akekho noyedwa umuntu okumele alambe;
- Uhlelo lokuvikela lwezempilo kumele luphathwe umbuso;
- Usizo lwamahhala lwezempilo kanye nokulala esibhedlela kumele kunikwe bonke abantu ikakhulukazi omama kanye nezingane;
- Imijondolo kumele iqedwe bese kwakhiwe izindawo ezintsha lapho kukhona ezokuthutha, imigwaqo, ugesi, izindawo zokudlala, izinkulisa kanye nezindawo zomphakathi;
- Abadala, izintandane, abakhubazekile kanye nabagulayo kumele banakekelwe umbuso;
- Izindawo zokuphumula, ezikaqedisizungu kanye nezokungebeleka kumele kube ilungelo lawo wonke umuntu;
- Izindawo zamalokishi ezibiyelwe kanye nemikhukhu kumele kuqedwe bese imithetho ehlukana imindeni ichithwe;

Kuyoba noxolo nobungani!

iNingizimu Afrika kumele ibe umbuso ozimele ohlonipha amalungelo kanye nokuzimela kwawo wonke amazwe;

- iNingizimu Afrika kumele ilwele ukugcina ukuthula emhlabeni kanye nokulungisa izinxushunxushu ngokuba kuxoxwe hhayi ngempi;
- Uxolo nobungani kubo bonke abantu kumele kuqinisekise ngokuphakanyiswa kwamalungelo, amathuba kanye nezinga lempilo elilinganayo kuwonkewonke;
- Abantu baseBasutoland, Bechuanaland kanye naseSwaziland kumele bakhululeke ngokuzithathela izinqumo ngekusasa labo;
- Ilungelo labo bonke abantu base-Afrika ukuthi bazimele kanye nokuzibusa kumele laziswe libe isisekelo sokusebenza ngokubambisana;

Bonke abantu abathanda abantu babo kanye nezwe labo mabasho esikushoyo la:

LE NKULULEKO SIYOYILWELWA, SISONKE, IZIMPILO ZETHU ZONKE KUZE KUBE SIYAYIZUZA.

How the Freedom Charter came to be

It was Professor Z.K. Matthews, then President of the Cape ANC, who first proposed the idea of a Congress of the People (COP) at which representatives of all South Africans would gather with the objective of drafting a *Freedom Charter for the democratic South Africa of the future*.

He proposed the idea during the Cape ANC Provincial Conference in Cradock on 15 August 1953. He was inspired by the recently published Universal Declaration of Human Rights adopted by the United Nations General Assembly on 10 December 1948. The recommendation was adopted at the national annual conference of the ANC in Queenstown in December 1953 when Chief Albert Luthuli was elected national President.

The ANC-led initiative had assumed greater significance since its Defiance Campaign had been largely shut down by new legislation preventing public protest gatherings (the Criminal Law Amendment Act and the Public Safety Act of 1953). It was also symptomatic of the ANC's shift from a black "Africanism" struggle to a broader united cross-racial struggle that would have greater international support appeal.

This was confirmed in Chief Luthuli's presidential address at the conference:

Let me here emphatically state that while the ANC must naturally work for its own growth, yet it is equally committed to the policy of

Wavela kanjani usoMqulu weNkululeko

Kwabe kunguSolwazi Z.K. Matthews owabe enguMengameli kaKhongolose eKapa, owaba owokuqala ukuqhamuka nomcabango wokuthi kube noMbuthano waBantu/ iCongress of the People (iCOP), lapho izithunywa zabo bonke abantu baseNingizimu Afrika ziyohlangana ukuze zibhale "uMqulu wamaLungelo eNingizimu Afrika yesikhathi esizayo ebuswa ngentando yeningi".

Waphakamisa lo mbono ngesikhathi kuneNgqungquthela yesiFundazwe ye-ANC eKapa eyabe iseCradock ngomhla ka-15 kuNcwaba 1953. Wayegquguzelwa ukukhishwa komqulu wamalungelo abantu owawusanda kumenyenzelwa wamukelwa yiphalamende lenhlangano yezizwe i-United Nations ngomhla ka-

10 kuZibandlela 1948.

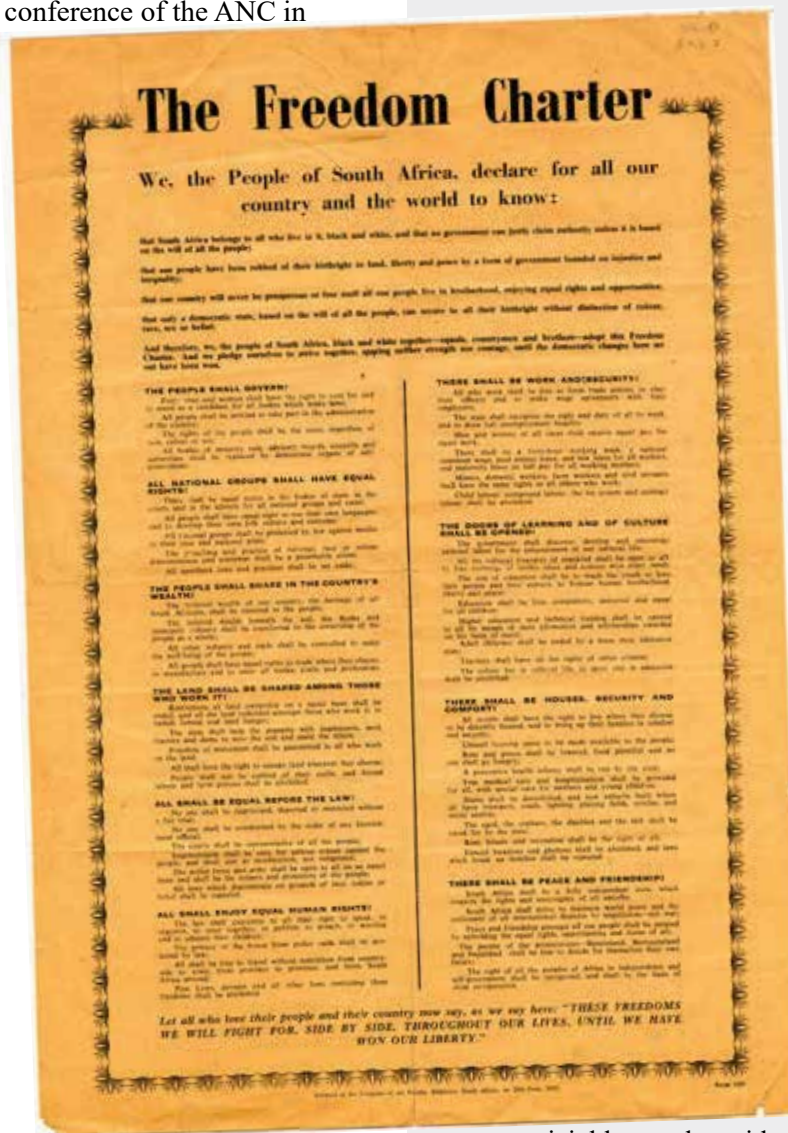
Isincomo samukelwa eNgqungqutheleni kaZwelonke yoNyaka ye-ANC e-Queenstown ngoZibandlela 1953 lapho Inkosi u-Albert Luthuli yakhethwa njengoMengameli kazwelonke.

Imizamo eyayiholwa yi-ANC yadlondlobala ngamandla emva kokuba uMkhankaso wobuJaka/ wokuphikisana wavalwa yimithetho emisha eyayivimbela imibuthano yokuphikisana (ukuchibiyelwa komthetho Criminal Law kanye nePublic Safety Act yango 1953). Kwakuyinkomba yoshintsho kwi-ANC ekulweleni amalungelo abantu "ama-Afrika" amnyama kuphela emzabalazweni ukubandakanya ezinye

izinhlanga ukuze ithole ukwesekwa emhlabeni

jikelele.

Lokhu kwaqinisekiswa enkulumweni kaMengameli Inkosi uLuthuli engqungqutheleni lapho acashunwa ethi:



forming a multi-racial united democratic front to challenge the forces of reaction in this country.

In March 1954 Chief Luthuli met in Tongati, KwaZulu-Natal, with the rest of his new executive committee and representatives of the Natal Indian Congress (NIC), the SA Coloured People's Organisation (SACPO) and the newly formed radical white SA Congress of Democrats (SACOD) to plan the way to the Congress and Freedom Charter. Other groups, including trade unions and the banned South African Communist Party (SACP), also joined the initiative.

A network of local, regional and provincial COP branches was established around the country to publicise COP through lectures, leaflets and articles, and to canvas contributions and suggestions for the proposed Freedom Charter as well as elect delegates to attend the Congress. In KwaZulu-Natal COP was launched in Durban on 5 September 1954; and in the Midlands region three months later in the Regent Cinema Hall, on 5 December. Dr Mahomed "Chota" Motala and Archie Gumede were elected as joint chairmen with, among others, Moses Mabhida and Harry Gwala on the executive. Despite problems and divided opinions, overall enthusiastic support from the province saw 34 branch committees formed and 325 delegates being sent to attend the Congress.

On 26 June 1955, over 3 000 black, Indian, coloured and white delegates from all over South Africa made their way through police cordons to gather for the Congress on a dusty square in Kliptown, Soweto, 40 km south of Johannesburg. The gathering was broken up by police on the second day, but not before the assembled crowd had adopted the Freedom Charter document presented to them.

That dusty field has now been developed as a national heritage site, the Walter Sisulu Square of Dedication, opened 50 years after the adoption of the Charter by then President Thabo Mbeki on 26 June 2005.

"Ake ngigcizelele lapha ukuthi nakuba i-ANC kufanele ihwele ukudlondlobala kwayo, izibophezele ngokulingene emgomeni wokwakha inhlangothi enezinhlanga ezahlukeneyo ukuze ikwazi ukulwisana nezinhlanga zabacindezeli kuleli".

NgoNdaso 1954 Inkosi uLuthuli yahlanganela oTongati, eNatali nalo lonke ithimba lakhe elisha lesigungu eslawulayo kanye nababemele inhlangothi yamaNdiya eNatali (NIC), inhlangothi emele amaKhaladi (SACOD) ukuzobhunga ngendlela ebheke kuMbuthano kanye nosomqulu wenkululeko. Amanye amaqembu okwabe kukhona nezinyunyana zabasebenzi kanye neSouth African Communist Party eyabe idingisiwe, nawo angenelela, abamba iqhaza.

Kwasungulwa uchungechunge lwamagatsha ezingeni lezindawo zasemakhaya, ezifundeni kanye nasezifundazwe e-COP (uMbuthano waBantu/i-Congress of the People) ezweni lonke ukusabalalisa i-COP kusetshenziswa izifundo, izincwajana kanye nemibhalo, ukukhankasela imibono yezethulo zosomqulu wenkululeko kanye nokukhetha amalunga azohambela uMbuthano. E-Natali i-COP yasungulelwa eThekwini ngomhla ka-5 kuMandulo 1954 kanye namaphakathi nesifunda ngemuva kwezinyanga ezintathu ngomhla ka-5 kuZibandlela. uDokotela Mahomed "Chota" Motala kanye no-Archie Gumede bakhethwa njengosihlalo ababambisene, abanye okungo-Moses Mabhida kanye no-Harry Gwala babeyingxenye yesigungu esilawulayo. Noma kwakunzinkinga nemibono eyahlukeneyo, ugqozi nokusekelwa ezifundazweni kwaholela ekuvulweni kwamagatsha angu-34 kwaphinda kwakhethwa amalunga angu-325 ukuthamela uMbuthano.

Ngomhla ka-26 kuNhlanguvana 1955, zingaphezu kwezi-3 000 izithunywa zabantu abamnyama, amandiya, amakhaladi kanye nabelungu eNingizimu Afrika yonke ezatheleka ziholwa ngamaphoyisa ayeqaphile ukuzohlangana kumbuthano owabe usendaweni eyibhuqu eKliptown, eSoweto, engamakhilomitha angu-40 eningizimu yeGoli. Umbuthano wahlakazwa ngamaphoyisa osukwini lwesibili, kodwa ngemuva kokuthi abantu sebemukele usomqulu wenkululeko owabe uthulwe kubona.

Inkundla yobhuqu okwakuhlangenwe kuyona seyakhiwe njengendawo yamagugu yabizwa ngokuthi kuseWalter Sisulu Square of Dedication, yavulwa ngokusemthethweni ngemuva kweminyaka engamashumi amahlanu ivulwa ngowayenguMengameli wezwe uThabo Mbeki ngomhla ka-26 kuNhlanguvana 2005.



Robert Sobukwe

The disenfranchised majority fights back

Bannings and detentions

A series of acts was passed by the National Party government to strengthen its grip on power and to stifle opposition and protest to its apartheid policies.

Chief of these were:

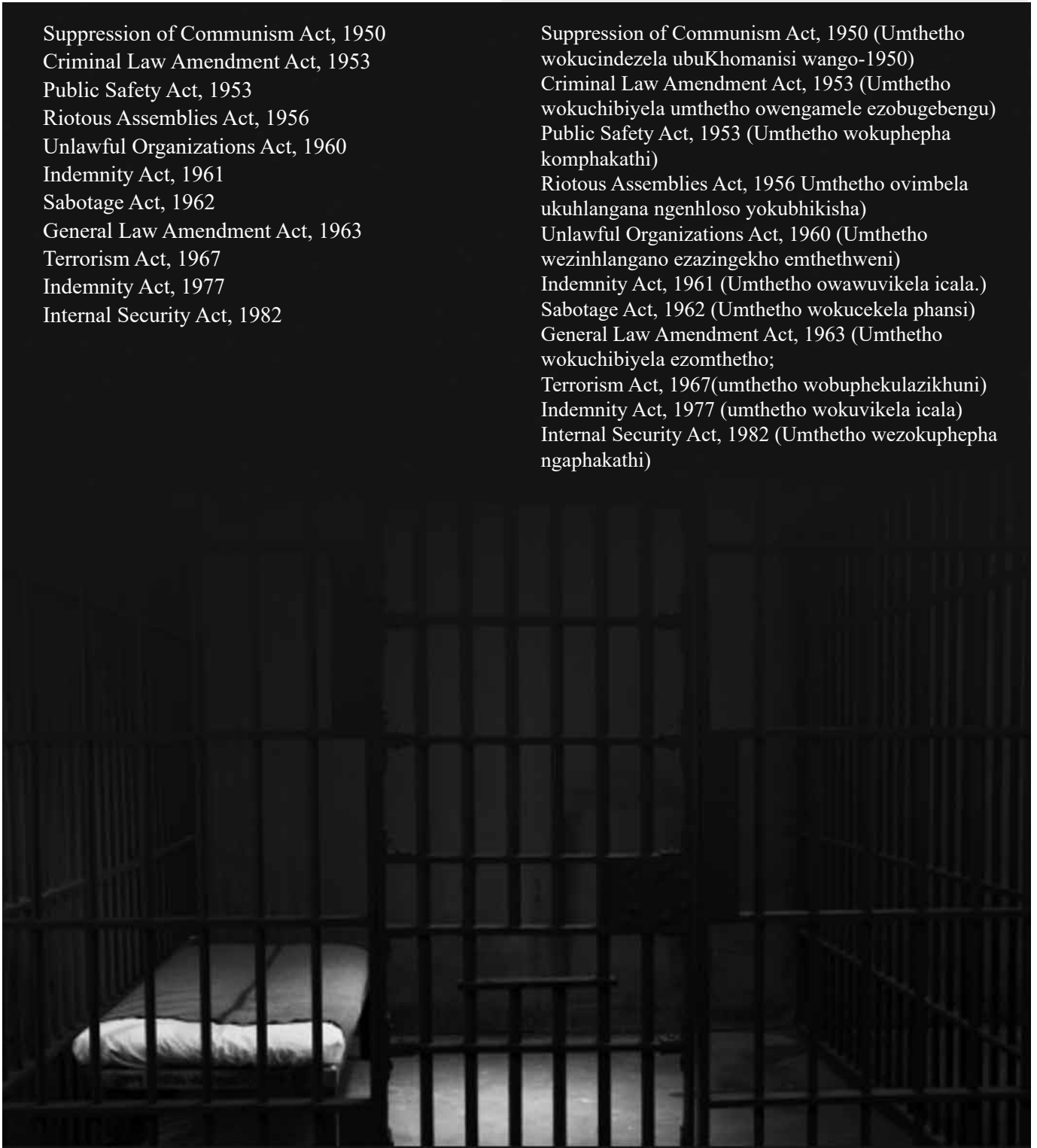
Suppression of Communism Act, 1950
Criminal Law Amendment Act, 1953
Public Safety Act, 1953
Riotous Assemblies Act, 1956
Unlawful Organizations Act, 1960
Indemnity Act, 1961
Sabotage Act, 1962
General Law Amendment Act, 1963
Terrorism Act, 1967
Indemnity Act, 1977
Internal Security Act, 1982

Ukunqatshelwa kanye nokuBoshwa

Uxhaxha lwemithetho yashaywa nguHulumeni owabe uholwa inhlango ye-National Party ukuqinisa amandla ombuso nokuvimbela labo abaphikisana nayo kanye nokucindezela ababewakalisa izikhalazo ngenqubomgomo yayo yobandlululo.

Imithetho eyabe ihamba phambili:

Suppression of Communism Act, 1950 (Umthetho wokucindezela ubuKhomanisi wango-1950)
Criminal Law Amendment Act, 1953 (Umthetho wokuchibiyela umthetho owengamele ezobugebengu)
Public Safety Act, 1953 (Umthetho wokuphepha komphakathi)
Riotous Assemblies Act, 1956 Umthetho ovimbela ukuhlangana ngenhloso yokubhikisha)
Unlawful Organizations Act, 1960 (Umthetho wezinhlango ezazingekho emthethweni)
Indemnity Act, 1961 (Umthetho owawuvikela icala.)
Sabotage Act, 1962 (Umthetho wokucekela phansi)
General Law Amendment Act, 1963 (Umthetho wokuchibiyela ezomthetho;
Terrorism Act, 1967 (umthetho wobuphekulazikhuni)
Indemnity Act, 1977 (umthetho wokuvikela icala)
Internal Security Act, 1982 (Umthetho wezokuphepha ngaphakathi)



It was the Internal Security Act (Act 74 of 1982) that cut most deeply across society. For the first time somebody could be literally made to disappear by the State. On grounds of no more than a suspicion that you actively supported or aided a banned organisation or person, you could be detained indefinitely in police cells, a jail, or any other “place of safety” without recourse to legal representation, court appearance or access to a lawyer, family or friends.

During the first few years of the application of the Act relatively few people were detained for brief periods of a few weeks, sometimes months in the Midland area.

The full force of the Act only became apparent when President P.W. Botha declared a State of Emergency on the night of 12 June 1986.

In the first year of the State of Emergency, which was to last for just over three years, 268 people (mainly students, educationists, church workers and social activists) were detained without trial in Pietermaritzburg.

By the time the State of Emergency was lifted in KwaZulu-Natal in October in 1990 some 2 000 people had been detained in prison or police cells in the Midlands for periods lasting from a few weeks to nearly a year. The total nationally was about 25 000.

Many detainees were allied with, or supported, the UDF (the United Democratic Front) but included members of the white opposition political party, the Progressive Federal Party, and church and other non-government community organisations such as the Association for Rural Advancement (AFRA) and the Pietermaritzburg Agency for Christian Social Awareness (PACSA).

So many prominent local academics and liberal personalities were detained that the lists later made available through the local detainees support groups established to help dependents of detainees, read like a local Who’s Who.

Those detained included PACSA head Peter Kerchhoff, Lyov Hassim of the SA Council on Higher Education, struggle veterans A.S. Chetty, Vasu Chetty, Frans Ngcamu, and NIC pioneer Dr Mahomed “Chota” Motala, teachers such as Dennis Dickson of Haythorne High who was then local deputy chairperson of the National Education Union of South Africa (NEUSA).

Familiar faces vanished – people went on the run, kept their heads down, or disappeared into detention under the Public Safety Act. The winter of 1986 in Pietermaritzburg was grey and menacing, courtesy of weather and the security police, recalls historian Dr Christopher Merrett, writing in The Witness of 12 June 2008.

Lo mthetho wezokuphepha ngaphakathi, yiwona owahlukumeza umphakathi kakhulu ngokuthi ngokokuqala ngqa umbuso wawungenza ukuthi umuntu anyamalale ngenxa yesizathu sokusolakala ekutheni ubeseka noma usize inhlangothi noma umuntu onomyalo wokunqatshelwe. Umuntu wayengagcinwa esitokisini noma ejele noma kuyiphi “indawo yokuphepha”, ngaphandle kokuthola ilungelo lokumelwa, ukuvela enkantolo, noma ukuxhumana nommeli, amalunga omdeni noma abangani.)

Eminyakeni yokuqala yokusebenza komthetho bayidlanzana abantu ababeboshwa isikhathi esifushane esingaba ngamasonto ambalwa, kwesinye isikhathi kube izinyanga.

Amandla aphelele alo mthetho abonakala kahle ngesikhathi uMengameli P.W. Botha ememezela ukuthi kuzoba nesimo esibucayi ezweni ebusuku ngomhla ka-12 kuNhlanguvana 1986.

Onyakeni wokuqala kubekwe umthetho weSimo esiPhuthumayo owawuzohlala iminyaka engaphezu kwemithathu, kwaboshwa abantu abangu-268 eMgungundlovu ngaphandle kokubekwa icala (Iningi labo okwabe kungabafundi, oThisha, abamasonto kanye nalabo ababelwela inhlalakahle yabantu)

Ngesikhathi kususwa umthetho wesimo esiphuthumayo KwaZulu-Natal ngoMfumfu 1990 babalelwa ku-2 000 abantu abase beboshiwe emajele noma bebadle ezitokisini maphakathi nesifunda isikhathi esingaba amasonto kuya onyakeni. Isibalo sabantu ababeboshiwe kuzwelonke sibalelwa ezinkulungwaneni ezingamashumi amabili nanzlwana.

Bonke abantu ababeboshiwe babesuke behlanganiswa noma kuthiwe bahambisana nenhlangothi i-UDF (United Democratic Front) kodwa futhi kukhona namalunga enhlangothi ephikisayo yabaMhlophe i-Progressive Federal Party, amasonto kanye nalezo zinhlangano zomphakathi ezizimele okukhona kuzo i-AFRA kanye ne-PACSA.

Kwaboshwa izifundiswa eziningi zendawo ezaziwayo kanye nabantu ababekholelwa oshintshweni kwezopolitiki, kangangokuthi kwathi uma uhlu lwabo lutholakala ngokuhamba kwesikhathi ekomidini lendawo elalisungulelwe ukusiza imindeni yababoshiwe, kwangathi wuhlu losaziwayo bendawo.

Kulabo ababeboshiwe kwakukhona nomphathi we-PACSA u-Peter Kerchhoff, Lyov Hassim woMkhandlu weMfundo ephakeme eNingizimu Afrika, omakade bebona bomzabalazo u-A.S. Chetty, uVasu Chetty, uFrans Ngcamu, kanye nomsunguli we-NIC uDr Mahomed “Chota” Motala, othisha abafana noDennis Dickson wesikole samabanga aphakeme i-Haythorne ngaleso sikhathi owabe eyisekela likasihlalo wasendaweni we National

But many of those detained were young. Students, learners and teachers accounted for 40% of those who could be categorised, community group members 15%, clergy and church workers 10%, and trade unionists 3%. At least 12% were under the age of 18. Most were black (80%).



From witsjusticeproject.com

Detainees Support Committee

Information about those detained was collected by the local Detainees Support Committee (Descom), later called the Detainees Aid Committee (Dacom), and a detailed overview was published by Christopher Merrett in 2011 (“Emergency of the State: Detention Without Trial in Pietermaritzburg and the Natal Midlands, 1986–90”, *Natalia* 41, pp. 10–43). The paper may be downloaded free of charge from the *Natalia* website <http://www.natalia.org.za>

Banning and banishment

One of the earliest laws aimed at stifling opposition to the government’s apartheid policies was the Suppression of Communism Act of 1950, which prohibited “any political, industrial, social or economic change within the Union [of South Africa] by the promotion of disturbances or disorder,” particularly any organisation or individual supporting the aims of communism. Interpretation of “communism” was so wide that anyone opposed to apartheid or promoting “one man, one vote” could be detained or banned in terms of the Act.

A banning order by the Minister of Justice served on an organisation effectively shut it down indefinitely, making it a jailable offence for anyone

Education Union of South Africa (NEUSA).

“Ubuso obujwayelekile banyamalala- abantu babaleka, baquba noma bavele banyamalala bevalelwa ngokomthetho wokuphepha komphakathi. Ubusika bangonyaka ka-1986 eMgungundlovu babushubile isimo simanzonzo ngenxa yesimo sezulu kanye namaphoyisa,” kusho uDkt

Christopher Merrett, ebhala ephaphandabeni i-*The Witness* langomhla ka-12 kuNhlanguvana 2008.

Kodwa iningi lalabo ababevalelwe babesebancane. Izitshudeni, abafundi bezikole kanye nothisha babebalelwa kumamaphesenti angama-40 kulabo abahlonzwa, amalungu omphakathi engamaphesenti ayi-15, abefundisi basemasontweni kanye nezikhulu zasemasontweni zazingamaphesenti ayi-10 kanye nabasebenzi bezinyunyana ababalelwa kumaphesenti ama-3. Abangamaphesenti ayi-12 kwababeboshiwe babengaphansi kweminyaka engu-18. Iningi kwabe kungabantu abamnyama (bakha amaphesenti angama-80).

Ikomidi eliseka abababoshiwe

Imininingwane ngalabo ababeboshiwe yayiqoqwe ngabekomidi lasendaweni elalibhekele labo ababeboshiwe iDetainees Support Committee (Descom), eyabuya yashintsha kwaba yiDetainees Aid Committee (Dacom). Uhlu lwemininingwane oluphelele lwashicilelwa nguDokotela Christopher Merrett ngo-2011 (“isimo esiphuthumayo ezweni: ukubekwa kwabantu icala ngaphandle kokushushiswa eMgungundlovu kanye naphakathi nesifundazwe, 1986–90”. *Natalia* No 41, pp. 10–43)

Sentence missing

Ukunqatshelwa nokuDingiswa

Omune wemithetho ewawusophe ukukhubaza imizamo yokulwa nenqubomgomo yobandlululo kahulumeni kwakuwumthetho wokushabalalisa amaKhomanisi owashawa ngo-1950 owawuvimbela noma iluphi ushintsho, kwezepolitiki, ezezimboni zokukhiqiza, ezenhlalakahle noma ezomnotho kuhulumeni wobumbano waseNingizimu Afrika ngokugququzela izinxushunxushu, ikakhulukazi noma iyiphi inhlangano noma abantu abaseka izinjongo zamakhomanisi. Ukuhumushwa kobukhomanisi babuvuleleke ngendlela yokuthi nanoma ubani ophikisana nobandlululo noma ogququzela “indoda eyodwa, ivoti elilodwa” wayengaboshwa noma anqatshelwe ngomyalo womthetho.

Umyalo wokunqatshelwa kwenhlangano

to work for it, or promote it. In terms of the Act it was not necessary for the minister to provide any reasons for the banning order. One of the first organisations to be banned was the South African Communist Party in 1950. Robert Sobukwe's Pan African Congress (PAC) and the ANC were banned in 1960.

A banning order, lasting from two to five years, served on an individual confined them to their home (house arrest) or magisterial district, and prohibited them from attending or addressing gatherings of more than two people (including family), placed public places in including educational institutions out of bounds, required them to report daily or weekly to a police station, and prevented anything they wrote or said from being published, whether in book or newspaper.

A string of further laws and amendments followed, including the Riotous Assemblies Act of 1956, to amplify the powers of the state to ban organisations, public gatherings, and individuals, and even banish them to remote parts of the country far from their homes.

Activist Winnie Mandela, wife of the jailed Nelson Mandela, for example, who had already spent 17 months in solitary confinement in 1968 was banished in 1977 for eight years from her home in Soweto, outside Johannesburg, to the isolated Afrikaans-speaking community of Brandfort in the Free State.

owawukhishwa nguNgqongqoshe wezoBulungiswa wawuyishabalalisa unomphelo leyo nhlangano, wenze kube icala kunoma ubani oyisebenzelayo noma oyigqugquzelayo. Ngokomthetho sasingekho isidingo kuNgqongqoshe sokuthi anikeze izimbangela zokunqatshelwa. Inhlangothi yokuqala eyanqatshelwa kwaba iSouth African Communist Party ngo-1950. Inhlangothi kaRobert Sobukwe iPan African Congress (PAC) kanye ne-ANC banqatshelwa ngo-1960.

Umyalo wokunqatshelwa wawuthatha iminyaka emibili kuya kwemihlanu, onqunyelwe umuntu wawumphoqa ukuthi ahlale endlini noma esifundeni senkantolo, uphinde ukuvimbele ukuba uhambele noma ukhulume emhlanganweni onabantu abangaphezu kwababili (kubandakanya umndeni), izindawo zomphakathi kanye nezikhungo zemfundo, kwakudingeka bazibike nsukuzonke noma masonto onke esikhungweni samaphoyisa nokuthi ivimbele nanoma yini abayishoyo noma abayibhalayo ukuthi ishicilelwe ezincwadini noma emaphephandabeni.

Uxhaxha lweminye imithetho kanye nokuchithshiyelwa kwayo kwalandela okwakukhona kuyo nomthetho owawuvimbela ukuhlangana ngenhloso yokubhikisha iRiotous Assemblies Act yango-1956, ukuqinisa amandla kahulumeni ukunqabela izinhlangano, imibuthano yomphakathi, abantu, ngisho kanye nokubadingisela ezindaweni ezithize ezweni ezikude nasemakhaya abo.



Former banned members of the Liberal Party in Natal, Pietermaritzburg, 1976



Winnie Mandela

The multi-racial Liberal Party founded in 1953 was forced to disband in 1968 when the government passed the Prohibition of Improper Interference Act that made non-racial political parties illegal. Many of its executive members received banning orders including Pietermaritzburg's Peter Brown and Selby Msimang, and Natal Midlands regional organiser Chris Shabalala. Founder Alan Paton, whose 1948 international best-seller *Cry, The Beloved Country* was also banned, was considered too well known internationally and was therefore spared arrest or banning but had his passport confiscated.

Between 1948 and 1991, the apartheid government banned more than 1 600 men and women.

"The tragedy is not that things are broken. The tragedy is that things are not mended again."

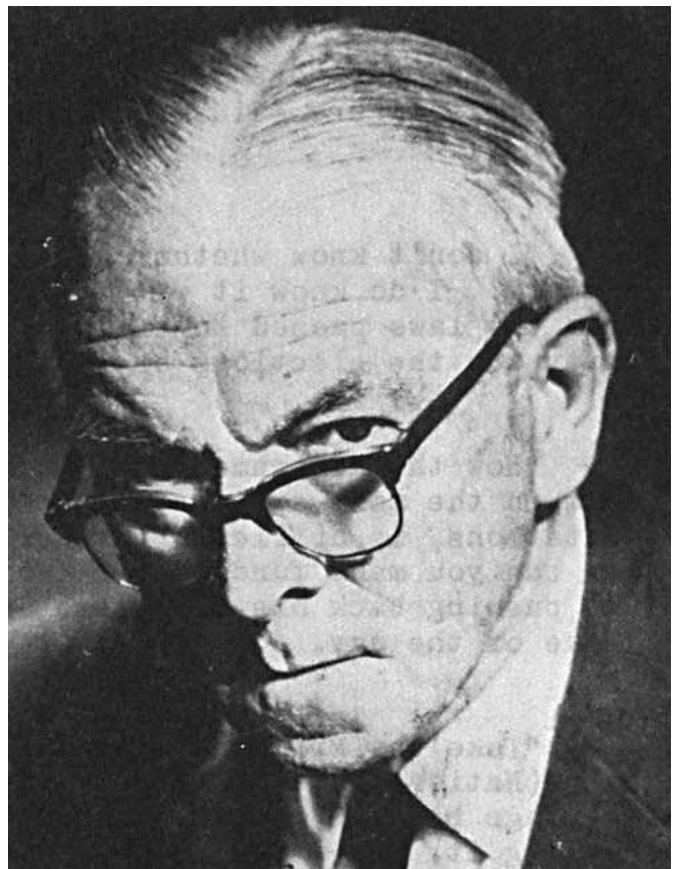
—Alan Paton
"Cry, The Beloved Country"

Alan Paton

UWinnie Mandela, unkosikazi kaNelson Mandela owayeboshiwe, owabe esehlaliswe yedwa izinyanga eziyishumi nesikhombisa ngo-1968 wadingiswa ngo-1977 iminyaka eyisishiyagalombili ekhaya lakhe eSoweto, ngaphandle kwaseGoli, wabekwa yedwa endaweni yomphakathi wamaBhunu eBrandfort eFree State.

Inhlangano yezinhlanga zonke iLiberal Party yasungulwa ngo-1953 yaphoqwa ukuba ihlakazeke ngo-1968 ngesikhathi uhulumeni eshaya umthetho ovimbela ukugqugquzela ukugxambukela okungamukelekile owawenza izinhlangano ezingabandlululi ngokwebala zingabi semthethweni. Amalungu amaningi esigungu esilawulayo athola umyalo wokunqatshelwa okubalwa u-Peter Brown kanye no Selby Msimang baseMgungundlovu, kanye nomgqugquzeli wesifunda maphakathi neNatali u-Chris Shabalala. Umsunguli uAlan Paton, owabhala incwadi eyadayisa kakhulu umhlaba wonke ngo-1948 esihloko sayo i*Cry The Beloved Country* nayo eyanqatshelwa, kodwa yena wasinda ngoba wayethathwa njengomuntu owaziwa umhlaba wonke akazange aboshwe noma anqatshelwe kodwa waphucwa imvume yokuya kwamanye amazwe.

Phakathi kuka-1948 no-1991 uhulumeni wobandlululo wenqabela abesilisa nabesifazane abangaphezu kwenkulungwane namakhulu ayisithupha.



The Treason Trials

The National Party's attempt to contain insurrection in South Africa included three treason trials which were to shape the political future of the country. The first, known as the South African Treason Trial, lasted from December 1956 until March 1961. The 156 accused were all political activists charged with high treason for plotting to undermine the State, having attended the Congress of the People in Kliptown in June 1955 and signed the Freedom Charter. This change was in terms of the Riotous Assemblies Act of 1956. In the end the State's case collapsed, unable to prove treason had been intended, and all 156 detainees were acquitted.

Three years later the second treason trial, known as the Rivonia Sabotage Trial, was under way. Between 1961 and 1963 some 200 sabotage acts against State facilities such as bridges, power stations and buildings had been committed, mostly organised by the newly launched armed resistance wing of the ANC, Umkhonto we Sizwe.

Amacala okuvukela umbuso

Imizamo yeNational Party yokuvimbela ukuvukela umbuso eNingizimu Afrika kwabandakanya amacala amathathu okuvukela umbuso aba ngumhlahlandlela ngekusasa lezombusazwe. Icala lokuqala lalaziwa ngokuthi "iSouth African Treason Trial" (icala lokuvukela umbuso eNingizimu Afrika), ladonsa kusukela ngoZibandlela 1956 kuya kuNdasa 1961. Bonke abasolwa abangu-156 babengamashoshozela ezombusazwe bathwesa icala lokuvukela umbuso ngokuthi bahlele ukushaya indiva imiyalelo kahulumeni ngokwethamela umbuthano wabantu owawuse Kliptown ngoNhlangulana 1955 kanye nokusayina usomqulu wenkululeko. Lokhu kwakungomyalo womthetho owawulawula ukuhlangana noma ukubamba imihlangano ezindaweni ezivulelekile wango-1956. Ekugcineni icala labhidlika, uhulumeni wehluleka ukukhombisa ubufakazi bokuthi kwakunenhloso yokuvukela umbuso, bonke abasolwa abayikhulu namashumi amahlanu nesihlanu badelelwa.

Ngemuva kweminyaka emithathu icala lesibili lokuvukela umbuso, elalaziwa ngokuthi "iRivonia Sabotage Trial" laqhubeka. Phakathi kuka-1961 kuyaku-1963 yabe ingamakhulu amabili imizamo yokucekela phansi izizinda zikahulumeni kubalwa kuzo amabhuloho, izizinda zikagesi kanye nezakhiwo ezabe sezihlaselwe, lokho kwakuhlelwe inhlangano entsha yophiko lwezempi lwe-ANC Umkhonto we Sizwe.



Protesters at the opening of the Treason Trial, 19 December 1956 (Museum Africa collection)



*The old Native High Court building in College Road
(Photo: The Witness)*

In 1963 the MK Operation Mayibuye headquarters, Liliesleaf Farm in Rivonia, near Johannesburg, was raided during a leadership meeting on the afternoon of 11 July 1963. All were arrested and charged with “recruiting people for training in sabotage and guerrilla warfare for the purpose of violent revolution”. Only Communist Party co-conspirators Arthur Goldreich, an artist, who with his family had “fronted” as the white owners of the farm, and Harold Wolpe, a lawyer who had arranged the purchase of the farm, managed to escape custody before the trial, fleeing to Botswana via Swaziland.

On 11 June 1964 eight of the ten accused (Nelson Mandela, Govan Mbeki, Raymond Mhlaba, Walter Sisulu, Ahmed Kathrada, Dennis Goldberg, Elias Motsoaledi and Andrew Mlangeni), were found guilty and sentenced to life imprisonment, most on Robben Island, near Cape Town.

It was at the end of this trial, in a four-hour address to the court, that Nelson Mandela closed with these famous words:

During my lifetime I have dedicated my life to this struggle of the African people. I have fought against white domination. and I have fought against black domination. I have cherished the idea of a democratic and free society in which all persons live together in harmony, and with equal opportunities. It is an ideal which I hope to live for and to achieve. But, if needs be, it is an ideal for which I am prepared to die.

He was to spend the next 27 years in prison until, on Sunday 11 February 1990. he finally walked free into a changing South Africa finally preparing itself for the fulfilment of his ideal.

The third treason trial some 20 years later, came to be known as the Pietermaritzburg Treason Trial because it was held in the city in the old Native High Court (also known

Ngo-1963 ikomkhulu loMkhankaso weMayibuye we-MK, ePulazini iLiliesleaf eRevonia, eduze kwaseGoli, lahlaselwa ngamaphoyisa ngesikhathi kunomhlangano wobuholi ntambama ngomhla ka-11 kuNtulikazi 1973. Bonke baboshwa bathwesa amacala “okunxenxa abantu ukuqeqeshelwa ukucekela phansi kanye nomshoshaphansi wezempi ngenjongo yokuvukela umbuso ngodlame”. U-Arthur Goldreich yena kanye nomndeneni wakhe (ababenziwe abanikazi abamhlophe bepulazi), kanye noHerold Wolpe ummeli owahlela ukuthengwa kwePulazi (ababesiza amaKhomanisi) bakwazi ukweqa ejele ngaphambi kokuqulwa kwecala babalekela eBotswana benqamula eSwaziland.

Mhla zingu-11 kuNhlanguvana 1964 abayisishiyagalombili kwabayishumi ababebekwe icala (uNelson Mandela, uGovan Mbeki, uRaymond Mhlaba, uWalter Sisulu, u-Ahmed Kathrada, uDennis Goldberg, u-Elias Motsoaledi kanye no-Andrew Mlangeni), batholwa benecala base begwetshwa udilika jele, iningi labo lavalelwa eRobben Island, eduze kwaseKapa.

Kwabe kusekupheleni kokuqulwa kwecala lapho uNelson Mandela wethula khona inkulumo eyathatha amahora amane wavala ngala mazwi anedumela:

“Ngilwisene nokuqonelwa ngabamhlophe, ngabuye ngalwisana nokuqonelwa ngabamnyama. Ngilokhu ngibambelele enhlosweni ephakeme yomphakathi obuswa ngentando yeningi kanye nokhululekile lapho bonke abantu behlalisana ndawonye ngokuzwana futhi benamathuba alinganayo. Kuyinhloso ephakeme engithemba ukuyiphilela ngiyifeze. Kodwa, uma kunesidingo, kuyinhloso engizimisele ukuyifela”

Wachitha iminyaka engamashumi amabili nesikhombisa ejele kwaze kwathi ekugcineni ngeSonto mhla ka-11 kuNhlolanja 1990 wakhishwa ejele waphumela eNingizimu Afrika eyabe isishintsha ekugcineni isizilungiselela ukufeza iphupho lakhe.

Icala lesithathu lokuvukela umbuso ngemuva kweminyaka engamashumi amabili laziwa ngokuthi iPietermaritzburg Treason Trial ngoba laqulelwa kuleli dolobha enkantolo endala (eyayaziwa njenge “Native High Court” noma “i-Old Supreme Court”) emgwaqeni ophuma kumgwaqo uCollege eduze nomfula uMsunduzi.

Leli cala elalikele nkantolo, eyayakhiwe ngo-1898 yakhelwe ukuqula amacala aphathelene namasiko (customary law) yabe isilungiswa kabusha ukuze imelane nomsebenzi wayo omusha, laqala ngoZibandlela 1984 liqondiswe kubaholi

as the Old Supreme Court) off College Road, next to the Msunduzi River.

The trial in the court, built in 1898 to try customary law cases and specially renovated for its new purpose, started in December 1984 and was directed at 16 leaders of the United Democratic Front, including its president, Pietermaritzburg's Archie Gumede, and wife of Walter Sisulu, Albertina Sisulu, as well as other leading members of trade unions, the Indian congresses of Natal and Transvaal, and affiliated organisations.

The others charged were Mewalal Ramgobin, Chanderdeo Sewpersadh, Moorogiah Naidoo, Essop Jassat, Aubrey Mokoena, Curtis Nkondo, Devadas David, Frank Chikane, Ebrahim Saloojee, Ismail Mohammed, Richard Gqweta, Sisa Njikelana, Samuel Kikine and Isaac Ngcobo.

Essentially they were charged with treason and contravention of the Internal Security Act for inciting revolution through their public speeches and singing, or allowing to be sung, liberation songs. But the case against the men was confused and weak, and there were repeated adjournments while the State assembled its evidence.

The evidence, primarily tape recordings, was inconclusive and all were eventually acquitted: 12 on 9 December 1985, and the final four (South African Allied Workers Union trade unionists Richard Gqweta, Sisa Njikelana, Samuel Kikine and Isaac Ngcobo) on 23 June 1986.

abangu-16 be-UDF okubalwa kubo umengameli wayo waseMgungundlovu u-Archie Gumede kanye nonkosikazi kaWalter Sisulu, u-Albertina Sisulu, kanye namanye amalungu aphambili ezinyonyana zabasebenzi, inhlango yamaNdiya eNatali naseTransvaal, kanye nezinhlangano ezingamadlela ndawonye.

Abanye ababekwa icala kwaba u-Mewalal Ramgobin, uChanderdeo Sewpersadh, uMooregiah Naidoo, u-Essop Jassat, u-Aubrey Mokoena, uCurtis Nkondo, uDevadas David, uFrank Chikane, u-Ebrahim Saloojee, u-Ismail Mohammed, uRichard Gqweta, uSisa Njikelana, uSamuel Kikine kanye no-Isaac Ngcobo.

Babethwese amacala okuvukela umbuso kanye nokuphula umthetho wangaphakathi wezokuphepha ngokugqugquzela ubuphekulazikhuni ngezinkulumo zabo emphakathini nokucula noma ukuvumela ukuculwa kwamaculo omzabalazo. Kodwa icala ababekwe lona lalingaqondakali libuthaka, labuye lahleliswa kaningi ngesikhathi uhulumeni ehlanganisa ubufakazi.

Ubufakazi, obabuqoshiwe babungaphelele, bonke badelelwa: abangu-12 badelelwa ngomhla ka-9 kuzibandlela 1985, kwathi abokugcina abane (abenhlangano yabasebenzi iSouth Africa Allied Workers Union oRichard Gqwetha, uSisa Njikelana, uSamuel Kikine kanye no-Isaac Ngcobo) mhla ka-23 kuNhlangulana 1986.



Convicted prisoners being transferred to Robben Island Prison

Sobukwe, PAC and Sharpeville Massacre

Robert Mangaliso Sobukwe, founder and first president of the Pan Africanist Congress (PAC), was born on 5 December 1924 at Graaff-Reinet in the Eastern Cape. The son of Hubert, a municipal labourer and Angelina, a domestic worker and cook at the local hospital, he attended the local mission school and then the Healdtown Institute near Fort Beaufort. From there he went to Fort Hare University to read for a BA, majoring in English, Xhosa and Native Administration.

It was at Fort Hare that he cut his political teeth. He joined the ANC Youth League in 1948, later becoming its national secretary, and proved to be a powerful and effective orator, heading the university's Student Representative Council in 1949. He moved to the then Transvaal and taught at a school in Standerton for a while before joining the University of the Witwatersrand as a lecturer in African Studies in 1954. Strongly influenced by first president of ANCYL, Anton Lembede, he became a committed Africanist which led to his break with the ANC in 1958 to found the PAC.

Question: *What are your differences with the ANC?*

Sobukwe: *We differ radically in our conception of the struggle. We firmly hold that we are oppressed as an African nation. To us, therefore, the struggle is a national struggle. There are those in the ANC who maintain, in the face of the hard facts of the SA situation, that ours is a class struggle ... We, however, stand for the complete overthrow of white domination.*

Question: *What is your answer to the accusation that you are anti-white?*

Sobukwe: *In South Africa then, once the white domination has been overthrown and the white man IS no longer 'white-man boss' but an individual member of society, there will be no reason to hate him and he will not be hated by the masses. We are not anti-white, therefore. We do not hate the European because he is white! We hate him because he is an oppressor.*

– Extract from an interview with Robert Sobukwe, leader of the PAC, January 1959.



Robert Sobukwe

uSobukwe, iPAC kanye nesibhicongo saseSharpeville.

uRobert Mangaliso Sobukwe, umsunguli noMengameli wokuqala wenhlangano iPan Africanist Congress (PAC), wazalwa mhla zinhlanu kuZibandlela 1924 endaweni yaseGraaff-Reinet eMpuma Koloni. Indodana kaHubert, umsebenzi kamasipala, kanye no-Angelina, umsebenzi wasekhishini aphinde abe umpheki esibhedlela sendawo, wafunda esikoleni semishani wabe esedlulela esikhungweni iHealdtown eduze kwaseBhofolo (Fort Beaufort). Kusuka lapho waya enyuvesi iFort Hare wafundela iziqu ze B.A, wagxila ezilimini, isiNgisi, isiXhosa kanye neNative Administration.

KwakuseFort Hare lapho athola ukuqeqesheka kwezepolitiki. Wangenela uphiko lwentsha lwe-ANC ngo-1948, kamuva waba ngunobhala kazwelonke, wakhombisa ukuba yisikhulumi esinamandla futhi esiqavile, ephethe inhlangano emele abafundi ngo-1949. Wasuka waya endaweni eyayibizwa ngokuthi kuseTransvaal efundisa esikoleni esiseStanderton okwesikhashana ngaphambi kokuthi ayofundisa enyuvesi yaseWits efundisa izifundo zesintu ngo-1954. Wagququzelwa kakhulu umengameli wokuqala wophiko lwentsha lwe-ANC uAnton Lembede, waphenduka wazinikela ekulweleni abantu abamnyama kuphela okwaholela ekuhlukaneni ne-ANC ngo-1958 wasungula iPAC.

Umbuzo: *Yini eningahambisani ngayo ne-ANC?*

Impendulo Sobukwe: *Asihambisani kakhulu ngokuqonda kwethu umzabalazo. Thina sithi sigcindezelekile njengabantu abamnyama. Kuthina kusho ukuthi umzabalazo owobuzwe. Kukhona labo ku-ANC ababambelele, yize iqiniso lisobala eNingizimu Afrika, ekutheni umzabalazo owamazinga ngokwezikhundla(amakilasi) ... Thina ngakolunye uhlangothi sifuna ukuchitha ingcindezelo yabamhlophe.*

Umbuzo: *Ithini impendulo yakho ngezinsolo zokuthi awubafuni abantu abamhlophe.*

Impendulo Sobukwe: *Ngaleso sikhathi eNingizimu Afrika, lapho ukuqonolwa ngabamhlophe sekuchithiwe futhi abamhlophe bengasebona 'umlungu ubasi' kodwa sebengamalunga omphakathi, ngeke sibe khona isizathu sokumzonda futhi angeke azondwe uquqaba lonke.*

Hot on the heels of the ANC declaring an anti-pass law campaign in December 1959, Sobukwe organised PAC protest marches against the pass laws on the Witwatersrand on 21 March 1960. Despite Sobukwe's insistence on non-aggression and passive resistance on the lines of Gandhi's *satyagraha*, many marchers, including Sobukwe, were arrested. A group of some 5 000, which converged on the local police station in Sharpeville, near Vereeniging, was fired on by the police who killed 69 and wounded a further 180.

Ngakhoke asibazondi abeLungu. Asimuzondi umlungu ngoba emhlophe! Simzonda ngoba engumcindezeli.

– Kucashunwe kwinkulumongxoxo kaRobert Sobukwe umholi we-PAC ngoMasingana 1959:

Maduzane emuva nje kokuba i-ANC imemezele umkhankaso olwisana nomthetho wamapasi ngoZibandlela 1959, uSobukwe wahlela umbhikisho we-PAC wokulwisana nomthetho wamapasi eWitwatersrand ngomhla ka-21 kuNdasas 1960. Nakuba uSobukwe wayegcizelele ukuba ingabi khona indluzula kanye

Sharpeville massacre, 21 March 1960



Dubbed the Sharpeville Massacre, the event focused international attention on South Africa's Freedom Struggle against apartheid. Prime Minister Verwoerd responded by declaring a State of Emergency and banned the ANC and the PAC.

Since both organisations were now forced underground they decided to abandon passive resistance as ineffective and embarked on a policy of armed resistance, including sabotage, in response to oppression by the apartheid State.

The ANC in alliance with the South African Communist Party launched an armed resistance force Umkhonto we Sizwe ("the Spear of the Nation", also known as MK) under Nelson Mandela, Joe Slovo and Abongz Mbede on 16 December 1961. Training of voluntary exiles took place in the Soviet Union, China, Algeria, Egypt and elsewhere in Africa, particularly Tanzania, where there were four military camps, and Angola. Sabotage targets were largely symbolic state buildings, police stations and power installations, and every effort was taken to minimise loss of life, particularly of civilians.

Our men are armed and trained freedom fighters not terrorists.

We are fighting for democracy – majority rule – the right of the Africans to rule Africa.

We are fighting for a South Africa in which there will be peace and harmony and equal rights for all people.

We are not racialists, as the white oppressors are. The African National Congress has a message of freedom for all who live in our country.

– Umkhonto we Sizwe founding manifesto, 1961

The PAC established its own military wing Poqo ("pure" or "standing alone" in Xhosa) which, unlike MK, early established a reputation for aggressively violent sabotage and attacks, particularly against white targets and even family groups. It drew most of its members from the Western Cape and the Transkei (now Eastern Cape) where most of its attacks were carried out.

Its tactics rapidly lost mass support and by the early 1970's Poqo had disbanded and was replaced by the Azanian People's Liberation Army (APLA). The PAC failed, however, to regain its early

nokuthi kube nokuphikisa okunokuthula njenganendlela eyabe isetshenziswa nguGandhi i-Satyagraha (okwabe kuyindlela yokubhikisha enokuthula), kodwa ababhikishi abaningi baboshwa, kubalwa naye uSobukwe. Iqulu labantu abalinganiselwa ku-5 000 abahlangana esiteshini samaphoyisa sendawo eSharpeville eduze kwaseVereeniging, badutshulwa ngamaphoyisa abulala abantu abangu-69 kwabuye kwalimala abanye abangu-180.

Yaziwa ngokuthi isibhichongo saseSharpeville, lesi shlakalo sadonsa amehlo omhlaba ngomzabalazo wokulwa nokucindezelwa kwabantu abamnyama eNingizimu Afrika. UNDunankulu wangaleso sikhathi uVerwoerd waphendula ngokuthi amemezele ukuthi kuzoba khona umthetho wesimo esiphuthumayo ezweni wabe esenqabela i-ANC kanye ne-PAC.

Ngoba zombili lezi zinhlangano zabe seziphokekile ukuthi zisebenzise umshoshaphansi zathatha isinqumo sokuyeka umzabalazo onokuthula ngoba kwakungasizi zasezithatha isinqumo sokusebenzisa izikhali, okubalwa kukona ukucekela phansi, njengendlela yokukhokhisela ngengcindezelo kaHulumeni wobandlululo.

i-ANC ngokuhlanganyela namaKhomani (SACP) yasungula umbutho obizwa ngokuMkhonto weSizwe (obuye waziwe njengeMK) ngaphansi kobuholi bukaNelson Mandela, uJoe Slovo kanye no-Abongz Mbede ngomhla ka-16 kuZibandlela 1961. Ukuqeqeshwa kwamavolontiya ayesekudingisweni kwaqhutshwa emazweni e-Soviet Union, e-China, e-Algeria, e-Egypt kanye nakwezinye izindawo e-Afrika, ikakhulukazi eTanzania, lapho kwakunezinkambi ezine zempi, kanye nase-Angola. Izindawo ababehlose ukuzicekela phansi yilezo ezibaluleke kakhulu ezweni okungamabhilidi kahulumeni, iziteshi zamaphoyisa kanye nezikhungo eziphakela ugesi, babezama ngandlela zonke ukuthi kungabi khona abantu abalahlekelwa izimpilo zabo, ikakhulukazi abantu abangenacala.

"Abantu bethu bahlomile futhi bangabantu abalwela inkululeko abaqeqeshwe hhayi amaphekulazikhuni".

Silwela umbuso wentando yeningi-ilungelo lomuntu omnyama ukuba abuse i-Afrika. Silwela iNingizimu Afrika lapho kuzoba khona uxolo kanye nokuthula kanye namalungelo alinganayo kubo bonke abantu.

Asicwasi ngokwebala njengabacindezeli abamhlophe. I-ANC inomyalezo wenkululeko kubo bonke abahlala ezweni lethu.

– Ukusungulwa komhlahlandlela woMkhonto weSizwe, 1961

I-PAC yasungula uphiko lwayo lwezempi iPoqo, ngokwehlukile kuMkhonto weSizwe, lwasheshe lwazakhela udumo ngokuhlasela ngendluzula kanye nokucekela phansi uhulumeni, ikakhulu kuqondiswe ngqo kubantu abamhlophe kanye nemindeni yabo. Lathola ukwesekwa kakhulu eNtshonalanga Koloni kanye naseTranskei (eseyaziwa ngokuthi iseMpumalanga Koloni) lapho lalugxile khona kakhulu ngokuhlasela.

Indlela olwaluhlasela ngayo lalenza ukuba lulahlekelwa

popular support. That was left to the ANC which continued to grow in popularity, both in South Africa and overseas, with its image of a liberation organisation that put people first, a movement dedicated to a struggle against a repressive regime for fair democratic equality for all South African citizens, black, white, coloured and Indian.

Sobukwe was initially imprisoned for three years and then on an indefinite basis for a further six years on Robben Island where he was kept separate from the other political detainees in a small house next to the prison. He was finally released in May 1969 and immediately banished to Galeshewe, Kimberley, where, despite being confined to house arrest, he qualified as a lawyer and opened his own legal firm in Kimberley in 1975. He died from lung complications at Kimberley General Hospital at the age of 54 on 27 February 1978 and was buried at his home town, Graaff-Reinet.

Nelson Mandela arrest at Lions River

Nelson Mandela became known as the “Black Pimpernel” during the Freedom Struggle because of his ability to go underground and travel around the country incognito to attend meetings and encourage ANC supporters.

Local activist and religious leader Dasarath Bundhoo, recalled his surprise first meeting Mandela in Pietermaritzburg in 1961 in his memoirs *Whisperings of a Gandhi follower* published in 2009.

Bundhoo was one of the organisers of the All-in Africa Conference that took place in Pietermaritzburg on 25 March 1961 and was responsible for switching the meeting venue at the eleventh hour from the Local Health Commission (LHC) hall in Edendale to the Arya Samaj hall in Plessislaer. This was after he had learnt that the LHC hall had been bugged by state security police.

It was at the All-in Africa Conference that Mandela made an unexpected appearance and his last public speech before his capture a year later and subsequent incarceration for 27 years.

At the conference a National Action Council was formed with Mandela as leader, charged with

abalandeli abaningi okwathi ngasekuqaleni kweminyaka yabo 1970 uphiko lwabo iPoqo lwabe seluhlakazekile kwasungulwa iAzanian People Liberation Party (APLA). I-PAC kodwa yahluleka ukubuyisa abalandeli bayo abaningi njengakuqala. Lokho kwashiyela uKhongolose (ANC) okwenza ukuthi uqhubeke nokukhula nokwesekwa eNingizimu Afrika kanye nasemazweni angaphandle, isizathu kuyindlela owawuziphethe ngayo njenganenhlango ebeka abantu phambili, inhlangano eyayizinikele kumzabalazo wokuketula umbuso wengcinezelo ukuze kube nentando yeningi enobulungiswa futhi lapho bonke abantu baseNingizimu Afrika abamnyama, abamhlophe, amakhaladi kanye namaNdiya benamalungelo afanayo.

USobukwe wathola isigwebo seminyaka emithathu wabuye waboshwa indeyinde ngaphandle kokubekwa icala eminye iminyaka eyisithupha eRobben Island lapho ayegcinwe khona yedwa ehlukani siwe kwezinye iziboshwa zezombusazwe endlini encane esuduze nejele. Ekugcineni wabe eseyakhululwa ngoNhlaba 1969 ngokushesha wabe esedingiselwa eGaleshewe, eKimberly, lapho, noma wayengavunyelwe ukushiya ikhaya kodwa wakwazi ukuba ummeli opholele wabe esevula inkampani yakhe yabameli ngo-1975 eKimberly. Wabe eseyashona ngomhla ka-27 kuNhlololanga 1978 esibhedlela saseKimberley ngenxa yesifo esiphathelene namaphaphu wangcwatshelwa endaweni yangakubo eGraaff-Reinet.

Ukuboshwa kukaMandela eLions River

uNelson Mandela waziwa ngokuthi uyi “Black Pimpernel” ngenxa yolwazi lwakhe lokusebenza ngomshoshaphansi kanye nokwazi ukuzifihla ukuthi ungubani uma eyobamba imihlangano ezweni noma eyokhuthaza abalandeli be-ANC.

Isishosho sendawo nomholi wenkolo uDasarath Bundhoo ukhumbula ngomhlangano wokuqala ayengawulindele noMandela eMgungundlovu ngonyaka we-1961 ngesehlakalo esenzeka encwadini “iWhisperings of a Gandhi follower” eyashicilelwa ngonyaka we-2009.

uDasarath Bundhoo ongasekho wabe engomunye wabahlali beNgqungquthela eyaziwa ngokuthi i-All-in Africa eyabanjelwa eMgungundlovu mhla ka-25 kuNdasa 1961 futhi uyena owayebhekele ukushintsha indawo kusele amahora ayishumi nanye eyisusa ehholo iLocal Health Commission (LHC) eYideni wayisa ehholo i-Arya Samaj ePlessislaer. Ngemuva kokuzwa ukuthi ihholo lase-LHC labe licushwe ngamaphoyisa ombuso ukuze aqophe noma alalele inkulumo.

KwakuseNgqungqutheleni i-All-in Africa eyayibanjelwe eMgungundlovu ngomhla ka-25 kuNdasa 1961, lapho uMandela atheleka khona kungazelele muntu wafike wathula inkulumo yakhe yokugcina emphakathini ngaphambi kokuba aboshwe ngemuva konyaka.

ENgqungqutheleni eyabe ihanjelwe izithunywa ezibalelwa ku-1 400 ezaziphuma eNingizimu Afrika yonke, uMandela waqokwa ukuba ahole uMkhandlu wokusebenza kuzwelonke (iNational Action Council) owasungulelwa

the campaign for a National Convention (calling for a meeting of representatives of the ANC, the South African government, and other concerned organisations to deliberate a new political dispensation for all South Africans). And, if that were if that were ignored by the government, then to organise a national strike and initiate a campaign of non-cooperation.

It was not known until the last minute whether Mandela would be there. The conference had been summoned by an ad hoc committee of leaders including Reverend Rajuili, Paul Mosaka, W.B. Ngakane, Duma Nokwe, Julius Mali, Govan Mbeki, Joe Molefe, Reverend N.B. Tantsi, Alfred Nzo, C. Mbata, Mark Shope, and J. Ngubane

In switching the venue, Bundhoo enlisted the help of Natal Indian Congress stalwart Ramanand Harkhu who lived next door to the Arya Samaj hall. The shortest cut from Edendale to the hall literally went through the Harkhu home. Harkhu made his home available as a passageway and also as a feeding station for the hundreds passing through.

A tent was also erected to help shelter the 1 400 delegates who streamed into the conference. The timing of the conference was all important. It was to open within hours of Mandela's banning order expiring. It was essential he remain under cover so that he could deliver the conference keynote address before he could be issued with a fresh banning order. It was another conspirator, the ANC's Alfred Duma, who helped spirit Mandela away unseen from the conference before the police could get to him.

On the 5 August 1962, while driving incognito from Durban to Johannesburg, Mandela was arrested at a temporary check point on the R103 road near Lions River. He had been on the run from the security police for seventeen months. With him in the Austin Westminster was British-born Johannesburg theatre director and fellow MK member, Cecil Williams, as whose chauffeur, David Motsamayi, Mandela was posing.



Cecil Williams

ukuhlelela uMbuthano kazwelonke wezithunywa ze-ANC kanye nezikahulumeni waseNingizimu Afrika kanye nezinye izinhlangano ezithintekayo. Inhloso yomkhandlu kwakunguthi ubambe izingxoxo zokusungula indlela entsha yezombusazwe yabantu bonke eNingizimu Afrika. Uma lokho kwakuzoshaywa indiva nguhulumeni, watshelwa ukuthi uhlele isiteleka sazwe lonke aphinde futhi uqale umkhankaso wokungasebenzisani.

uMandela kwakungaziwa noma uzoba khona kwaze kwaba imizuzu yokugcina. Ingqungquthela yabe ibizwe ngabaholi bekomidi lesikhashana okwakukhona noMfundisi Rajuili, uPaul Mosaka, uW.B. Ngakane, uDuma Nokwe, uJulius Mali, uGovan Mbeki, uJoe Molefe, uMfundisi N.B. Tantsi, u-Alfred Nzo, C. Mbata, Marks Shope kanye no J. Ngubane.

Eshintshe indawo, uBhundo wacela usizo

kwingqalabutho yenhlangano iNatal Indian Congress uRamanand Harkhu owayehlala eceleni kwasehholo i-Arya Samaj. Indlela enqamulelayo esuka eYideni yayidlula ekhaya likaHarkhu. uHarkhu wavula umuzi wakhe ukuba ube indawo yokudlula kanye nokunakekela amakhulu abantu ayedlula.

Kwagxunyekwa netende ukukhoselisa izithunywa ezingu-1 400 ezazitheleka

eNgqungqutheleni. Isikhathi eyaba ngaso leNgqungquthela sasibaluleke kabi. Yayizoqala emahoreni ambalwa kuphele umyalo wokunqatshelwa kwaMandela. Kwakubalulekile ukuthi kungaziwa ukuthi ukhona ukuze akwazi ukwethula inkulumbo eqavile eNgqungqutheleni ngaphambi kokuba aphinde anqatshelwe kabusha. Kwaba ngomunye wabahleli bozungu owayeyilungu likakhongolose (ANC) u-Alfred Duma owasiza ukushushumbisa uMandela eNgqungqutheleni ngaphambi kokuba atholwe ngamaphoyisa.

Mhla ka-5 kuNcwaba 1962, ngesikhathi besuka eThekwini elibangise eGoli ezifihlile ukuthi ungubani, uMandela wabe eseyaboshwa ngesikhathi amaphoyisa evale okwesikhashana umzila u-R103 obheke Lions River, eduzane kwaseHowick. Wabe esecashele amaPhoyisa ezokuPhepha izinyanga eziyishumi nesikhombisa.

They were on their way back to Johannesburg after meeting Chief Albert Luthuli, then leader of the ANC, in Groutville where Mandela had been reporting back on his trip abroad to receive military training in Angola and campaign for ANC support in London.

The Mandela Capture Monument erected at the site of his capture and arrest to commemorate the 50th anniversary of the event was opened by President Jacob Zuma on 4 August 2012. The giant steel sculpture, “Release” by Marco Ciantanelli, is apparent from kilometres around but is only recognisable as a portrait of Mandela at a specific view point within the monument grounds.

Isikhumbuzo okukaMandela sakhiwe endaweni aboshelwa kuyo ngamaphoyisa nesavulwa ngemuva kweminyaka engamashumi amahlanu kukhunjulwa isehlakalo sokubanjwa kwakhe ngumengameli uJacob Zuma mhla ka-4 kuNcwaba 2012. uMfanekiso omkhulu “owenziwa” nguMarco Ciantanelli, uyabonakala esenebanga ukuba ufike kuwo kodwa ubonakala kahle njenganesithombe sikaMandela uma ume endaweni ethize lapho kwakhiwe khona isikhumbuziso sakhe.



Nelson Mandela capture site near Lions River (Sculpture by Marco Ciantanelli)

Steve Biko and Black Consciousness

As fast as the government banned organisations opposed to its apartheid policies, more sprung up. But it was the modern birth of the black consciousness movement introduced by Steve Biko that finally united black, Indian and coloured opposition.

Black students initially looked to the multiracial National Union of South African Students (NUSAS) as a sympathetic platform for their political views. But divisions within NUSAS prompted black, coloured and Indian students to go it alone. Some 30 members of the black university students' representative councils met at Marianhill, near Durban, in December 1968 to discuss forming their own all-black organisation.

The South African Students' Organisation (SASO) was launched on 1 July 1969 under the presidency of Biko, a medical student at the University of Natal. Biko introduced the concept of 'black consciousness' in SASO's policy manifesto:

- i) "Black Consciousness" is an attitude of mind, a way of life;
- ii) the basic tenet of Black Consciousness is that the black man must reject all value systems that seek to make him a foreigner in the country of his birth and reduce his basic dignity;
- iii) the black man must build up his own value systems, see himself as self-defined and not as defined by others.

Biko was expelled from university for his political activities in 1972 and banned and restricted to his Eastern Cape home province in 1973. He became even more politically active, fomenting resistance to the government by forming more black self-help organisations, speaking at meetings and publishing his underground newsletter, "Frank Talk".

From SASO grew a family of black liberation organisations including the Black Consciousness Movement (BCM) the Black Community Programmes (BCP) and the Black People's Convention (BPC) formed in 1972.

During the 1977 security clamp down these organisations, including SASO, were banned and Biko was arrested by police in a road block on 18 August 1977 in Port Elizabeth. He was beaten and severely injured during interrogation when



uSteve Biko neBlack Consciousness

Ngenkathi uhulumeni enqabela izinhlangano ezingahambisani nemigomo yakhe yobandlululo ngokushesha, kwaqhamuka ezinye eziningi. Kodwa kwaba ukuzalwa kwenhlangano yesimanjemanje iBlack Consciousness movement eyathulwa nguSteve Biko ekugcineni yahlanganisa abantu abaNyama, amaNdiya kanye namaKhaladi ababephikisana nobandlululo.

Abafundi abamnyama ekuqaleni babebona inhlangano yabafundi exube zonke izinhlanga iNational Union of South African Students (NUSAS) njengendawo ezwelana nabo ngemibono yabo kwezombusazwe. Ukwahlukana phakathi kwi-NUSAS kwenza abafundi abaNyama, amaKhaladi kanye namaNdiya ukuthi bazihambele ngabodwana. Ababemele isigungu sabafundi abaNyama enyuvesi ababalelwa emashumini amathathu bahlangana eMarianhill, eduze kwaseThekwini, ngoZibandlela 1968 ukuzobhunga ngokusungula inhlangano yabantu abaNyama bodwa.

ISouth African Students' Organisation (SASO) yethulwa ngomhla ka-1 kuNtulikazi 1969 ngaphansi kobuholi bukaBiko, owayengumfundi wezifundo zokwelapha e-University of Natal. UBiko waqhamuka nomqondo we 'Black Consciousness' emigomeni eyimihlahlandlela ye-SASO:

- i) 'iBlack Consciousness' indlela esicabanga ngayo, iyindlela yokuphila;
- ii) Isisekelo somgomo wemfundiso kwiBlack Consciousness ukuthi umuntu oNyama kumele anqabe zonke izindlela ezifuna ukumenza owangaphandle ezweni lakhe kanye nokwehlisa isithunzi sakhe;
- iii) Umuntu omnyama kumele azakhele usiko mpilo lwakhe; azazise yena ukuthi ungubani kungabi abanye abantu abamuchaza ukuthi ungubani.

he refused to cooperate. Near death, he was driven in the back of a police van to Pretoria on 11 September, succumbing to his injuries in Pretoria Prison on 12 September 1977. He was only 30.

Biko's martyrdom launched him as an international symbol of both black consciousness and resistance to apartheid.



Steve Biko's gravestone in the Steve Biko Garden of Remembrance, Ginsberg township cemetery, King William's Town, in the Eastern Cape Province

The birth of AZAPO and the UDF

The death of Steve Biko and his concept of black consciousness acted as a catalyst, triggering the formation of numerous black consciousness organisations, including the Black Consciousness Movement of South Africa (BCMSA), launched in London in April 1978, and the internal Azanian People's Organisation (AZAPO) in Roodepoort, Gauteng, later that month.

Membership of AZAPO was open to blacks, coloureds and Indians, but closed to whites. It adopted the slogan of the banned Black People's Convention: 'One Azania, one People' and opposed institutions created by the government, from homelands to community councils.

In April 1980 schools once more joined the struggle with a schools' boycott led by the coloured schools of the Western Cape and followed by the Indian schools in Pretoria and KwaZulu-Natal involving some 100 000

UBiko waxoshwa enyuvesi ngenxa yokuzibandakanya kwakhe nezombusazwe wabe esenqatshelwa wanqunyelwa ukuba ahlale esifundazweni sakhe eMpuma Koloni ngo-1973. Wazibandakanya kakhulu kunakuqala kwezombusazwe, elwisana nohulumeni ngokuthi asungule izinhlangano eziningi ezizimele zabantu abaNyama, akhulume emihlanganweni kanye nomshoshaphansi wokushicilela iphepha lakhe "iFrank Talk".

Kusukela kwi-SASO kwaqhamuka ezinye izinhlangano zabantu abaNyama ezilwela inkululeko ezasungulwa ngo-1972 okukhona kuzo iBlack Consciousness Movement (BCM), iBlack Community Programmes (BCP) kanye neBlack People's Convention (BPC).

Kusukela ngo-1977 amaphoyisa athathela lezi zinhlangano izinyathelo ezinqala zangqatshelwa kwathi uBiko waboshwa ngamaphoyisa ngesikhathi kuvalwe umgwaqo ngomhla ka-18 kuNcwaba 1977 eBhayi. Washaywa walimala kanzima ngesikhathi enqaba ukusebenzisana namaphoyisa ngenkathi eshushiswa. Ecishe wafa, bamuvalela ngemuva evenini yamaphoyisa bemhambisa ePitoli zingu 11 kuMandulo, ukufa kwamenela ejele lasePitoli ngenxa yamanxeba okulimala ngomhla ka-12 kuMandulo 1977. Wabe eneminyaka engamashumi amathathu.

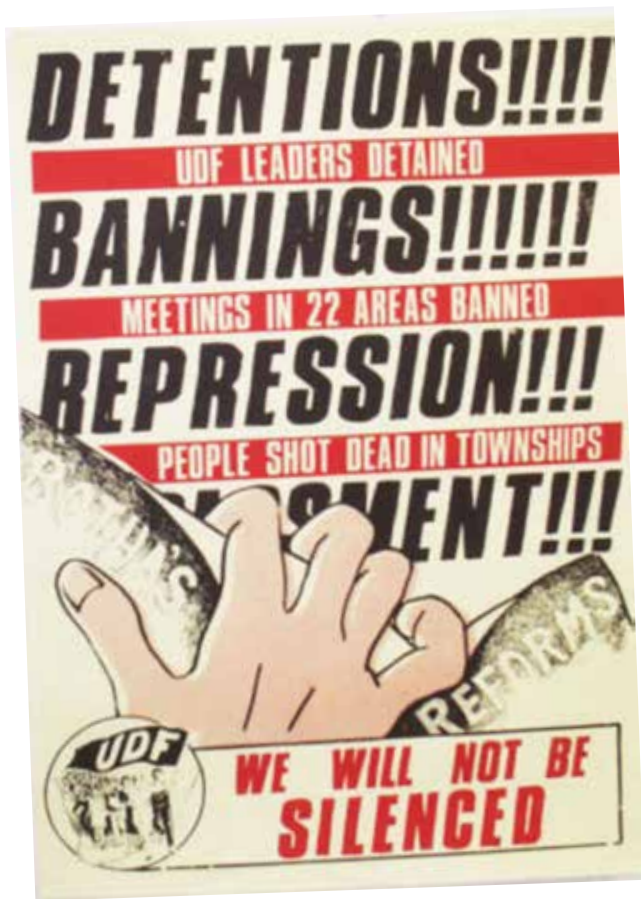
uBiko wafela akholelwa kukho lokho okwamenza waba wuphawu lomhlaba lokuzazisa njengomuntu omnyama kanye nokumelana nobandlululo.

Ukusungulwa kwe-AZAPO ne-UDF

Ukufa kukaSteve Biko kanye nombono wakhe ngabantu abamnyama kwaba ilona qhinga elenza kusungulwe izinhlangano eziningi ezilwisana nokubandlululwa kwabantu abaNyama, okwakukhona iBlack Consciousness Movement of South Africa (BCMSA), eyaqala eLandani ngoMbaso 1978, kanye neyangaphakathi i-Azanian People's Organisation (AZAPO) eyasungulwa eRoodepoort, eGoli, ngasekupheleni kwaleyo nyanga.

Ubulungu be-AZAPO kwakuvuleleke kubantu abaNyama, amaKhaladi kanye namaNdiya, kodwa bengavumelekile abaNhlophe. Basebenzisa isiqubulo senhlangano eyabe inqatshelwe iBlack People's Convention esithi: One Azania, one People' futhi bengahambisani nezikhungo ezakhiwe nguhulumeni, kusukela komazimele kuya emikhandlwini yomphakathi.

NgoMbaso 1980 izikole zaphinda futhi zazibandakanya emzabalazweni ngokuthi zidube ukufunda okwakuholwa izikole zamaKhaladi eKapa



learners at 70 schools over a period of three weeks. The school boycotts spread to universities and to black primary and secondary schools across the country during 1980.

The United Democratic Front (UDF) was born in 1983 to fill the struggle vacuum left by the banning of the ANC and its allied organisations. It was an umbrella alliance of political interest groups and trade unions as well as youth, women's, church and community non-governmental organisations. It proved to be a wildly popular unifying force and branches sprang up all over the country.

A Pietermaritzburg UDF branch was launched at the Lay Ecumenical Centre in Edendale attended by a crowd of some 3 500 on 30 October 1983, the largest political gathering held in the city since the 1960s.

Over the next few years a number of local youth organisations affiliated with the UDF including the Sobantu Youth Organisation (SOYO), the Imbali Youth Organisation (IYO), the Edendale Youth Organisation (EYO), the Ashdown Youth Organisation (AYO) and the Mpophomeni Youth Organisation (MYO). They were to play a key role in both the underground resistance as well as in the violent conflict between amaQabane (UDF) and amaButho (Inkatha) between 1985 and 1992.

(Above and right) Underground protest posters were a popular symbol of resistance. As fast as they were torn down, new ones appeared.

zalandelwa izikole zamaNdiya ePitoli naKwaZulu-Natal okwakukhona abafundi ababalelwa ezinkulungwaneni eziyikhulu ezikoleni ezingamashumi ayisikhombisa okwadonsa amasonto amathathu. Ukuduba ukufunda kwadlulela emanyuvesi nasezikoleni zabamnyama zamabanga aphantsi kanye nasemasekhondali ezweni lonke ngo-1980.

I-United Democratic Front (UDF) yasungulwa ngo-1983 ukuzovala igebe lomzabalazo elavuleka ngokunqatshelwa kwenhlangano ye-ANC kanye nezinhlangano engamadlela ndawonye nazo. Kwaba umfelondawonye wezinhlaka ezazinombono owodwa kwezepolitiki kanye nezinyunyana zabasebenzi okwakukhona nentsha, abesifazane, abamasonto nezinhlangano zomphakathi ezingekho ngaphansi kukahulumeni. Yakhombisa ukuba undabuzekwayo ngokudlulele ngokukwazi ukuhlanganisa abantu kwathi amagatsha aqubuka izwe lonke.

Igatsha le-UDF eMgungundlovu lasungulelwa ehholo laseLay Ecumenical Centre eYideni okwakukhona iqulu labantu ababalelwa ezinkulungwaneni ezintathu namakhulu amahlanu ngoMfumfu 1983, nokwabe kuwumbuthano omkhulukazi wezombusazwe owawubanjelwe edolobheni kusukela ngeminyaka ye-1960.

Eminyakeni embalwa eyalandela izinhlangano eziningi zendawo zentsha zangena ngaphansi kwe-



AZAPO and COSAS

The banning of the black consciousness-allied movements and the death of Steve Biko in prison triggered the formation of further black consciousness organisations opposed to the government's apartheid policies.

The Black Consciousness Movement of South Africa (BCMSA), was launched in London in April 1978 and the internal Azanian People's Organisation (AZAPO) in Roodepoort, Gauteng, later that month.

Membership of AZAPO was open to blacks, coloureds and Indians, but closed to whites. It adopted the slogan of the banned Black People's Convention: "One Azania, one People" and opposed institutions created by the government, from homelands to community councils.

SASO was replaced by the Congress of South African Students (COSAS) in 1979.

The government retaliated by arresting the leadership of AZAPO in May 1979 and COSAS in December 1979. Undaunted, AZAPO was re-established on 30 September 1979 under the leadership of Curtis Nkondo, chairman of the Soweto Teachers' Action Committee.

In April the following year the UK-based Black Consciousness Movement of South Africa (BCMSA) changed its name to the Black Consciousness Movement of Azania (BCMA) to further the struggle abroad. AZAPO and the BCMA were finally united in October 1994.

The Struggle deepens with country-wide protests and boycotts in 1980

The government's 1977 and 1979 clampdowns on black consciousness movements led to a growing swell of opposition across a broader front, culminating in March 1980 with a "Free Mandela" campaign. It was supported by the Soweto Committee of 10, Inkatha, AZAPO, the Labour Party, the Natal Indian Congress (NIC) and the South African Council of Churches (SACC).

In April 1980 schools once more joined the struggle with a schools boycott led by the coloured schools of the Western Cape and followed by the Indian schools in Pretoria and KwaZulu-Natal involving some 100 000 learners at 70 schools over a period of three weeks. The school boycotts spread to universities and to black primary and secondary schools across the country during 1980.

i-AZAPO neCOSAS

Ukunqatshelwa kwezinhlangano ezihambisana nemicabango yabantu abamnyama kanye nokufa kukaSteve Biko esejele kwenza ukuba kusungulwe ezinye izinhlangano ezihambisana nomcabango ngabantu abamnyama ezazingahambisani nemigomo yahlumeni yobandlululo.

IBlack Consciousness Movement of South Africa (BCMSA), yasungulwa eLandani ngoMbaso 1978, kanye neyangaphakathi i-Azanian People's Organisation (AZAPO) eyaqalwa eRoodepoort, eGoli, ngasekupheleni kwaleyo nyanga.

Ubulungu kwi-AZAPO kwakuvuleleke kubantu abamnyama, amaKhaladi kanye namaNdiya, kodwa bengavumelekile abamhlophe. Basebenzisa isiqubulo senhlangano eyabe ivalwe umlomo iBlack People's Convention esithi: One Azania, one People' futhi bengahambisani nezikhungo ezakhiwe uhulumeni, kusukela komazimele kuya emikhandlwini yomphakathi.

Esikhundleni se-SASO kwangena iCongress of South African Students (COSAS) ngonyaka we-1979.

UHulumeni waphendula ngokubopha abaholi be-AZAPO ngoNhlabathi 1979 kanye nabeCOSAS ngoZibandlela 1979. I-AZAPO yakushaya indiva lokho, yaphinde yasungulwa futhi ngomhla ka-30 kuMandulo 1979 ngaphansi kobuholi buka Curtis Nkondo, owabe engusihlalo weSoweto Teachers' Action Committee.

Ngonyaka olandelayo ngoMbaso inhlangano yeBlack Consciousness Movement of South Africa (BCMSA) neyabe izinze e-UK yashintsha igama layo yaba iBlack Consciousness Movement of Azania (BCMA) ukuqhuba umzabalazo phesheya. Ekugcineni lezinhlangano i-AZAPO ne-BCMA zabumbana ngoMfumfu we-1994.

Umzabalazo washuba kakhulu ngeziteleka ezazikhungethe izwe lonke, kanye nokuduba izinto ngo-1980

UHulumeni ngonyaka we-1979 kanye nowe-1979 wathathela izinhlangano zabantu abamnyama izinyathelo ezinqala okwaholela ekuqhubukeni kwezinhlangano ezingi eziphikisayo, zahlangana ndawonye ngoNdasa 1980 emkhankasweni "wokukhulula uMandela". Waxhaswa iSoweto 'Committee of 10', Inkatha, AZAPO, iLabour Party, iNatal Indian Congress (NIC) kanye neSouth African Council of Churches (SACC).

Ngenyanga kaMbaso 1980 izikole zaphinda futhi zazibandakanya emzabalazweni ngokuthi zidube ukufunda okwakuholwa izikole zamaKhaladi eNtshonalanga Kapa zalandelwa izikole zamaNdiya ePitoli naKwaZulu-Natal okwakukhona abafundi



UDF okwakukhona neSobantu Youth Organisation (SOYO), Imbali Youth Organisation (AYO), Ashdown Youth Organisation (AYO) kanye neMpophomeni Youth Organisation (MYO). Babezobamba iqhaza elikhulu emzabalazweni womshoshaphansi kanye nasodlameni maphakathi nesifundazwe lokungaboni ngasolinye kwamaqabane (UDF) namaButho (Inkatha) phakathi kuka-1985 kanye no-1992.

Protest posters

The United Nations Security Council added its weight to the “Free Mandela” campaign on 13 June 1980 when it adopted resolution 473 (1980) strongly condemning the South African government, calling on it to “release all political prisoners, including Nelson Mandela and all other black leaders with whom the regime must deal in any meaningful discussion of the future of the country.”

Birth of mass mobilisation - UDF and the youth structures

The banning of the ANC and its allied resistance structures such as the SA Communist Party led to the formation of a national umbrella organisation, the United Democratic Front (UDF) in 1983 to represent their interests as well as those of the broader South Africa. It was an alliance of political interest groups and trade unions as well as youth, women’s, church and community non-governmental organisations.

Later that year, on 30 October, a Pietermaritzburg branch was launched at the Lay Ecumenical Centre in Edendale attended by a crowd of some 3 500. It was the largest political gathering held in the city since the 1960s.

Although no officials and structures were elected, an office was opened to serve the Pietermaritzburg region. UDF activists now had a place where they could meet and be informed about UDF activities. Affiliated local youth organisations formed between 1982 and 1985 included the Sobantu Youth Organisation (SOYO), the Imbali Youth Organisation (IYO), the Edendale Youth Organisation (EYO), the Ashdown Youth Organisation (AYO) and the Mpophomeni Youth Organisation (MYO).

The formation of the UDF underlined the polarisation of black political power aspirations in KwaZulu-Natal. The conservative Zulu power block headed by Inkatha saw the UDF, nicknamed amaqabane (comrades, because some were communist) as a left-wing threat that would undermine their negotiating platform with the government.

The government’s fear of communism, which their politicians described as “die rooi gevaar” (the red, communist, danger), meant that many in power either openly or secretly sided with Inkatha. This alignment set the scene for the bloody struggle for black political power that washed across Durban and the KZN Midlands from 1983 to 1992.

ababalelwa ezinkulungwaneni eziyikhulu ezikoleni ezingamashumi ayisikhombisa okwadonsa amasonto amathathu. Ukuduba ukufunda kwadlulela emanyuvesi nasezikoleni zabamnyama zamabanga aphansi kanye nasemasekhondali ezweni lonke ngo-1980.

I-United Nations Security Council yangenelela nayo kumkhankaso “wokukhululwa kukaMandela” ngomhla ka-13 kuNhlangulana 1980 ngesikhathi yemukela izinqumo ezithathiwe ezi-473 (1980) igxeka kakhulu uhulumeni waseNingizimu Afrika, isho ithi “akukhululwe zonke iziboshwa zepolitiki, kuhlangukisa noNelson Mandela kanye nabo bonke abanye abaholi abamnyama okumele umbuso ubhekane nabo ezingxoxweni ngekusasa lezwe.

Ukuzalwa kokuzabalaza ngokuhlanganyela – i-UDF nezinhlaka zentsha

Ukunqatshelwa kwe-ANC kanye namadlela ndawonye ayo okuyinhlangano yamaKhomani i-SA Communist Party kwaholela ekutheni kusungulwe inhlangano kazwelonke abakhosela kuyo, i-United Democratic Party ngo-1983 eyayizomela izimfuno zabo kanye nezabantu bonke eNingizimu Afrika. Kwabe kungamaqembu angamadlela ndawonye kwezombusazwe kanye nezinyunyana zabasebenzi nentsha, abesifazane, amasonto kanye nezinhlango zomphakathi ezingekho ngaphansi kukahulumeni.

Ekupheleni kwalowo nyaka, ngomhla ka-30 kuMfumfu, kwasungulwa igatsha laseMgungundlovu eLay Ecumenical Centre eYideni emhlanganweni owawuhanjelwe abantu ababalelwa ezinkulungwaneni ezintathu namakhulu amahlanu. Kwabe kungumbuthano omkhulu wezopolitiki owawubanjelwe edolobheni kusuka eminyakeni we-1960.

Noma kungekho abantu kanye nezinhlaka ezakhethwa, kwavulwa ihhovisi elizosebenzela isifunda saseMgungundlovu. Izishoshovu ze-UDF zabe sezinendawo lapho zizohlanganyela khona bese zaziswe ngezinhlelo ze-UDF. Izinhlangano zentsha zendawo ezasungulwa ngaphansi kwabo phakathi kuka 1982 no 1985 kwakukhona izinhlangano zabantu abasha iSobantu Youth Organisation (Soyo), Imbali Youth Organisation (IYO), i-Edendale Youth Organisation (EYO), i-Ashdown Youth Organisation (AYO) kanye neMpophomeni Youth Organisation (MYO).

Ukusungulwa kwe-UDF kwaba nomthelela ekudungeni izinjongo zamandla epolitiki yabamnyama KwaZulu-Natal. Uhlaka lwamaZulu oludla ngoludala olwaluholwa Inkatha labona i-UDF, eyayiteketiswa ngokuthi amaqabane ngoba amanye amalungu

ayo ayengamakhomanisi, njenganeqembu elalilwela ushintsho elingaba isiphazamiso esasingathunaza izingxoxo nohulumeni.

Ukwesabela ubukhomanisi kukahulumeni okuyinto osopolotiki babo abebekuchaza ngokuthi (amabomvu, amaphekulazikhuni, ingozi) kwakusho ukuthi abaningi abasezikhundleni kumele babe ngasohlangothini

lweNkatha ngokusobala noma ngasese. Loku kuhlanguka kwadala isigameko somzabalazo wokuchitheka kwegwazi kubangwa amandla ezombusazwe kwabamnyama okwaqeda abantu kulo lonke iTheku kanye naMaphakathi nesifundazwe saKwaZulu-Natal kusukela ngo-1983 kwaze kwaba ngu-1992.

COSATU march (Photo: Peter Croeser)



FIGHTING BACK: STRIKES

COSATU born: War of trade unions in 1985

Various attempts to consolidate unions were made including the formation of the non-racial Federation of South African Trade Unions (FOSATU) by 12 unions in 1979 and the mine workers-oriented Council of Unions in South Africa (CUSA) with nine unions in 1980. The latter led to the establishment of the largest union in the country, the National Union of Mineworkers (NUM) in 1982 with over 100 000 members.

It was only at the end of 1985, however, that most unions, including NUM, agreed to settle their differences with the formation of the left-wing socialist confederation of unions, the Congress of South African Trade Unions (COSATU), with more than half a million member workers.

A small group of unions stayed out of the COSATU fold. Essentially aligned to Sobukwe's pan-Africanism ideals, CUSA and the Azanian Confederation of Trade Unions formed the National Council of Trade Unions (NACTU) in 1986.

Further polarisation of workers took place in 1986 in KwaZulu-Natal when a third, small group of essentially black right-wing unions, the United Workers Union of South Africa (UWUSA), was formed, funded and backed by Inkatha. Differences between the three union power blocks would lead to violent bloody clashes.

The COSATU-backed workers' May stayaway in protest of the "whites only" elections in 1986 was supported by more than 1.5 million workers around the country. The following year it was repeated, but on International Workers Day, 1 May. This time some 2.5 million workers heeded the May Day stayaway.

Ukuziphindiselela: IZITELEKA

Ukusungulwa kwe-COSATU. Impi yezinyunyana zabasebenzi ngo-1985

Kwenziwa imizamo eminingi ukuqinisa izinyunyana kubandakanya nokusungulwa kwenyunyana engacwasi ngokwebala iFederation of South African Trade Unions (FOSATU) isungulwa izinyunyana eziyishumi nambili ngo-1979 kanye nenyunyana eyayizobhekelela izimfuno zabasebenzi basezimayini iCouncil of Unions in South Africa (CUSA) yizinyunyana eziyisishiyagalolunye ngo-1980. Le nyunyana yaholela ekutheni kusungulwe inyunyana enkulu ezweni, iNational Union of Mineworkers (NUM) ngo-1982 eyaba namalunga angaphezu kwezinkulungwane eziyikhulu.

Kwakusekupheleni konyaka we-1985, lapho izinyunyana eziningi, kuhlenganisa ne-NUM, zavumelana ngokuqeda ukungaboni ngasolinye ngokuthi zisungule inhlango yobumbano lwezinyunyana ezazifuna izinguquko, iCongress of South Africa Trade Unions (COSATU), eyaba namalunga abasebenzi angaphezu kwengxenye yesigidi.

Iqeqebana lezinyunyana lasala ngaphandle kwi-COSATU. Makhathaleli izinyunyana ezazihambisana nomqondo kaSobukwe wokubhekelela abantu abaNyama kuphela, i-CUSA kanye ne-Azanian Confederation of Trade Unions zasungula iNational Council of Trade Unions (NACTU) ngo-1986.

Okunye ukungaboni ngasolinye kwabasebenzi kwasuka KwaZulu-Natal ngo-1986 ngesikhathi iqeqebana lezinyunyana zabantu abaNyama ezazingahambisani noshintsho zibumba inhlango yesithathu, iUnited Workers Union of South Africa (UWUSA), neyabe isekwela futhi ixhaswe ngezimali inhlango yeNkatha. Ukungaboni ngasolinye kwalezinyunyana ezintathu kwaholela odlameni olunzima okwenza kwachitheka igazi.

Ukwesekwa i-COSATU kwesiteleka saNhlaba sokuhlala emakhaya kubhikishelwa ukhetho lwabaMhlophe kuphela ngo-1986 sasekwa ngabasebenzi abangaphezu kwesigidi nengxenye ezweni lonke. Ngonyaka olandelayo saphinda futhi, kodwa ngoSuku lwaBasebenzi eMhlabeni, ngomhla ka-1 kuNhlaba. Kolokhu babengaphezu kwezigidi ezimbili nengxenye abasebenzi abasebazi babamba iqhaza kwisiteleka iMay Day.



The birth of mass mobilisation – the BTR SARMCOL strike of 1985

The internal civil war against apartheid took on its most visible face during the 1980s as trade unions began mobilising workers in the struggle.

But the birth of modern mass mobilisation as a workers' bargaining tool with employers did not take place in the great industrial centres of Gauteng, Durban, Cape Town or Port Elizabeth. It was born in 1985 in Howick, a small one-factory town in the KwaZulu-Natal Midlands, when the entire BTR SARMCOL workforce of 970, all members of the Metal and Allied Workers Union (MAWU), was dismissed following a May Day strike after workers had reached an impasse over wages with management.

The factory, established in 1919 as a rubber manufacturing plant, had later been acquired by a British-based multi-national corporation.

Following solidarity marches in Pietermaritzburg, Edendale and Imbali, the Federation of South African Trade Unions (FOSATU) decided at its congress on 30 June 1985, to call for a stayaway in support of the dismissed SARMCOL workers.

Local unionists embarked on a campaign calling on all businesses, schools and organisations within the greater Pietermaritzburg region to participate in the mass stayaway. Police reinforcements were brought in to deal with anticipated riots and the Defence Force was also placed on standby.

SARMCOL strike in 1985

Ukuqala kwemibuthano yesimanje-Isiteleka sango-1985 eBTR SARMCOL

Impi yombango ngaphakathi yokulwisana nobandlululo yagqama kakhulu eminyakeni yawo 1980 ngesikhathi izinyunyana zabasebenzi zigqugquzela abasebenzi ukuba bajoyine umzabalazo.

Kodwa ukuqhamuka kwemibuthano yesimanjemanje njengeqhinga elisetshenziswa ngabasebenzi ukubamba izingxoxo nabaqashi akuzange kuqale ezindaweni zezimbongi ezinkulu eGauteng, eThekwini, Cape Town noma ePort Elizabeth. Kwaqala ngo-1985 eHowick, embonini encane Maphakathi nesifundazwe saKwaZulu-Natal, ngesikhathi bonke abasebenzi abangamakhulu ayisishiyagalolunye namashumi ayisikhombisa, ababengamalunga enyunyana iMetal and Allied Union (MAWU), bexoshwa kulandela isiteleka i-May Day ngemuva kokuba izingxoxo zamaholo ezazibanjwe nabaphathi zingqinda.

Le mboni yakhiwa ngonyaka we-1919, izokhiqiza irabha ngokuhamba kwesikhathi yathathwa inkampani ezinze eBhrithani ephethe emazweni ahlukene.

Ngemuva kwemashi yokuzwelana nabo eMgungundlovu, eYideni kanye naseMbali, inyunyana iFederation of South African Trade Unions (FOSATU) yathatha isinqumo sokuhlala emakhaya ukuzwakalisa ukuzwelana nabasebenzi ababexoshiwe eSARMCOL kumbuthano wabo owabe umhla ka-30 kuNhlangulana 1985.

Amalungu ezinyunyana zendawo aqala umkhankaso enxenxa abamabhizinisi, izikole kanye nezinhlango ezindaweni ezakhele isifunda saseMgungundlovu wonkana zibambe iqhaza kumbhikisho omkhulukazi wokuhlala emakhaya. Kwengezwa amaphoyisa ukuzobhekana neziphithiphithi ezazingaba khona kwathi uMbuso weZokuvikela wama ngomumo uma udingeka.



On the eve of the strike hostile community action started with stoning of some 30 municipal buses in Edendale and Imbali.

On a cold winter's day on 18 July 1985 Pietermaritzburg came to a frozen standstill. Roads in the townships were full of police and army vehicles. There was no passenger transport on the main Edendale road to the city. No bread and milk deliveries were made to the townships. Schools were closed. In town most businesses and factories had either closed for the day or were on minimum staff, the rest of the staff either having been given a day off or were unable to get to work. A estimated 90% of all black employees in the region took part in the stayaway.

It was a lesson for unions, government, employers and communities that worker solidarity could have far-reaching effects. Tragically, however, the workers' struggle in the Midlands was also drawn into the growing struggle for political and ideological power in KwaZulu-Natal, a struggle that would unleash unprecedented violence and bloodshed over the next decade.

SARMCOL reacted by bringing in Inkatha-aligned scab labour. Mpophomeni, where most of the SARMCOL workers lived, became a highly politicised UDF stronghold. Inkatha supporters moved out to nearby KwaHaza and KwaChief (KwaShifu).

On the evening of 5 December that year a small group of trade unionists met at the Mpophomeni home of Phineas Sibiyi across the way from the community centre where busied-in Inkatha supporters had been meeting earlier in the day. As they left his home, their car was surrounded by Inkatha supporters and they were taken to the centre and assaulted. Phineas, his brother Micca, Simon Ngubane and Florence Mnikathi were then taken by car from the centre "for hospital treatment". On a lonely stretch of the road, near Lions River, they were shot and set alight. Micca, although wounded, managed to escape to tell what had happened. Back in Mpophomeni youth activist Alpheus Nkabinde, was also killed that night. Although suspects were named, nobody ever stood trial for the Mpophomeni massacre.

The SARMCOL labour dispute dragged on for many years, going to the Industrial Court, the Labour Appeals Court, and finally the Supreme Court of Appeals in Bloemfontein in 1998. There Judge Pierre Olivier found in favour of the workers. SARMCOL, he said, had acted irresponsibly in dismissing its entire workforce, most of whom had worked for the factory for more than 25 years.

Ngobusuku obandulela isiteleka kwaqala udlame lomphakathi kujikijelwa ngamatshe amabhasi kamasipala abalelwa emashumini amathathu eYideni naseMbali.

Ngosuku olwalumakhaza ebusika ngomhla ka-18 kuNtulikazi 1985 kwama yonke into eMgungundlovu. Imigwaqo emalokishini yayigcwele amaphoyisa kanye nezimoto zamasosha. Zazingekho izimoto zokuthutha umphakathi emgwaqeni omkhulu u-Edendale obheke edolobheni. Azikho izinkwa nobisi okwalethwa edolobheni. Izikole zavalwa. Edolobheni amabhizinisi amaningi kanye nezimboni kwakuba ukuthi bayavala ngalo losuku noma banabasebenzi abancane, abasebenzi abaningi babededelwe noma abakwazanga ukuza emsebenzini. Babalelwa kumaphesenti angamashumi ayisishiyagalolunye abasebenzi abamnyama esifundeni ababebambe iqhaza esitelekeni.

Kwaba isifundo ezinyunyaneni, uhulumeni, abasebenzi kanye nomphakathi ukuthi izimashi zokuhlanganyela kwabasebenzi abasenkingeni zingaba nomthelela onzima kangakanani. Okwaba buhlungu ukuthi umzabalazo wabasebenzi Maphakathi nesifunda wahlanganiswa nomzabalazo owawukhula wezepolitiki KwaZulu-Natal, umzabalazo owaletha udlame olungakazwe lubonakale kanye nokuchitheka kwegazi eminyakeni eyishumi elandelayo.

Imboni iSARMCOL yaphendula ngokuthi ilethe abasebenzi abangamagundane abadlalelana neqembu leNkatha. EMpophomeni, okwakuhlala khona abasebenzi abaningi baseSARMCOL yaba yisizinda esiqavile se-UDF. Abalandeli beNkatha basuka baya ezindaweni ezingomakhelwane kwaHaza nakwaShifu.

Ngobusuku bangomhla ka-5 kuZibandlela iqequebana lamalunga ezinyunyana lahlanguka ekhaya likaPhineas Sibiyi eMpophomeni, ngaphesheya nesikhungo somphakathi lapho kwakuhlangene khona abalandeli beNkatha ababefike ngamabhasi maphambidlana osukwini. Ngesikhathi beshiya ikhaya lakhe, imoto yabo yavinjezelwa ngabalandeli beNkatha bathathwa basiwa esikhungweni base beyahlukunyezwa. uPhineas, umfowabo uMicca, uSimon Ngubane kanye noFlorence Mnikathi baphuthinyiswa ngemoto esikhungweni leso basiwa esibhedlela ukuyokwelashwa. Besemgwaqeni ovulekile othulile, eduze kwaseLions River badutshulwa base beyashiswa. uMicca noma ayelimele wakwazi ukuphuma ayobika ngokubehlele. Emuva eMpophomeni isishosho sentsha u-Alpheus Nkabinde naye wabulawa ngalobo busuku. Noma babaziwa abasolwa kodwa akekho namunye owake wabhekana necala ngesibhichongo saseMpophomeni.

Umbango owabe uphakathi kwabasebenzi nabaqashi eSARMCOL wadonsa iminyaka eminingi, waya eNkantolo yabasebenzi, iNkantolo yabasebenzi yokudluliswa kwamacala ekugcineni yaya eNkantolo eNkulu yokudluliswa kwamacala eBloemfontein ngonyaka we-1998. iJaji uPiere Olivier wavuna abasebenzi. Wathi iSARMCOL yathatha isinqumo esingaphusile ngokuxosha bonke abasebenzi bayo, iningi labo elase lisebenze kule mboni iminyaka engaphezulu kwamashumi amabili nanhlanu.



*NUMSA trade unionist, Jabu Ndlovu,
was shot and killed by unknown assassins*

1987 May Day mass stayaway

On 8 January 1987, on the 75th anniversary of the ANC's birth, the UDF placed whole page advertisements calling for the unbanning of the ANC in sixteen newspapers.

The government responded by announcing that white voters would go to the polls on 6 May.

Protesting the "whites only" elections, the UDF and COSATU called for a two-day stayaway on 5 and 6 May 1987. The stayaway was supported by over one million workers on both days. It was later described as "the biggest action of its kind in the history of our struggle".

In Pietermaritzburg a survey of 38 manufacturing and commercial companies showed 2 702 (53%) of their staff had stayed away for the two days. Of these 68% were black, 43% Indian, 37% coloured but only 2% white.

Concerned about the growing power of trade unions, the government announced its intention in early 1988 to curb their influence and make them liable for damage and loss in profits from strike action. Despite a concerted campaign by the unions against the amendment of the 1956 Labour Relations Act, the new measures came into force on 1 September that year.

The COSATU campaign against the new law included a mass protest stayaway over three days (from 5 to 7 June). On the first day, nearly three million workers around the country stayed away.

Various government agencies and their allies launched a concerted undercover war to assassinate key labour leaders and to destabilise the growing opposition to its policies.

Ukhukhulela ngoqo wesiteleka sokuhlala emakhaya iMay Day ngo-1987

Ngomhla ka-8 kuMasingane 1987, ngesikhathi kugujwa iminyaka engamashumi ayisikhombisa nanhlanu kwabunjwa i-ANC, i-UDF yabeka isikhangiso esagcwala ikhasi lonke kumaphephandaba ayishumi nesithupha ifuna kususwe umyalo wokunqatshelwa inhlangano ye-ANC.

Uhulumeni waphendula ngokuthi abaMhlophe abavotayo bazolibhekisa ezikhungweni zokuvota ngomhla ka-6 kuNhlaba.

Ngenkathi bebikhishela ukhetho lwabaMhlophe bodwa, i-UDF neCOSATU babiza ukhukhulela ngoqo wesiteleka sokuhlala emakhaya esaba izinsuku ezimbili kusukela ngomhla ka-5 kuyaku 6 ngoNhlaba 1987. Isiteleka saxhaswa ngabasebenzi abevile esigidini kuzo zombili izinsuku. Ngokuhamba kwesikhathi yachazwa njengento 'engakaze ibonakale emlandweni womzabalazo wethu'.

EMgungundlovu izimboni kanye nezitolo zentengiso ezingamashumi amathathu nesishiyagalombili ezahlolwa zakhombisa ukuthi bangu-2702 abasebenzi abahlala emakhaya izinsuku ezimbili (okungamaphesenti angamashumi amahlanu nantathu). Izibalo zikhombisa ukuthi abantu abamnyama babangamaphesenti angamashumi ayisithupha nesishiyagalombili, amandiya engamaphesenti engamashumi amane nantathu, amaKhaladi engamashumi amathathu nesikhombisa kodwa abelungu babenza amaphesenti amabili kuphela.

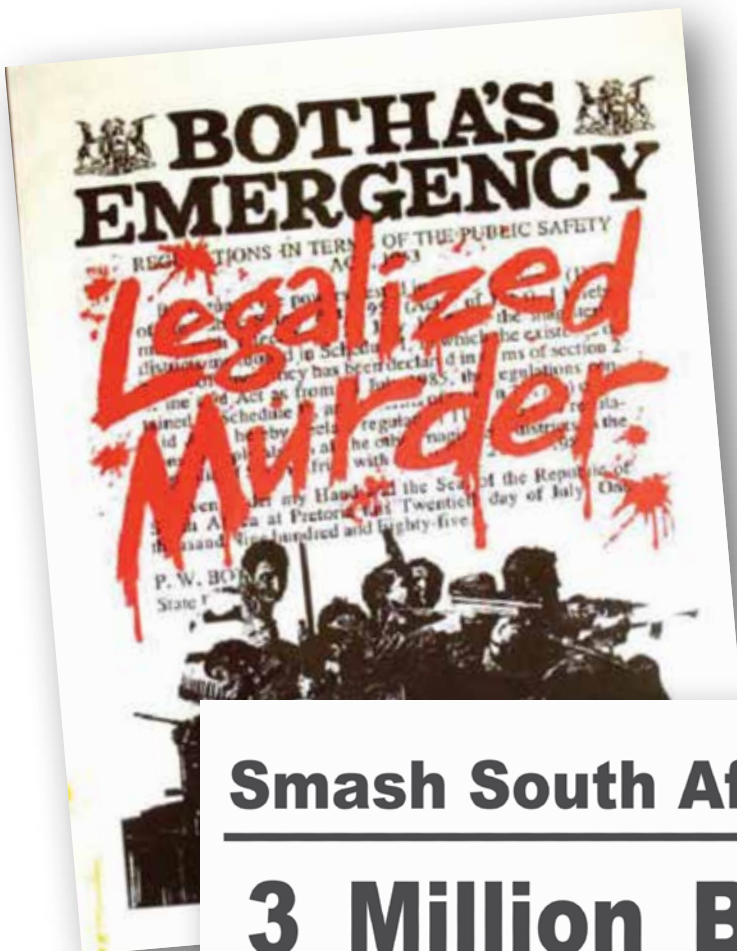
Bekhathazekile ngokukhula kwamandla ezinyunyana zabasebenzi, uhulumeni ekuqaleni kuka-1988 waveza izinhloso zakhe zokuvimba umthelela wezinyunyana kubasebenzi aphinde azibeke icala ngomonakalo kanye nokulahleka kwenzuzo okudalawa iziteleka. Noma izinyunyana zenza imizamo eminingi yokungahambisani nokuchitshiyelwa komthetho wango-1956 olawula ubudlelwane phakathi komsebenzi nomqashi (iLabour Relations Act), kodwa izinguquko ezintsha zaqaliswa ngomhla ka-1 kuMandulo kuwo lowo nyaka.

On 21 May 1988 leading local NUMSA trade unionist and shop steward, Jabulile (Jabu) Ndlovu was shot and killed at her home in Imbali Stage 1 along with her husband, fellow NUMSA trade unionist, Jabulani Ndlovu, and their daughter, and their home set on fire. Their assassins were never caught.

Umkhankaso we-COSATU wokulwisana nomthetho omusha wabandakanya ukhukhulela ngoqo wombhikisho ngokuhlala emakhaya ukuzwakalisa izikhalazo nowadonsa izinsuku ezintathu (kusukela ngomhla ka-5 kuyaku 7 ngoNhlangulana). Ngosuku lokuqala, cishe bayizigidi ezintathu abasebenzi abahlala emakhaya ezweni lonke.

Izinhlaka eziningi kuhulumeni nababesizana nabo baqhamuka nomshoshaphansi wempi wokusoconga abaholi abaqavile kubasebenzi kanye nokuthambisa ukukhula kwabaphikisana nenqubomgomo yakhe.

Ngomhla ka-21 kuNhlabathi 1988 umholi wendawo oyilungu lenyunyana yabasebenzi i-NUMSA aphinde abengumkhulumeli wabasebenzi, uJabulile (Jabu) Ndlovu wadutshulwa wabulawa ekhaya lakhe eMbali e-1 kanye nomnyeni wakhe, obabengamalungu e-NUMSA naye, uJabulani Ndlovu, kanye nendodakazi yabo, kwathi umuzi wabo washiswa ngomlilo. Abasocongi babo abazange babanjwe.



Smash South Africa Anti-Labor Bill!

3 Million Black Workers Strike Against Apartheid



Local role in 1.5 million May Day mass stay away

On 8 January 1987, on the 75th anniversary of the ANC's birth, the UDF placed whole page advertisements calling for the unbanning of the ANC in sixteen newspapers.

The government responded by announcing that white voters would go to the polls on 6 May.

Protesting the "whites only" elections, the UDF and COSATU called for a two-day stayaway on 5 and 6 May 1987. The stayaway was supported by over one million workers on both days. It was later described as 'the biggest action of its kind in the history of our struggle'. 'A mood of optimism swept across the country', showing 'that the masses were far from defeated' and attesting to the 'new capacity gained through the Campaign for National United Action...'

In Pietermaritzburg a survey of 38 manufacturing and commercial companies showed 2 702 (53%) of their staff had stayed away for the two days. Of these 68% were black, 43% Indian, 37% coloured but only 2% white.



P.W. Botha, prime minister of South Africa from 1978 to 1984

Iqhaza elabanjwa abendawo kukhukhulela ngoqo wesiteleka iMay Day esasinabantu abayisigidi nengxenye

Ngomhla ka-8 kuNhlangulana 1987, ngesikhathi kugujwa iminyaka engamashumi ayisikhombisa nanhlano kwabunjwa i-ANC, i-UDF yabeka isikhangiso esagcwala ikhasi lonke kumaphephandaba ayishumi nesithupha ifuna kususwe umyalo wokunqatshelwa inhlangano ye-ANC.

Uhulumeni waphendula ngokumemezela ukuthi abavoti abamhlophe bazolibhekisa ezikhungweni zokuvota ngomhla ka-6 kuNhlabha.

Ukubhikishela ukhetho lwabamhlophe kuphela, i-UDF ne-COSATU babiza ukhukhulela ngoqo wesiteleka sokuhlala emakhaya esaba izinsuku ezimbili kusukela ngomhla ka-5 kuyaku 6 ngoNhlabha 1987. Lesiteleka sesekwelwa ngabasebenzi abevile esigidini kuzo zombili izinsuku. Ngokuhamba kwesikhathi sachazwa njengento 'engakaze ibonakale emlandweni womzabalazo wethu'. 'Umuzwa wethemba wasabalala izwe lonke, okubonisa ukuthi uquqaba lusekude ukwehlulwa, lokhu kufakazelwa indlela entsha yokuzabalaza abayithola ngomkhankaso i-Campaign for National United Action...'

eMgungundlovu izimboni kanye nezitolo zentengiso ezingamashumi amathathu nesishiyagalombili ezahlolwa zakhombisa ukuthi bayizinkulungwane ezimbili namakhulu ayisikhombisa nambili abasebenzi abahlala emakhaya izinsuku ezimbili. Izibalo zikhombisa ukuthi abantu abamnyama babengamaphesenti angamashumi ayisithupha nesishiyagalombili, amandiya engamaphesenti engamashumi amane nantathu, amakhaladi engamashumi amathathu nesikhombisa kodwa abelungu babengamaphesenti amabili kuphela.

Ukwesekwa okukhulu kwesiteleka sokuhlala emakhaya kwaqhamuka nenhlangano entsha neyayisanda kusungulwa iSouth African Youth Congress (SAYCO) neyayiholwa isigayigayi uPeter Mokaba wasePolokwane. Yasungulwa ngoNdasa 1987 emhlanganweni owawubanjelwe eNyuvesi yaseWestern Cape, abanye ababekhona kwakungamalungu enhlangano eyayinqatshelwe i-COSAS, i-SAYCO yakhula yaba inhlangano enkulukazi yentsha ezweni neyayinamalungu abhalisile angaphezu kukahhafu wesigidi. Isiqubulo sayo sasithi 'Inkululeko noma Ukufa: Sizonqoba noma kanjani'.

Strong support for the stayaway came from the newly launched South African Youth Congress (SAYCO) under the leadership of the charismatic Peter Mokaba from Polokwane. Founded in March 1987 at a meeting at the University of the Western Cape by, among others, members of the banned COSAS, SAYCO grew to be the largest youth organisation in the country with over half a million signed-up members. Its slogan was “Freedom or Death: Victory is Certain”.

Local role in strike against new Labour Relations Act 1988

At its 1987 Congress COSATU decided on a relationship of “disciplined cooperation” with the UDF. Founding general secretary Jay Naidoo maintained that COSATU would retain its independence from both UDF and the ANC.

Then news came out in early 1988 that the government was taking steps to curb the influence of trade unions and political organisations among workers with an amendment to the 1956 Labour Relations Act. One of the most contentious clauses for the first time allowed employers to sue unions for loss of productivity (profit) stemming from industrial action such as strikes or go slows.

COSATU called a Special Congress in May 1988, calling on all workers to participate in a mass stayaway over three days (from 5 to 7 June) to voice their objection.

As COSATU, supported by the UDF stepped up its 1988 campaign, increasing violence was being directed against Pietermaritzburg area trade unionists and UDF supporters.

On her return on 21 May from a Congress in Johannesburg a leading NUMSA trade unionist and shop steward, Jabulile (Jabu) Ndlovu was shot her home in Imbali Stage 1 along with her husband, fellow NUMSA trade unionist, Jabulani Ndlovu, and their daughter, and their home set on fire.

Despite the killings, local unionists continued with their preparations for the June 1988 stayaway.

The response exceeded all expectations. On the first day, nearly three million workers around the country stayed away. Support in some areas dropped off somewhat on the second and third days, but it was nonetheless the largest worker demonstration of solidarity yet experienced in the country.

Despite the protests, the controversial Labour Relations Amendment Act of 1988 came into force on 1 September 1988.

Iqhaza elabanjwa umphakathi wendawo esitelekeni ngomthetho omusha wobudlelwano phakathi komqashi nabasebenzi wango-1988

Engqungqutheleni yayo i-COSATU yanquma ubudlelwano “bokusebenzisana ngenhlonipho” ne-UDF. Umsunguli nongunobhala jikelele uJay Naidoo waqinisekisa ukuthi i-COSATU izophuma izimele kwi-UDF kanye ne-ANC.

Izindaba zaphuma ekuqaleni ngonyaka we-1988 ngokuthi uhulumeni uzothatha izinyathelo ukunqanda amandla womthelela wezinyunyana zabasebenzi kanye nezinhlangano zezombusazwe kubasebenzi ngokuchibiyela umthetho wobudlelwano phakathi komqashi nabasebenzi wango-1956. Omunye wemishwana owadala ingxabano ilowo owawuvumela abaqashi okokuqala ngqa ukuba babophe izinyunyana ngokulahleka komkhinqizo (inzuzo) okwakuzoba imbangela yokuteleka ezimbonini noma ukuhudula izinyawo.

I-COSATU yabiza ingqungquthela eyisiphesheli ngoNhlaba 1988, ngokuthi inxuse bonke abasebenzi ukuba bazibandakanye nokhukhulela ngoqo wesiteleka sokuhlala emakhaya izinsuku ezintathu (kusuka mhla ka-5 kuya ku 7 ngoNhlanguvana) ukuzwakalisa ukungahambisani nawo.

Njengoba i-COSATU yesekwa i-UDF bandisa umkhankaso wabo ngo-1988, okwandisa udlame oluqondiswe kumalungu ezinyunyana kanye nabalandeli be-UDF endaweni yaseMgungundlovu.

Ephuma eNgqungqutheleni eGoli ngomhla ka-21 kuNhlaba umholi we-NUMSA aphinde abe ngumkhulumeli wabasebenzi uJabulile (Jabu) Ndlovu, wadutshulwa ekhaya lakhe eMbali e-1 kanye nomnyeni wakhe, naye owayeyilungu le-NUMSA uJabulani Ndlovu, kanye nendodakazi yabo kwathi ikhaya labo lathungelwa ngomlilo.

Naphezu kokubulawa amalungu ezinyunyana endaweni aqhubeka nezinhlelo zesiteleka sokuhlala emakhaya ngoNhlanguvana 1988.

Ukusabela kwabantu kwadlula obekulindelekile. Ngosuku lokuqala bacishe bafinyelele ezigidini ezintathu abasebenzi abahlala emakhaya ezweni lonke. Ukwesekwa kwezinye izindawo kwehla ngokungaqondakali ngosuku lwesibili nolwesithathu, naphezu kwalokho kodwa kwaba umbhiyozo omkhulu wabasebenzi ngokuhlanganyela/umfelandawonye nowake wabonwa kuleli.

Naphezu kwemibhikisho, lo mthetho womqashi nomsebenzi ochitshiyelwe noyimpikiswano wango-1988 waqala ukusebenza ngomhla ka-1 kuMandulo 1988.

The 1988 Trust Feed massacre

The UDF was now being actively targeted in the Midlands by Inkatha with tacit, often open, support from riot and state security police units. Other agendas were also being served during the Midlands power struggle.

Trust Feed, near New Hanover, was a small rural community of independent black landlords who had stubbornly resisted attempts by government to oust them as a “black spot”.

In a carefully orchestrated attack on the community, members of the SAP and the Riot Unit arrested known UDF supporters at Trust Feed on 2 December 1988.

The following night, 3 December 1988, New Hanover police station commander, Lieutenant Brian Mitchell, and four special constables torched six houses and a small shop in the community. They then stormed an all-night prayer vigil in a house, later claiming that they believed it was a meeting of UDF supporters. They shot and killed eleven people, mostly women and four children. None were UDF supporters.

Mitchell and the four special constables were eventually convicted for the murders and sentenced to life imprisonment. The Truth and Reconciliation Commission later granted amnesty to Mitchell for his part in planning and executing the attack after he confessed and testified to the commission.

Isibhicongo esenzeka ngo-1998 eTrust Feeds.

i-UDF yayisihlala ilandelwa Maphakathi nesifundazwe yiNkatha ibalalela unyendle, isikhathi esiningi kubheke wonke umuntu, besekwa ngamaphoyisa ezokuvikela oMbuso. Nezinye izinhloso zazibandakanyeka ngesikhathi sombango wokuphatha Maphakathi nesifundazwe.

iTrust Feeds eseduze kwaseNew Hanover kwakuyindawana encane yomphakathi wasemakhaya ongabanikazi bezindawo abamnyama abazimele nabagolozela imizamo yahlulumeni efuna ukubakhipha njenge ‘ndawo yabantu abamnyama’

Ukuhlaselela okwakhulwe ngokucophelela emphakathini, amaphoyisa e-SAP kanye nombutho iRiot abopha abalandeli be-UDF eTrust Feeds, New Hanover duzane noMgungundlovu, mhla ka-2 kuzibandlela 1988.

Ngobusuku obulandelayo, mhla ka-3 kuZibandlela 1988, umphathi siteshi waseNew Hanover uLefuteni Brian Mitchell kanye namaphoyisa amane bashisa imizi eyisithupha kanye nesitolo esincane emphakathini. Bahlasela nasemzini okwakunomlindo ngalobo busuku, ngokuhamba kwesikhathi bathi babecabanga ukuthi kwakunomhlangano wamalungu e-UDF badubula babulala abantu abayishumi nanye iningi labo okwakungabesifazane nezingane ezine. Bonke ababengwona amalungu e-UDF.

uMitchell kanye namaPhoyisa amane batholwa benecala lokubulala bagwetshwa udilika jele. iKhomishana yamaQiniso nokuBuyisana kamuva yanika ushwele uMitchell ngokuba nesandla ekuhleleni kanye nokuhlasela ngemuva kokuzivumela ngokwakhe kwiKhomishana.



Zapiro: What will the Truth and Reconciliation Commission find? (Sowetan 16 April 1996)



Seven Day War (KZN Museum collections)

The KZN Midlands Seven Day War

During 1987 tensions began mounting in the KwaZulu-Natal Midlands between Inkatha Freedom Party supporters, known as amabutho (traditionally an age set of young men who serve the king), and supporters of the United Democratic Front and their allies, the Congress of South African Trade Unions (COSATU) known as amaqabane (comrades).

This led to a concerted effort over the next few years by Inkatha supporters (reportedly with assistance from members of the SA Police) to drive UDF and COSATU supporters out of *ngaPhezulu*, as the Vulindlela tribal trust area west of Edendale was colloquially known, as well as Edendale itself.

Sporadic violence culminated in all-out attacks on areas such as Ashdown, between Edendale and kwaMpumuza, on Sunday 31 January 1988 and finally a prolonged attack lasting a week on the greater Edendale area starting on Sunday 25 March and ending the following Saturday, 31 March 1990.

It started in Vulindlela with looting and burning of homes and businesses of people seen to be UDF supporters in Gezibuso, Taylor's Halt, KwaShange, KwaMnyandu and Enadi. This sent thousands of people fleeing for safety to UDF strongholds in Edendale such as Georgetown and Dambuza. This was followed by

Imaphakathi ye-KZN “Impi Yezinsuku Eziyisikhombisa”

Kusukela ngo-1987 isimo saqala sashuba kakhulu maphakathi nesiFundazwe saKwaZulu phakathi kwabalandeli beqembu leNkatha Freedom Party kanye nabalandeli be-UDF kanye namadlala ndawonye ayo, i-COSATU aye aziwa ngokuthi amaqabane.

Lokhu kwaholela ekutheni Inkatha yenze imizamo (kubikwa ukuthi babesizwa ngamaphoyisa, onogada kanye nezinye izinhlobo zikahulumeni) yokuxosha abalandeli be-UDF ne-COSATU ngaPhezulu, kwaVulindlela okuyindawo yabantu abangaphansi kweNkosi, kanye naseYideni uqobo.

Udlame lwaqubuka ezindaweni ezinjenge-Ashdown, phakathi kwaseYideni nakwaMpumuza, ngeSonto langomhla ka-31 kuMasingane 1988 kwabe sekulandela ukuhlaselwa okwadonsa isonto lonke endaweni yaseYideni okwaqala ngeSonto lomhla ka-25 kuNdasa kwaze kwaphela ngoMgqibelo olandelayo, 31 kuNdasa, 1990.

Kwaqala kwaVulindlela kwantshontshwa izimpahla kwashiswa imizi kanye namabhizinisi abantu ababeseka i-UDF endaweni yaseGezibuso, eTaylor's Halt, KwaShange, KwaMnyandu kanye naseNadi. Lokhu kwenza izinkulungwane zabantu zibaleke ziyofihla amakhanda ezindaweni zaseYideni ezithathwa njengesizinda se-UDF ezifana naseGeorgetown kanye nakwaDambuza. Lokhu kwalendelwa ukuhlaselwa eYideni, ikakhulukazi lezo zindawo ezabe zisemngceleni wase-Ashdown, Caluza kanye naseMgodini. Umdlantla wamaqabane ayezilungiselele kabi elekelelwa omakadebona boMkhonthe we Sizwe,

attacks on Edendale, particularly the border areas of Ashdown, Caluza, and Emgodini. Spirited resistance by prepared amaqabane bolstered by Umkhonto we Sizwe veterans and the underground SDUs (self defence units) repulsed the attackers.

Leader of the ANC in the KwaZulu-Natal Midlands, Dr Harry Gwala later called this the “Seven Day War”. By the time the attack ended on the following Saturday, according to the Truth and Reconciliation Commission, more than 200 people had been killed and an estimated 3 000 homes and other buildings, including shops and schools, had been vandalised, looted or burnt. An estimated 20 000 people had been forced to flee their homes.

“The impact of this attack left an indelible imprint on the physical and social geography and history of Edendale, and of Pietermaritzburg as a whole,” recalled Dr Blade Nzimande, Minister of Higher Education writing in *ANC Today* (10:11, 2010).

umshoshaphansi wezempi SDUs bakwazi ukukhalima abahlaseli.

Umholi we-ANC maphakathi nesiFundazwe saKwaZulu-Natal, uDokotela Harry Gwala kwathi ekuhambeni kwesikhathi le mpi wayiqamba ngokuthi “iSeven Day War”. Ngesikhathi kuphela ukuhlasela ngoMgqibelo olandelayo, ngokweNhlango Yokubuyisana noXolo, bangaphezulu kwamakhulu amabili abantu abase bebulewe kwathi imizi elinganiselwa ezinkulungwani ezintantu kanye nezinye izakhiwo, okwabe sekucekelwe phansi, kwantshontshwa impahla noma kwashiswa.

Balinganiselwa ezinkulungwaneni ezingamashumi amabili abantu abaphoqelesa ukushiya amakhaya wabo.

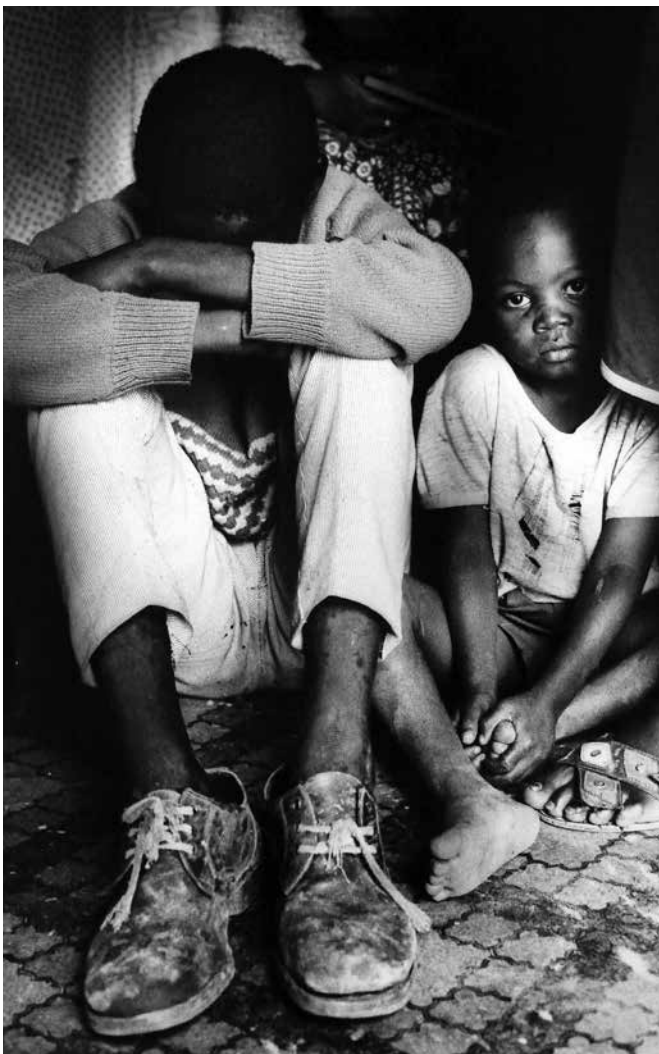
Umphumela walokhu kuhlasela washiya izibazi ezinkulu kubantu inhlalakahle yomphakathi nomlando wase-Edendale kanye noMgungundlovu wonkana, kukhumbula uDkt Blade Nzimande uNgqongqoshe wezeMfundo ePhakeme ebhala ekhasini le-ANC ngomhla ka-(10:11, 2010)

Seven Day War (KZN Museum collections)



In February 1991, Mandela met Chief Mangosuthu Buthelezi, president of the Inkatha Freedom Party, in an attempt to put an end to the violence sweeping Natal. In September 1991 he signed the National Peace Accord on behalf of the ANC. This agreement between a number of political organisations, including the ANC, Inkatha Freedom Party and the National Party, established structures and procedures to attempt to end political violence which had become widespread.

The Peace Monument in Stage 2 Imbali commemorates those who died. It was blessed jointly during a ceremony on 15 November 1998 by the then State President Nelson Rolihlahla Mandela and Inkatha leader Chief Mangosuthu Buthelezi. A year later, on Arbor Day, 5 September 1999, the then South African Minister of Water Affairs and Forestry, Ronnie Kasrils, planted trees there in their memory during his “plant trees for peace” campaign.

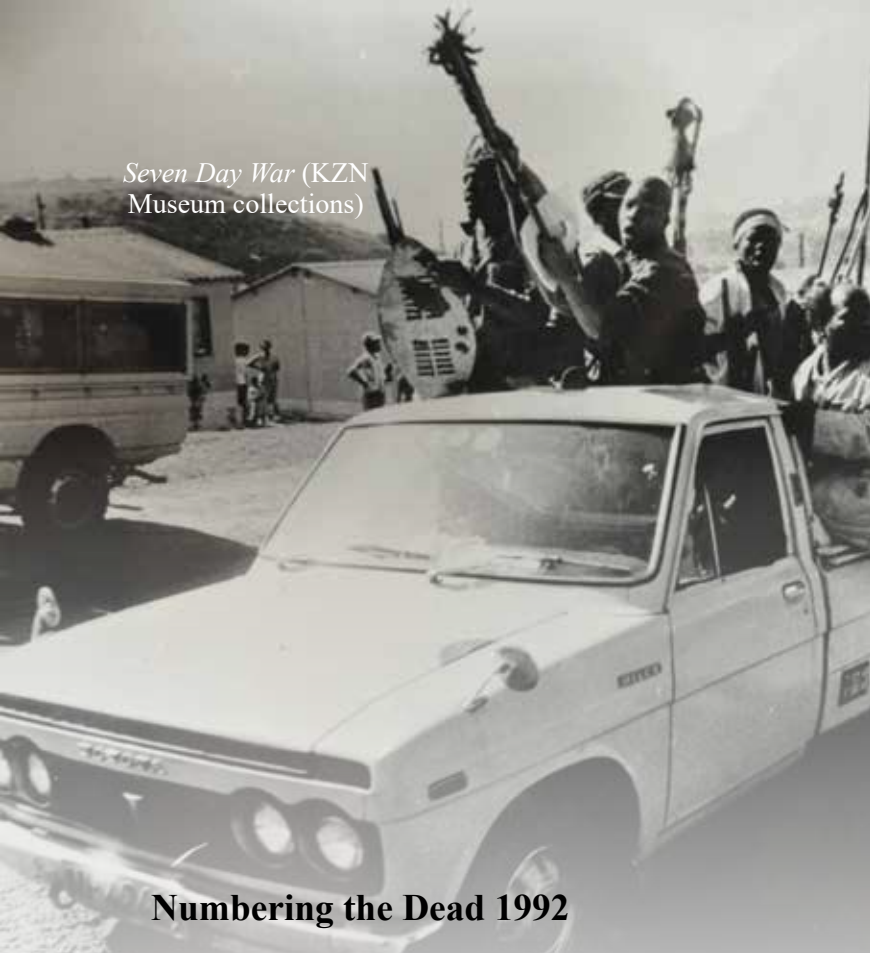


NgoNhlolanja 1991, uMandela wahlangana neNkosi uMangosuthu Buthelezi, umengameli weNkatha Freedom Party, emizamweni yokuqeda nya udlame. Wasayina isivumelwano soxolo kuzwelonke emele i-ANC ngoMandulo 1991. Kulesivumelwano esasiphakathi kwamaqembu amaningi ezombusazwe, okubalwa i-ANC, Inkatha Freedom Party kanye neNational Party, kwasungulwa izinhlaka kanye nezindlela zokuzama ukuqeda udlame lezombusazwe olwase lusabalele izwe lonke.

Itshe lesikhumbuzo eliseMbali e-2 liyisikhumbuzo salabo abashona. Labusiswa ngesikhathi kunomcimbi, ngomhla ka-15 kuLwezi 1998, ngowabe enguMengameli woMbuso ngalesosikhathi uNelson Mandela ngokuhlanganyela nomholi weNkatha iNkosi Mangosuthu Buthelezi. Ngemuva konyaka ngoSuku lokutshalwa kwezihlahla, lowo awabe enguNgqongqoshe wezaManzi namaHlathi eNingizimu Afrika, uRonnie Kasrils naye watshala izihlahla lapho ukubakhumbula ngesikhathi kunomkhankaso “wokutshalwa kwezihlahla zoxolo”.



Seven Day War (KZN Museum collections)



Numbering the Dead 1992

During the eight-year period from September 1984 to September 1992 more than 86 000 incidents of civil unrest were reported in South Africa. During these incidents 10 206 people were killed and a further 20 000 were injured (figures according to the Centre for Conflict Analysis of the Human Sciences Research Council – Johan Olivier, 1992).

A quarter of these were killed in the KwaZulu-Natal Midlands surrounding Pietermaritzburg, most of them during the bloody conflict between United Democratic Front-aligned supporters and Inkatha Freedom Party members.

Between 1985 and July 1990 a total of 2 445 people were killed in clashes between rival power groups in the Midlands. During 1987 and the first three months of 1988 alone there were more than 1 600 civic unrest incidents in the KwaZulu-Natal Midlands in which 632 people were killed. They included 175 UDF supporters, 79 known to be affiliated to Inkatha, and two policemen.

The numbers of people who were killed during the violence in the Midlands:

1985	12
1986	13
1987	413
1988	691
1989	696
1990	620 (up to the end of July 1990)

(figures according to the Centre for Adult Education, University of KwaZulu-Natal – John Aitchison, 2015).

Ukubalwa kwabantu abashona ngo-1992

Esikhathini esingangeminyaka eyisishiyagalombili kusukela ngoMandulo 1984 kuyakuMandulo 1992 zingaphezu kwezinkulungwane ezingamashumi ayisishiyagalombili nesithupha izigameko zodlame ezabikwa eNingizimu Afrika. Kulezi zigameko kwabulawa abantu abayizinkulungwane eziyishumi namakhulu amabili nesithupha kwabuye kwalimala abantu abayizinkulungwane ezingamashumi amabili (Izibalo ezakhishwa isikhungo i-Centre for Conflict Analysis of the Human Science Research Council- Johan Olivier, ngo-1992).

Ikota yalokhu kubulawa kwenzeka maphakathi nesifunda saKwaZulu-Natal ezindaweni ezizungeze uMgungundlovu, izigameko eziningi zaziphakathi kwabalandeli bezinhlangano zepolitiki okuyi-United Democratic Front kanye neNkatha Freedom Party.

Phakathi kuka-1985 noNtulikazi 1990 balinganiselwa ezinkulungwaneni ezimbili namakhulu amane namashumi amane nanhlanu abantu ababulawa ezimpini ezaziphakathi kwamaqembu ezombusazwe ayengabhekani maphakathi nesiFunda. Kusukela ngo-1987 kuya ezinyangeni ezintathu zokuqala ku-1988 kuphela zibalelwa enkulungwaneni namakhulu ayisithupha izigameko zodlame maphakathi nesiFunda saKwaZulu-Natal okwabulawa kuzo abantu abangamakhulu ayisithupha namashumi amathathu nambili. Kuhlenganiswa abalandeli be-UDF abayikhulu namashumi ayisikhombisa nanhlanu, abangamashumi ayisikhombisa nesishiyagalolunye ababemataniswa neNkatha, kanye namaphoyisa amabili.

Izibalo zabantu ababulawa ngesikhathi sodlame Maphakathi nesifundazwe.

1985	12
1986	13
1987	413
1988	691
1989	696
1990	620 (kwaze kwaba ngasekupheleni kwenyanga kaNtulikazi we-1990)

(Izibalo ngokweCentre for Adult Education, Enyunivesithi yaKwaZulu-Natal – zethulwa nguJohn Aitchison ngonyaka we-2015)

The following recorded interviews are largely unedited and no attempt is made to evaluate their historical content or accuracy. They are simply what local community leaders said about themselves and prevailing events.

Eyewitness survivors of the war

I saw the Sweetwaters faction come from the top of the hills and they broke into two groups. One group or faction went down Nyomkwele hill and the other faction came down from Caluza hill. The Edendale faction also broke into two groups and advanced to meet them. All the factions were armed with sticks, grenades, cane knives, guns and sharp iron sticks. We were very afraid. The young men were not sleeping at their homes during the war. We encouraged the boys on our side to fight for their lives. – p. 46 Vincent Moloi, Edendale YMCA, Machibisa.

During the Seven Day War I was staying at KwaShange in Vulindlela. I left the area and returned later. We hid in the grass and then ran away. Houses were burnt down and people were killed. My goods and cattle were stolen and then they burnt down my house. Education was disturbed when the schools were closed. Our community fled to Esigodini and there was no one left to see what was happening then. – p. 34 Francisca Mkhize, Henley.

I am 13 years old. I was staying at kwaMnyandu during the war. Standing outside our home we saw houses burning at KwaShange. Then we saw an impi from the mountain coming to kwaMnyandu. We removed goods from our house and put them in the garden below our house. My gogo (grandmother) said she would not leave her house. We ran away. They burned my gogo with the house. – p. 28 Sithe Mbanjwa, Khaletu Children's Home.

Extracts from the book *Faith in Turmoil: the Seven Day War* (1999) published by the Pietermaritzburg Agency for Christian Social Awareness (PACSA) based on interviews conducted by the editor, Lou Levine, and Sithembile Nsimbini with eyewitness survivors of the war.

Abazibonela ngokwabo nabasinda kule mpi

“Ngabona iqembu eSweetwaters livela phezu kwentaba base behlukana amaqembu amabili. Elinye iqembu lehla ngentaba iNyomkwele kwathi elinye laqhamuka entabeni eCaluza. Kwathi iqembu laseYideni lahlukana kabili labe seliqonda ngqo kubona. Bonke babehlome ngezinduku, amabhomu esandla, obhushi bomoba, izibhamu kanye nezintshumentshi. Sasinokwesaba okukhulu. Izinsizwa ezincane zazingasalali emakhaya ngesikhathi sempi. Sasigqugquzela abafana ohlangothini lwethu ukuba balwele ukufa nokuphila”. – p. 46 Vincent Moloi, Edendale YMCA, Machibisa

Ngesikhathi sempi iSeven Day War ngangihlala KwaShange eVulindlela. Ngayishiya le ndawo ngabuyela khona kamuva. Sacasha otshanini saphuma lapho sabaleka. Imizi yayishiswa abantu bebulawa. Izimpahla zami nezinkomo kwantshontshwa base beshisa umuzi wami. Ukufunda kwaphazamiseka kwaqalwa nezikole. Umphakathi wangakithi wabalekela eSigodini akekho owasala ukubona ukuthi kwenzekani. .” - p. 34 Francisca Mkhize, Henley.

“Ngineminyaka eyishumi nantathu. Ngangihlala kwaMnyandu ngesikhathi sempi. Sasime ngaphandle komuzi wasekhaya sabona kusha imizi KwaShange. Sabe sesibona impi iqhamuka phezulu kwaMnyandu. Sasusa izimpahla ekhaya sazibeka engadini ngezansi komuzi. Ugogo wami wathi angeke awushiye umuzi wakhe. Sabaleka. Bashisa ugogo wami nomuzi.” – p. 28 Sithe Mbanjwa, Khaletu Children's Home

Kucashunwe encwadini i Faith in turmoil – the Seven Day War (1999) yashicilelwa isikhungo iChristian Social Awareness (PACSA) ithathelwe kwinkulumongxoxo eyenziwa ngumhleli uLou Levine kanye noSithembile Nsimbini nabantu abazibonela kwenzeka.

Narrative accounts recall the Seven Day War

MaNdlovu Mncibi (businesswoman)

I was chased away by the violence in 1990.

It was at about nine in the morning when I was at my business when I walked onto the veranda and heard people shouting. In their shouting they were asking what was happening at KwaShange at the other side of the Msunduzi.

I went outside and saw trucks off-loading people while other people were running away towards us. On closer inspection, we saw that there were also attackers here coming for us from the area of Roman Catholic Church near the school.

We weren't able to take anything with us, we just ran as we were because there were many of these armed people whom we did not know. We ran down towards the school into the bushes.

We ran down and crossed through the bushes by the school. We stopped in the bushes and saw helicopters and thought they were there to help us. Instead, the helicopters were there to finish us off.

So we hid there during the day. We saw others crossing the river. There was a child who was taken by the current. The child's mother must have not secured the child on her properly, and the child slipped into the water and was taken by the current.

There were many bodies. You would see people being stabbed in front of you on the road. It was bad, it was difficult. After the attack died down we made our way to Henley Dam. We carried on walking until we reached the top of the Edendale valley. We stopped there for a while and heard that others were already at Thuthuka Hall, so we went down there to stay.

We couldn't go back for seven days. We couldn't even go back to check on what was going on back home. After the seventh day, I snuck back to go and check. Some of those people were still around. The fence had fallen down. In the butchery and tea room, there was nothing left. In the butchery, the machinery had been taken – there was nothing left. When I went home there was also nothing left there. I went around picking up small things here and there but there was nothing as the place had been burnt down.



MaNdlovu Mncibi

Ukukhunjulwa komlando weMpi yezinsuku eziyisikhombisa

UMaNdlovu Mncibi (usomabhizinisi wesifazane)

Ngaxoshwa udlame ngonyaka we-1990.

Ngicabanga kwakuyizithuba zehora lesishiyagalolunye ekuseni ngesikhathi ngisebhizinisini lami ngesikhathi ngiphumela evulandi ngezwa abantu bememeza. Indlela ababememeza ngayo babebuzana ukuthi kwenzekani kwaShange kule ngxenye engaphesheya koMsunduzi.

Ngaphumela phandle ngabona iloli lidiliza abantu ngesikhathi abanye bebaleka beza ngakuthina. Uma sibukela eduze sabona ukuthi kukhona nabanye abahlaseli abeze kuthina endaweni yesonto lamaRoma eduze nesikole.

Asikwazanga ukuthatha lutho, sabaleka sinjalo ngoba ayemaningi la madoda ahlomile esasingawazi. Sabaleka sabheka ezansi ngasesikoleni sangena ezikhotheni.

Sabaleka sashona ezansi ezikhotheni ngasesikoleni. Sahlala lapho sabona izindizamshini sicabanga ukuthi bazosisiza. Kunalokho izindizamshini zayizele ukuzosiqedela.

Sacasha lapho emini. Sabona abanye bewela umfula. Kwakukhona nomzali ophethe umntwana. Umama womntwana ngicabanga wayengamubelethile kahle washibilika wangena emanzini.

Zaziziningi izidumbu. Wawubona umuntu egwazwa phambi kwakho emgwaqeni. Kwakukubi kunzima. Ngesikhathi ukuhlasela sekwehlile salibhekisa eHenley Dam. Saqhubeka nokuhamba kwaze kwaba sifika entabeni yaseYideni. Sama lapho isikhathi sezwa kuthiwa abanye sebeseHholo iThuthuka, sehla nathi sayohlala khona.

Asikwazanga ukubuyela emuva kwaze kwaba izinsuku eziyisikhombisa. Sasingakwazi nokuya ukuyobheka kwenzakalani emakhaya. Ngemuva kosuku lwesikhombisa, nganyonyoba ngahamba ngayobheka. Abanye balabo bantu babesakhona endaweni. Ucingo lwaluwele phansi. Ebhusha kanye nasethilomu kwakungasekho lutho. Ebhusha bathatha umshini – kwakungasekho lutho. Uma ngiya kwami nakhona kwakungekho lutho. Ngazulazula ngicoshala lapha nalapha kodwa kwakungasekho lutho njengoba nendawo yabe ishisiwe.

Nganginokwesaba ngaso sonke isikhathi ngoba laba bantu babesekhona bemile. Ngabe sengithatha isinqumo sokuya esitobhini sebhasi eduze kwesonto lamaRoma ngabuyela emuva.

I was acting in fear the whole time because those people were still around, just standing there. Then I decided to go to the bus stop near the Roman Catholic Church and go back.

After that we never had a place of our own. We stayed all over until I heard that people were being taken in here [Oribi]. I applied and got a place here [in Oribi] in 1996.

It was painful because my business put food on the table as my husband had died in 1984. I would really like to go back there – it would be better if I was still young but now I don't know how I would. I am really saddened by this.

The violence changed my life. It really did. Now I am nothing.

Tim Smith (priest at the parish of Langsyde, Elandskop 1983–1990)

I was in Elandskop from for seven years, from 1983 to 1990. The first five years were wonderful: very peaceful, very enjoyable – getting to know the people, the language, and the culture.

It is a very interesting place because you've got people there living in a traditional way and yet they are becoming more and more affected by the city and the urban life. So you had a lot of men going into town, working in factories and offices and being unionised. Therefore, they would come back home with new ideas about democracy and human rights – ideas that conflicted with the conditions under which they were actually living. Because the traditional way of life is heavily controlled by the chiefs and the ndunas, very hierarchical. Very much into the oppression of women as you know, and very much against free speech, and against democracy. So there was a real clash building up.

In 1987 we had floods around October. For some reason, those floods seem to have been a catalyst or increased the intensity of what we had been hearing about from down below which was the violence in those areas. It started in places like Mpophomeni near Howick, and then came across towards Elandskop. We heard of young people coming up from the lower part of the valley – obviously UDF youth, United Democratic Front Youth – trying to recruit the young people in our area to the UDF.

It was quite disturbing in the beginning because we didn't understand what was happening. For a while, the



Tim Smith

Ngemuva kwalokho asiphindanga saba nendawo okungeyethu. Besihamba sihlala kwaze kwaba sithola ukuthi abantu basiwa e-Oribi. Ngafaka isicela ngabe sengithola indawo ngo-1996.

Kwakubuhlungu ngoba ibhizinisi ilona elalisiphakela layikhaya njengoba umyeni wami washona ngo-1984. ngiyafisa ukubuyela khona – kwakuzoba ngcono ukuba ngisemusha kodwa manje angazi ngingenza kanjani. Yangiphatha kabi kakhulu le nto.

Udlame lwaguqula impilo yami. Ngempela kwenzeka. Njengamanje angilutho.

UTim Smith (Umfundisi wasesekethi iLangsyde, e-Elandskop kusukela ngo-1983 kuya ku-1990)

Ngangihlala e-Elandskop iminyaka eyisikhombisa, kusukela ngo-1983 kwaze kwaba u-1990. Iminyaka emihlanu yokuqala yayihamba kahle: kunokuthula, ngikuthokozela kuba khona – ngithola nokwazi abantu, ulimi kanye namasiko.

Kwakuyindawo ethandekayo ngoba uthola abantu laphaya bahlala ngendlela yendabuko kodwa manje sebeya ngokuya bethatha isidolobha kanye nempilo yasesilungwini. Ngalokho kunabantu abaningi besilisa abaya emadolobheni, beyosebenza emafekthri nasemahhovisi babenangamalungu ezinyunyana. Ngalokho babuyela amakhaya sebenemicabango emisha ngentando yabantu kanye namalungelo oluntu – imicabango eshayisanayo nendlela yokuphila ababeyiphila. Ngoba ukuphila ngendlela yendabuko kuphethwe kakhulu ngamaKhosi kanye neziNduna, ukubusa ngobukhosi. Okuyindlela ecindezela kakhulu abesifazane njengoba wazi, engahambisani nokuzikhulumela ngenkululeko kanye nokungahambisani nentando yabantu. Ngalokho kwasekukhona ukungaboni ngasolinnye okwakufufusa.

Ngo-1987 enyangeni kaMfumu kwaba khona izikhukhula. Ngezizathu ezingaqondakali/ezithile, lezo zikhukhula kubukeka zaba umsuka noma zandisa ukushuba ngesasiyaye sikuzwe kwenzeka ngezansi okwabe kuwudlame kulezo zindawo. Kwaqala ezindaweni ezifana neMpophomeni budebuduze neHowick, kwase kugugudla kubheke ngase-Elandskop. Sezwa ngabantu abasha abavela ezigodini ezingezansi – ngokusobala okwabe



adults were very confused as well and very shaken. It became quite serious because in 1988 a large number of the youth in our area, Elandskop, had thought of themselves as UDF and were beginning to march and protest.

On the last day of 1987, they [the police] arrested nearly 200 of them going to a funeral. They were put in prison in Pietermaritzburg. We got to hear about it on the first of January, the following day 1988. We decided to go and see these kids in prison and I drove down the main road in Elandskop. The main road goes right down into the valley. I drove straight into the middle of a battle. It was very scary.

What had happened was that Induna Ntombela, who is a huge figure in the Seven Day War story, had mobilised all the men from the Inkatha area. They were actually coming across the road armed with spears, pangas, and knives. They were attacking what we used to call the UDF area on the other side. I drove into the middle of that.

I remember feeling very angry. I got out of the car and I marched over to where I recognised somebody defending the area alone against all these men. He was my parish council chairman. I knew him very well.

I ordered them to go back on their side of the road, and they did. There could have been 60 or 70 people at least. I said we would wait for the police. Then the police finally arrived. It was a couple of young white policemen. There was a lot of shouting, anger and

kuyintsha yeqembu le-UDF, United Democratic Front Youth – neyazama ukunxenxa abantu abasha endaweni ukuba bajoyine iqembu le-UDF.

Yayixaka kakhulu le nto ekuqaleni ngoba sasingaqondi kwenzakalani. Isikhathi eside impela abantu abadala babedidekile impela futhi ibanyakazisa kakhulu. Yaqala nzima impela ngoba ngo-1988 iqulu lentsha endaweni yethu, e-Elandskop, babezibona njenge-UDF base baqala ukubhikisha nokumasha.

Ngomhla we-31 kuZibandlela ngo 1987, amaphoyisa abopha intsha ebalelwa emakhulwini amabili neyayiya emngcwabeni. Bavalelwa ejele laseMgungundlovu. Saze sezwa ngako mhla zilunye kuMasingana, ngosuku olulandelayo ngo-1988. Ngakusasa sanquma ukuyobona izingane ejele, ngangishayela emgwaqeni omkhulu e-Elandskop. Umgwaqo omkhulu uhamba

njalo udlule esigodini ngezansi. Ngagqobha phakathi kwayo impi. Kwakwethusa ngempela.

Okuyikona okwenzeka ukuthi Induna uNtombela, oyingxenywe enkulu kule ndaba yempi yezinsuku eziyisikhombisa, waqoqa wonke amadoda endaweni yeNkatha. Empeleni babeza ngaphesheya komgwaqo behlome ngemikhonto, izagila kanye nemibese. Babehlasela endaweni eyabe iyisizinda se-UDF kuleli elinye uhlangothi. Ngadlula phakathi kwayo.

Ngiyakhumbula ngizizwa ngithukuthela kabi. Ngaphuma emotweni ngaqonda ngale lapho ngangibona umuntu owayevikela indawo eyedwa kuleli qulu lamadoda. Wayengusihlalo womkhandlu kwisifunda sami. Ngangimazi kahle.

Ngabayalela ukuba babuyele emuva ngasohlangothini labo lomgwaqo, nangempela benza njalo. Okungenani kwakungaba abantu cishe abangamashumi ayisithupha noma ayisikhombisa. Ngathi sizolinda amaphoyisa. Nangempela ekugcineni afika. Kwakungamaphoyisa ambalwa asemancane amahlophe. Kwakukhona ukumemezana okuningi, intukuthelo kanye nokudideka. Ngaleso sikhathi ngabe sengiyahamba.

Kamuva, ngathola ukuthi amaphoyisa empeleni yiwona avumela abantu beNkatha ukuba baqhubeke nokuhlasela. Eqinisweni babamba inqwaba yezingane zabafana abancane ababulawa ngalelolanga.

Kwaba yisifundo kuthina ukuthi akumele uthembele emaphoyiseni ezimweni ezinjalo. Kwakukhona ukungalingani ngempela kwamabutho. Izingane ze-UDF zonke zazisejele kodwa ngapha abantu beNkatha bakhululekile ukuhamba bazungeze bephethe izagila kanye nemibese, kodwa azikho izinyathelo abathathelwa

confusion. At that point, I left.

Subsequently, what I found out is that the police actually enabled the Inkatha people to continue with their attack. In fact, they got a hold of a number of young boys who were killed that day.

It was a lesson for us that you couldn't rely on the police in that situation. There was a real imbalance of forces. The UDF kids were all in prison yet the IFP guys were free to walk around with pangas and knives, and there was no action taken against them. It just got worse from there.

There were special constables that were created and they recruited these youngsters in the area. Some of them were just things with no educational background, some of them had criminal records. But they recruited them, put uniforms on them, and gave them a rifle and let them walk around at night. They shot people! We picked up bodies in the morning of their victims. Some of these guys were just coming home from work, and were shot just like that. It was horrible.

After the release of Nelson Mandela in 1990, in February real tensions escalated. It reached a crescendo in March of 1990.

The thing that started off the Seven Day War was the rally in King's Park on March the 25th. It was a Sunday. All the people from our area were ordered to go. It was a terrible day – it was rainy and misty – but people went because they had to go.

The buses were stoned on their way through Edendale. That was Sunday the 25th. Monday there was more tension in the valley that revolved around buses. On Tuesday as well. On Tuesday the 27th, I had to go down to Maritzburg – I remember well because it was my mother's birthday – and I remember driving down that road and passing David Ntombela's house – it was on the left when you pass Elandskop – and there was a large number of vehicles outside that house, some police vehicles too. That was actually the night before the invasion took place. It was very clear to me afterwards that



Seven Day War (KZN Museum collections)

zona. Kusukela lapho kwashuba kakhulu kunakuqala.

Kwakhiwa amaphoyisa ophiko oluyisiphesheli nayahamba ejoyinisa intsha yasendaweni embuthweni wawo. Abanye babo kwakungabantu nje nababenganasisekelo semfundo; abanye babo babenamarekhodi obugebengu. Kodwa babajoyinisa, babagqokisa inyuniformu banikwa nezibhamu bese bahambe bezulazula ebusuku. Babedubula abantu! Sasicosha izidumbu zezisulu zabo ekuseni. Abanye abantu ababesuke bephuma emsebenzini beze emakhaya, badutshulwe kanjalo nje. Kwakuyisimo esinyantisa igazi.

Ngemuva kokukhululwa kukaNelson Mandela ngo-1990, kuNhlolanja isimo saba muncu kakhulu. Kwathi ngoNdasawe-1990 isimo safika kuvuthondaba.

Into eyenza kube nempi yezinsuku eziyi-7 umhlango oawuse Kings Park ngomhla ka-25 kuNdasawe. KwakuyiSonto. Bonke abantu endaweni yethu babetshelwe ukuthi baye khona. Usuku lwalulubi – kwakunetha kunenkungu – kodwa abantu baya ngoba kwakumele baye.

Amabhasi ashawa ngamatshe ngesikhathi edlula eYideni. KwakuyiSonto ngomhla ka-25. NgoMsombuluko isimo sashuba endaweni yethu kusukela ekushayweni kwamabhasi ngamatshe. NangoLwesibili kwaba yikho lokho. NgoLwesibili mhla ka-27, kwakumele ngiye eMgungundlovu – ngikhumbula kahle ngoba kwakuwusuku lokuzalwa lukamama – ngiyakhumbula ngishayela ngihamba ngomgwaqo ngibheke ezansi ngadlula ngasemzini kaDavid Ntombela – umuzi wakhe

that was the planning meeting for that.

In the morning of the 28th they sent around cars with loudhailers in the whole area. All the men and the women had to appear, and they had to go to David Ntombela's house. The men were told to bring imkhonto, spears, guns, or whatever they had. The men were then marshalled and sent down into the valley. The women were told to go into the house and were told to turn their clothing inside out. There was a whole ritual about it. Men were also sprinkled with intelezi and stuff like that to protect them.

The invasion started quite early in the morning of that Wednesday the 28th. They attacked the Kwamnyandu area, KwaShange, Dindi, and further down at Taylor's Halt. People fled when they saw them coming. Large numbers of people fled, but old people and children were not able to flee. So the first people to die were elderly people who couldn't get away.

In the afternoon we began to see the impis coming back. They drove cattle back with them. Some of them were carrying TVs, they took whatever they could. I think it was that Wednesday that was the biggest event in the Seven Day War for us.

On the Thursday evening, the 29th, at about half-past 9 in the evening someone coming running up to the mission and reported that huts were being burnt in the area.

In regard to the Seven Day War, to my knowledge not one person has ever been prosecuted. In that week there were at least 50 deaths. That's just the number of deaths, but there was a huge destruction of property as well, loss of property, loss of cattle. None of that has ever gone to court. It showed you that the State had basically undermined the justice system for political ends.

The conflict was terrible because it divided a community that wasn't divided at all. It divided it between young and old because many of the young were UDF supporters and the older people were IFP; it divided families, and I say that a couple of times. And, of course, all these kinds of conflicts are artificial – they were made by decree: everyone living on this side is IFP, everyone living on that side is UDF; no one may cross the road. It was ridiculous. There were family members on both sides, and there were all sorts of ties. That kind of conflict is just terrible.

ungasesandleni sobunxele uma wehla udlula e-Elandskop – kwakunenqwaba yezimoto ngaphandle komuzi, ngisho nezamaphoyisa. Ngalelo langa kwakuwubusuku obandulela ukuhlaselwa. Kwakucacile kumina kamuva ukuthi lobo busuku kwakuwusuku lomhlangano okwahlelwa ngalo ukuhlaselwa.

Ekuseni mhla ka-28 bathumela izimoto ezazihamba zimemeza ngombhobho yonke indawo. Bonke abesilisa nabesifazane kumele baye emzini kaDavid Ntombela. Amadoda atshelwa ukuba apha the imikhonto, amawisa, izibhamu noma yini okunye abanako. Amadoda aqoqelwa ndawonye abe esesiwa ezigodini ezingezansi. Abesifazane bayalelwa ukungena endlini bakhumule izingubo zabo baziphendukezele. Kwakukhona umuthi osetshenziswayo. Amadoda achelwa ngentelezi ukuwavikela.

Ukuhlasela kwaqala ekuseni kakhulu ngoLwesithathu mhla ka-28. Bahlasela endaweni yaKwaMyandu, KwaShange, kwaDindi, kanye nasezansi eTaylor's Halt. Abantu babaleka ngesikhathi bebabona beza. Iqulu labantu elabaleka, kodwa abantu abadala nezingane abakwazanga. Abantu bokuqala ukushona kwaba abadala abangakwazanga ukubaleka.

Ntambama saqala ukubona Impi isibuya. Babeqhuba nezinkomo. Abanye bephethe omabonakude, bathatha konke ababengakuthola. Ngicabanga kwaba ilowo Lwesithathu engicabanga waba isigameko esikhulu kuthina semp i-Seven Day War.

Ngobusuku langoLwesine mhla ka-29, ngezithuba zokugamanxa kwehora lesishiyagalolunye ebusuku kunomuntu owayeza emishani egijima ezobika ukuthi imizi iyashiswa endaweni.

Uma ngibhekise empini ye-Seven Day War, ngokwami ukwazi akekho noyedwa umuntu owabekwa icala. Kulelo sonto kwashona cishe abantu abangamashumi amahlanu. Lezo izibalo zabantu abashonile kuphela, kodwa kwadaleka nomonakalo omkhulu empahleni, balahlekelwa impahla kanye nezinkomo. Konke lokho akukaze kubhekane nomthetho. Kuyakhombisa ukuthi umbuso wawubukela phansi ubulungiswa ukufeza inhloso zezombusazwe.

Ukungqubuzana kwakuyinto ebuhlungu ngoba zadala uqhekeko emphakathini nowawungenalo noluncane uqhekeko. Kwadala uqhekeko kwabancane nabadala ngoba iningi lentsha yayilandela i-UDF kuthi abadala babe iNkatha; kwahlukanisa imindeni ngiyakuphinda ngiyakusho lokho. Futhike zonke zonke izinhlobo zalokungqubuzana kwakuyinto eyenziwa ngamabomu/umfakela – kwakwenziwa ngokomyalo; bonke ababehlala ngapha babeyi-IFP, bonke abanye ababehlala kulolu olunye uhlangothi bayi-UDF; akekho okwakumele awele umgwaqo. Kwakuwumbhedo lowo. Kwakunamalungu emindeni ndawo zombili, kwakunokuxhumana ngandlela thize. Lolu hlobo lokungqubuzana luyinto embi.

Sibongile Mkhize (victim of the Seven Day War)

The Seven Day War did not just happen. There was a build up towards it.

The biggest incident is when the police came in vans and painted their faces with black paint. The police were carrying IFP members in their vans and they began shooting. It was an overcast cold and cloudy Tuesday, and most people were indoors. That is when they attacked.

The police cars entered by the road that passes Caluza School. The first people they came across were the Khumalo family. They had an uncle from Vryheid at their house who had come to visit. They kicked in the doors and started stabbing everyone indiscriminately. They stabbed even the children of that house.

The uncle who was visiting was stabbed more than 60 times with a spear. If you approached, you were shot at.

Others were shot while in their own homes since the IFP members were favoured and were given big guns such as the R5. They could shoot you from a long distance away.

Because of that family that was murdered, from that day on we decided to get together and in our getting together the point was to protect ourselves. We came together not to attack, but to defend ourselves from this war we were unsure about how it had come about.

The IFP members travelled with the police, and the IFP members were not afraid to show themselves and that they were members of the IFP. So we saw that these were the people that were killing us. Then we organised ourselves.

In truth, in Caluza we were a relaxed group of UDF youth. We decided that everyone who stayed should be a UDF member. We started holding meetings and organising people. Our intention was not to chase people away but was to unite people against this force that was so brutal and aggressive.

All of this created a bad social environment in that it affected how we lived negatively, but no one knew that this would all lead to the Seven Day War.

We woke up early in the morning as usual and the children went to school. There came a large group of people from the hilltop singing like a congregation. I ran to my sister-in-law's house which was just above my house and asked her if she could hear the people singing.



Sibongile Mkhize

Sibongile Mkhize (Owaba isisulu sempi i-Seven Day War)

I-Seven Day War ayivelanga yenzeka nje. Kwabakhona izimo ezenza lokho.

Isigameko esikhulu kwakungesikhathi amaphoyisa etheleka ngamaveni ezipende ubuso ngopende omnyama. Amaphoyisa ayethwele amalungu e-IFP

emavenini wawo base beqala ukudubula. kwakungoLwesibili liguqubele kumakhaza nenkungu, iningi labantu lalizivalele ezindlini. Kungaleso sikhathi abahlasela ngaso.

Amaphoyisa angena ngomgwaqo lona odlula ngasesikoleni eCaluza. Abantu bokuqala ababatholo kwakuwumndeni wakwaKhumalo. Kwakunomalume owayephuma eVryheid emzini wabo nowayebavakashele. Bakhahlela umnyango bangena bagwaza noma ubani ongaphakathi. Bagwaza ngisho izingane kulowa muzi. Umalume owayevakashile wagwazwa amahlandla angaphezu kwamashumi ayisithupha ngomkhonto. Uma usondela wawudutshulwa.

Abanye badutshulelwa emizini yabo ngenxa yokuthi amalungu eqembu le-IFP ayethandwa anikezwa izibhamu ezinkulu ezifana nama-R5.

Ngenxa yokubulawa kwalowo mndeni, sathatha isinqumo sokuhlangana ndawonye ukuze sikwazi ukuzivikela. Sasihlangana ndawonye hhayi ngoba sifuna ukuhlasela kodwa ukuzivikela kule mpi esasingazi nokuthi ibangwe yini.

Amalungu e-IFP eyahambisana namaphoyisa, futhi engenandaba nokubonakala ukuthi bangamalungu eNkatha. Ngelokho sabona ukuthi yibo laba bantu abasibulalayo. Sabe sesizilungiselela nathi.

Eqinisweni nje, eCaluza sasingamalungu entsha eqembu le-UDF singenankinga. Sathatha isinqumo sokuthi wonke umuntu ohlala khona abe yilungu le-UDF. Saqala sabamba imihlangana futhi sinxenxa nabantu. Inhloso yethu kwakungekona ukuxosha abantu kodwa kwabe kuwukubahlanganisa babe munye babhekane nalolu dlame olunesihluku nolunzima.

Yonke le nto yadala ukuhlalisana okungekuhle okwathikameza indlela ebesihlala ngayo, kodwa akekho owayazi ukuthi lokhu kungaholela odlameni lwe-Seven Day War.

Sasivuka ekuseni njengenjwayelo nezingane zaya esikoleni. Kuthe kusenjalo kwaqhamuka iqulu labantu phezu entabeni becula kungathi amakholwa. Ngagijima ngaya emzini kadadewabo mkhwenyana wami nowawungenhla komuzi wami ngambuza ukuthi uyabezwa laba bantu abaculayo.

Ngesikhathi sibheka sabona amaloli amakhulu

When we looked up we could see those big eight ton vans called ZGs [Zulu Government] – the long ones. All of these trucks were full of people, and they were the ones singing. We stood and looked on. We saw children running down coming out from the school gates. The teachers had let them out. Why?

We asked what was going on and were told that those vans were carrying IFP members. “IFP members?” we asked. All we could hear is a congregation of people singing church songs. Indeed when we looked we saw that they were carrying spears, but they were singing church songs.

We counted that there were about eight of those eight-ton vans. Maybe there were three thousand of them, four thousand or five thousand the way that there were so many of them. They were coming, and leading them were some really big men.

As they came they passed parked [police] vans which gave them guns and bullets. They were told what bullets go into what kind of gun and told to take ammunition which was lined up by the bucket load. The police gave it to them for them to shoot with.

The Seven Day War changed us. We never slept. I don’t remember when I slept in those seven days. I don’t remember when I ate or when I bathed.

State security agents were used greatly during the Seven Day War. They were soldiers during the day, and at night they would attack us. But the police would attack us in broad daylight.

The Seven Day War was fought by the UDF against the IFP and the police.

There was a man who lived near the school who was a police officer at the time. He was Mr Nene. When everyone was running away, he did not. He said he would not flee because those were his colleagues. That was the beginning of the Seven Day War, and he was killed by his own colleagues.

The Seven Day War was a painful experience and created many refugees. Those are some of the incidents that hurt us.

abhalwe nge-ZG [uHulumeni waKwaZulu] – lawa amade. Wonke lawo maloli ayegcwele abantu, nokuyibona ababecula. Sama sabukela. Sabona nezingane zibaleka ziphuma esikoleni. Othisha ngabe babavumele ukuba bahambe. Sizibuza.

Sabuza kwenzenjani satshelwa ukuthi lawa maveni athwele amalungu e-IFP. “Amalungu e-IFP?” Sibuzwa. Konke esasikuzwa thina kwakungabantu benkonzo becula izingoma zesonto. Nangempela-ke uma sibheka sabona ukuthi baphethe imikhonto kodwa babecula izingoma zesonto.

Sawabala amaloli sathola ukuthi abalelwa kwisishiyagalombili. Kungenzeka babezinkulungwane ezintathu, izinkulungane ezine noma ezinhlanu ngendlela ababebanangi ngayo babeza beholwa ngamadoda athile ondlekile impela.

Ngenkathi beza badlula iveni yamaphoyisa eyayimile neyabanika izibhamu nezinhlamvu. Batshelwa ukuthi inhlamvu ethile ingena esibhamini esithile futhi bathathe nezibhamu ezazigcwele emabhakedeni. Abaphoyisa ayebanikezela ukuba badubule ngazo.

Impi ye-Seven Day War yaguqula izimpilo zethu. Sasingalali. Angikhumbuli ngilala kulezonsuku eziyisikhombisa. Angikhumbuli nokuthi ngake ngageza noma ngadla.

Amaphoyisa oMbuso ezokuvikela asetshenziswa kakhulu ngesikhathi sempa ye-Seven Day War. Babeba ngamasosha emini kuthi ebusuku basihlasele. Kodwa amaphoyisa wona ayesihlasela emini kabha.

Impi ye-Seven Day War yayiliwa ngabantu be-UDF bebhakene ne-IFP kanye namaphoyisa.

Kukhona umnumzane owayehlala eduze kwesikole owayeyiphoyisa ngalesosikhathi. Kwakungu Baba uNene. Ngesikhathi abantu bebaleka yena akazange abaleke. Wathi ngeke abaleke ngoba ngozwakabo. Lokhu kwaba yisiqalo sempa i-Seven Day War, kodwa wabulawa yibo ozwakwabo.

I-Seven Day War yasizwisa ubuhlungu futhi yenza kwaba nababaleki abaningi. Lezo ngezinye zezigameko ezasizwisa ubuhlungu.

Gcina Mfeka (ANC supporter)

The Seven Day War was started by people from NgaPhezulu because they were no longer able to pass through Edendale.

We heard that there was going to be an attack. It came through Sgodini, Smero, Caluza and Ashdown. They were attacking from Mpumuza into Caluza and Ashdown. The attackers that came from NgaPhezulu they attacked Smero and Sgodini. That was where there was serious fighting. There were already a lot of people dead by this time, some of whom I knew.

The Seven Day War was the hardest war [we had faced]. I remember Morris Ngcobo who we were with and were leaders together. He was a leader in Azalia and I was a leader in Unit 18. We ended up helping in Ashdown by keeping an eye on the situation there and taking the injured to hospital. We did the same in Caluza as well.

That is where I saw white policemen who had smeared black all over their faces carrying guns and shooting as if they were black people, but they were white people. I believe that some of them did get hurt because there was real fighting on both sides by then.

There is only one Afrikaans police officer who helped us. He was called Stone. He didn't understand what was going on. I remember him helping us that once during the Seven Day War when we were being attacked. He was just doing his duty as a police officer, just doing the work of a policeman. He got involved and fought. He was surprised to find that there were police officers fighting on the other side attacking them. I think he was confused about what was happening.

The war was serious and people were dying in horrendous ways. People from Ashdown and Caluza lost their homes. People from Smero had houses burnt down, and people from Mgodini and Sgodini had their houses burnt down too.

There is a lot that we did. Next to the hospital there was a building called Marawa House. There lived a Zulu Government representative, Mr V.V. Mvelase. I was one of the people that went to go and meet with him to negotiate an end to the violence. I tried every day, phoning him saying that this violence must end because we, on our side, did not see anything to fight about.



Gcina Mfeka

uGcina Mfeka (ilungu le-ANC)

I-Seven Day War yaqalwa ngabantu bangaPhezulu ngoba babengasakwazi ukudlula eYideni.

Sezwa kuthiwa kuzoba nokuhlasela. Yangenisa eSgodini, Smero, Caluza nase-Ashdown. eCaluza nase-Ashdown babehlasela beqhamuka KwaMpumuza. eSmero nase Sgodini babehlaselwa ngabantu abaphuma

Ngaphezulu. Kulaphoke la yayibambene khona ngezihluthu ngempela.

Basebebaningi abantu abashonile ngaleso sikhathi abanye babo nengangibazi.

I-Seven Day War yimpi enzima nesake sabhekana nayo. Ngikhumbula uMorries Ngcobo esasikanye naye futhi sangabaholi sobabili. Wayengumholi wase-Azalea mina ngihola abantu baseMbali e-18. sagcina sesiza e-Ashdown ngokuthi sibheke okwenzekayo khona sithathe nabalimele sibase ezibhedlela. Kanjalo

naseCaluza senza okufanayo.

Kulapho ngabona khona amaphoyisa amhlophe ezigcobe bonke ubuso ngopende omnyama bephethe izibhamu futhi bedubula kungathi bangabantu abamnyama kodwa bebe bemhlophe. Ngiyakholwa ukuthi nakubona bakhona abalimala ngoba kwakuliwa ngempela nhlangothi zombili.

Kukhona iphoyisa elilodwa leBhunu elalisisiza. Wayebizwa ngoStone. Wayengaqondi kwenzakalani. Ngiyamkhumbula esisiza kanye ngesikhathi ibambene ngezihluthu kwi-Seven Day War sihlaselwa. Wayenza umsebenzi wakhe njengephoyisa, enza umsebenzi wamaphoyisa. Wazibandakanya walwa. Wamangala ukuthola ukuthi kanti kukhona namaphoyisa alwayo kuleli elinye uhlangothi ehlasela. Ngicabanga wayedidekile ngokuthi kwenzakalani.

Impi yayinzima nabantu befa ngendlela ehlasimulisayo. Abantu base-Ashdown kanye naseCaluza balahlekelwa imizi yabo. Abantu basesiSmero bashiselwa imizi yabo, nabaseMgodini naseSgodini nabo bashiselwa imizi yabo.

Kuningi esakwenza. Eduze kwasesibhedlela kwakunesakhiwo esibizwa ngeMarawa House. Lapho kwakuhlala khan umuntu omele uHulumeni waKwaZulu, uMnumzane V.V. Mvelase. Ngingomunye wabantu abaya kuyena siyoxoxisana ngokuqedwa kodlame. Ngangizama zonke izinsuku ngimfonela ukuthi kumele luphele lodlame ngoba thina kwelethu uhlangothi sasingaboni into esiyilwelayo.

Kwangicacela ukuthi amalungu e-IFP ayengaboni ukuthi ayesetshenziswa umbuso wobandlululo. Thina kwa-ANC kanye Neqembu leNkatha akukho okutheni/okubambekayo esasingathi siyakulwela kuze kufike la impela sizobulalana khona. Ukuthi nje babengaboni

It was clear on my side that the IFP supporters did not see that they were being used by the apartheid regime. Between us as the ANC and them as the IFP, there really wasn't anything of any significance that we could say we were fighting about even to the point of killing each other. It is just that they didn't see that they were being used by the government.

There was one white policeman called Weber. He was German. He was the one who was up and down pushing these people and arming them, giving them guns and going as far as telling them what to do.

I remember that there another police officer, Mr Ncane. He had to leave work and is no longer a policeman. He was fired from work because of how much he was against what was going on. He would say that things like this should not happen. It got to a point where his house was destroyed at Stage 2 in Imbali. He had to move.

We tried all that was in our power to show them. There was still a court at the time in Vulindlela where cases were brought and heard. I used to go there. Once I went there and there were boys from the IFP there. Once there were guys from Mpumzu there who told me respectfully that they were in disbelief about what I was telling them. And I was telling them the truth. I told them that this was nonsense and that we were being used by the apartheid government to kill one another. Between black people, it was a lie that there was conflict. It wasn't a black-on-black fight, it was a fight between blacks and whites but the whites hiding behind some blacks so blacks could kill each other. And that was it.

I was no longer sleeping at home. The police came every night. I would wonder why it is that they always came at night but never during the day. They only came at night, the times where everyone should be sleeping. I remember that they once took S'lwane from Imbali and beat him up so badly that after that he was taken and hidden at Africa Enterprise. He was taken by the white police accompanied by IFP boys. These IFP boys were not police, but at night they travelled with the police to torture anyone opposed to the system. We used to call it 'the system', and if you went against the system you became a target: you must be killed, beaten, your family must be harassed, your property must be burnt.

Today the very same people are talking about democracy. At that time, did they not know what democracy was? Did they only learn what democracy is now that the ANC came to power? Back then they were blocking it, not wanting it to work. You were forced if you were a Zulu – if you had a Zulu surname – you must

babesetshenziswa uhulumeni.

Kwakukhona iphoyisa lomlungu elibizwa ngoWeber. WayeyiJalimane. Uyena owayephansi phezu ephusha labantu ebahlomisa, ebanikeza izibhamu aze abatshele nokuthi kumele benzeni.

Ngiyakhumbula kukhona elinye iphoyisa, umnumzane Ncane. Kwadingeka ashiye umsebenzi wakhe futhi akaselona iphoyisa. Waxoshwa emsebenzini ngenxa yokungahambisani nhlobo nokwakwenzeka. Wayesho ukuthi izinto ezifana nalezi akumele zenzeke. Kwaze kwafika la ekutheni kucekelwe phansi umuzi wakhe eMbali e-2. Kwamele ahambe.

Sazama konke okusemandleni ethu ukubakhombisa. Kwakusenenkantolo eVulindlela lapho okwakufakwa khona amacala bese eyahlalelwa. Ngangijwayele ukuya khona. Ngelinye ilanga ngiye khona ngafika kunabafana be-IFP. Kwakukhona abafana bakwaMpumzu laphaya abangitshela ngenhlonipho ukuthi kuyabethusa engangibatshele kona. Ngangibatshele iqiniso. Ngabatshele ukuthi kwakuwumbhedo lo nokuthi sasisetshenziswa uhulumeni wobandlululo ukubulalana. Phakathi kwabantu abamnyama kwakungamanga ukuthi kukhona izinxushunxushu phakathi kwabo. Kwakungeyona impi yomnyama nomnyama, kwakuyimpi phakathi kwabamhlophe nabamnyama kodwa abamhlophe becashe ngemuva kwabanye abantu abamnyama ukuze abamnyama babulalane bodwa. Kwakuyilokho nje.

Ngangingasalali ekhaya. Amaphoyisa ayefika njalo ebusuku. Ngangixakeka kungani benza njalo ukuthi bafike njalo ebusuku kodwa lutho emini. Bafika njalo ebusuku ngesikhathi engabe wonke umuntu ulele. Ngiyakhumbulua bake bathatha uS'lwane eMbali bamshaya kanzima ngemuva kwalokho wathathwa wyocashiswa e-Africa Enterprise. Wathathwa ngamaphoyisa amhlophe bephelezelwa ngabafana be-IFP. Laba bafana be-IFP babengewona amaphoyisa, kodwa ebusuku babehamba namaphoyisa bayohlukumeza wonke umuntu ongahambisani nenqubo yobandlululo. Sasiyibiza ngokuthi "system", uma ungahambisani nayo wawulandelwa: kumele ubalawe, ushaywe, kuhlukunyezwe umndeneni wakho, kushiswe indawo yakho.

Namhlanje bona laba bantu bakhuluma ngentando yeningi. Ngaleso sikhathi babengazi nokwazi ukuthi iyini yona le ntando yeningi? Ngabe baze manje ukuthi intando yeningi iyini ngoba i-ANC isiphethe umbuso? Kudala yibona ababeyivimba, bengazi ukuthi izosebenza. Wawuphoqwa uma ungumZulu – uma unesibongo sesiZulu – kumele ube umlandeli we-IFP uthanda noma ungathandi. Lokho akubona

be a IFP supporter whether you liked it or not. That is not justice. That is not ubuntu [behaving humanely].

I had a house in Imbali and it was burnt down. I didn't see who did it, but it was IFP supporters that burnt it down. My child was hurt in that fire by getting burnt.

There isn't a single member of my family who did not suffer. Not one. Even my mother.

The most painful thing was when my car was burnt. This whole experience was painful. It upsets me even now. Sometimes it is hard to talk about it.

When I arrived home, they [were surprised because they] thought I was dead. My mother thought I had died. They screamed when they saw me coming. The message they received was that I was burnt alive in my car in Snathing.

ubulungiswa. Akubona ubuntu loko.

Nganginomuzi eMbali owashiswa. Angizange ngibone ubani owenza lokho kodwa kwakungabalandeli be-IFP. Ingane yami yalimala lapho ishiswa umlilo.

Akekho noyedwa emndenini wami ongahlukumezekanga. Akekho noyedwa. Ngisho umama wami imbala.

Okwangizwisa ubuhlungu kakhulu ingesikhathi kushiswa imoto yami. Yonke le nto yababuhlungu. Isangicasula namanje. Kwesinye isikhathi kunzima ukukhuluma ngayo.

Ngesikhathi ngifika ekhaya, bamangala ngoba babezitshela ukuthi ngifile. Umama wayecabanga ukuthi ngifile. Bamemeza ngesikhathi bengibona. Umyalezo ababewutholile ukuthi ngishele ngangqongqa nemoto eSnathing.

John Aitchison (former Professor of Adult Education, UKZN)

The Seven Day War which took place in 1990, it is important to say – as I experienced it and as my family experienced it – what had happened then had been developing since the mid-1980s where one had a mix of a range of things.

There was the fact that apartheid as a successful operation was coming under strain – there were sanctions –, internally there was the Inkatha Liberation Movement which later became the IFP which had a large community of popular support both in the province and nationally. At the same time one had the growth of the United Democratic Front (UDF) in opposition to the Tri-cameral Parliament. The growth of the UDF surprised everybody. It resonated with young people and it became a threat to the existing order of things.

At the same time there was a breakdown in the relationship between Inkatha and the UDF, some of which had been provoked earlier by the Black Consciousness Movement. And the question of who was right or wrong, and whether Chief Buthelezi was unfairly targeted by them because he was a man, in some ways, of deep principle. There was a looming political contestation between those two political forces, but it also involved the government which was trying to turn Inkatha into an agent to act against



Professor John Aitchison

uJohn Aitchison(owayenguProfesa wemfundo yabadala, e-UKZN)

Impi ye-Seven Day War yaqala ngonyaka we-1990, kubalulekile ukusho lokhu – ngoba ngabona kwenzeka kanye nomndenini wami – okwenzeka ukuthi konke lokhu kwaqala kancane kancane maphakathi neminyaka yawo 1980 lapho kwakunezinto eziningi ezazenzeka.

Kuyiqiniso ukuthi ubandlululo njengendlela ephumelele kwase kuqala ukuba nzima/ seziqala ukulibhedela izinto – kwakukhona unswinyo – ezweni kwakukhona Inkatha Liberation Movement kamuva yaba i-IFP neyayinabalandeli abanengi abayilandelayo kulesi sifundazwe kanye nakuzwelonke. Ngaso leso sikhathi sekukhule ne-United Democratic Front [UDF] eyayingahambisani nephalamende elihlukene ngezigaba ezintathu/ elinezindlu zombuso ezihlukene kathathu. Ukukhula kwe-UDF kwamangaza wonke umuntu. Yayihambisana nezimfuno zabantu abasha yabe isiqala ukuba inkathazo ngendlela izinto ezihamba ngayo.

Ngaso leso sikhathi kwakukhona ubudlelwane obungebuhle phakathi kweNkatha ne-UDF, obunye ubudlelwane obumuncu obabuqalwe inhlangano ye-Black Consciousness Movement ngaphambilini. Umbuzo osalayo owokuthi ubani owayelungile noma ongalungile, noma ngabe uMntwana Mangosuthu Buthelezi wayesukelwa ngoba nakhu eyindoda ekholelwa emgomeni ejulile. Kwakukhona nokungaboni ngasolinye okufufusayo phakathi kwamaqembu amabili ezombusazwe, nokwabe

UDF, COSATU, and, of course, the ANC when it was unbanned.

All of that builds up and in Pietermaritzburg, in the Midlands of Natal, we have a ferocious conflict from 1987 with large numbers of people killed.

It is often quite hard for one to get one's head around the statistics, but in the greater Maritzburg region one in every hundred people was killed. When you compute it like that, it was a devastating period of mayhem. Essentially, it is Inkatha versus the UDF, the UDF particularly (composed) of young people.

Literally hundreds – thousands – died. After Nelson Mandela's release, they know there are going to be elections. The Seven Day War is in a sense a pre-emptive strike organised by the state security forces, under the control of what I call the renegade hardline generals, and Inkatha to try to capture this region so when elections came Inkatha and the National Party might, believe it or not, win them.

I was very heavily affected by this from the university base, which was a very good base. I was monitoring the violence: doing statistics and trying to expose what was going on. My family was very intimately caught up with this. It was a time of great stress and fear. Obviously, (it was not as hard for us as it was) for the people getting shot at in the townships.

There was also the role of rogue policemen. It is difficult to say that the whole police force wasn't in on it, but of course there were innocent police people. But there were particularly nasty policemen who were also involved in this conflict working hand-in-hand with Inkatha warlords.

It is quite complicated. It is not a simple thing; it is a mix of all those things coming into a toxic lethal mix which devastated this region. And we are still paying for it. I often think one of the reasons why municipal government in the province is so bad is because many of the really good people were killed. They would have been leaders today in Pietermaritzburg. We lost a whole generation of young bright people in this town as a result of that conflict which was truly devastating.

Subsequently, I don't think much was done to ameliorate it. Nationally the African National Congress was very scared that the military would do something nasty and they wanted things to calm down. KwaZulu-Natal was neglected for many years. The trauma, the hurt, the feelings of lack of closure have never really been addressed in this province.

sekungenelela uhulumeni phakathi nowawuhlose ukuguqula iqembu leNkatha ukubasebenzisa babalwele ne-UDF, Cosatu, kanye ne-ANC ngesikhathi seyi ngasanqatshelwe.

Konke lokhu kwakuya ngokukhula kwathi eMgungundlovu Maphakathi neNatali; kwaba nengxabano enkulu kusukela ngo-1987 nokwenza kawabulawa inqwaba yabantu.

Kunzima ukuthi umuntu azi isibalo esiqonde ngqo, kodwa eMgungundlovu namaphethelo kwakubulawa umuntu oyedwa ekhulwini endaweni. Uma ukuqhathanisa ngaleyo ndlela uzobona kwakuyisikhathi esinzima kangakanani sodlame. Empeleni kwakubhekene iNkatha ne-UDF, i-UDF eyayakhiwe ngabantu abasha.

Kwafa izinkulungwane zabantu. Ngemuva kokukhululwa kuka Nelson Mandela, babazi ukuthi sekuzoba nokhetho. Kahle kahle impi ye Seven Day War kwakuyindlela yokuteleka ehlelwe ngabavikeli bombuso, nengingakubiza ngokuthi ubuholi bontamo lukhuni abangahambisani noshintsho, kanye neNkatha ukuzama ukuthi, noma kanjani iNkatha kanye ne-National Party bayalunqoba ukhetho lokuqala lwalesifundazwe.

Yangihlukumeza kakhulu le nto langangikhona enyuvesi nokwakuyindawo ekahle kakhulu. Ngangiqaphe udlame: ngenza izibalo ngizama ukudalula okwakwenzeka. Umndeni wami wazithola usuphakathi kule nto. Kwakuyisikhathi sobunzima obukhulu nokwesaba. Kodwake kwakungekho ubunzima obungako kuthina kunokwakubhekene nabantu ababedutshulwa emalokishini.

Kwakukhona neqhaza elibanjwe ngamaphoyisa akhohlakele. Kunzima ukusho ukuthi ngabe wonke umbutho wamaphoyisa wawungahlangene nalento, yebo akhona amaphoyisa ayelungile. Kodwa kakhulukazi ayekhona amaphoyisa angcolile ayezibandakanye odlameni esebenzisana nezigayigayi zempi zeNkatha.

Le nto iyinkinga. Ayilula; ingxubevange yakho konke lokho eyaphenduka umbulalazwe owabhuqabhuqa sonke isifundazwe. Namanje sisavuna lezo zithelo. Ngokuvamile ngihlale ngicabanga ukuthi esinye sezizathu esenza uhulumeni kamasipala esifundazweni ubhede kangaka ingoba abantu abaningi abalungile ngempela babulawa. Babeyoba ngabholi namuhla eMgungundlovu. Salahlekelwa isizukulwane sabantu abasha abahlakaniphile kuleli dolobha ngenxa yale mpi eyayishaqisa ngempela.

Angiboni kukhona okungako osekwenziwa ukwenza ngcono isimo. I-African National Congress kuzwelonke yayisaba ukuthi umbutho wezokuvikela wenza into embi babefuna ukulungisa izinto kahle. iKwaZulu-Natal yashiyeka eceleni iminyaka eminingi. Ukwethuka, ubuhlungu, umuzwa wokuthotshwa amanxeba akukaze kwenziwe mzamo ongakho kulesi sifundazwe.

Joan Kerchhoff (widow of Peter Kerchhoff, founding members of PACSA)

What I remember early on, on what I think was the 27th of March, I took some phone calls. People were desperate and were saying to me “Please, tell Peter the impis are coming” or “they are coming” or “they are coming to attack us”. I remember answering some phone calls from some of those people in those areas being attacked.

There is nothing much that could be done then, but afterwards there were many meetings set up with people who were willing to help in numerous ways. One of the things I came across personally was the matter of refugees – people whose houses were burnt [or who had fled]. They were streaming into church halls and community halls. I went out to St Albert’s Mission in Sgodini and I was asked to note down people’s names, where they came from, if they were ill, and how they were. There were doctors who were going to help. That’s what I remember.

Women, children, some elderly men, just pouring in with very little – blankets, or just the clothes they stood up in because they had run in fear. After that, I remember the funerals. I can still see in my mind the rows of coffins covered in blankets, the mourning women and men. There were just so many dead. The people in those areas who were attacked were not necessarily involved themselves, they were the families of those involved in the conflict.

What had happened was that the areas had been divided, which they had not been previously. So you had the UDF area and then you had the Inkatha area. It just happened that the activists that came to the PACSA offices were the UDF or ANC supporters. We didn’t put up a sign and say “Only UDF” and “No Inkatha”; it just happened that way.

The women and children, the grandpas and the gogos, were not involved in the actual fighting. But they were there, they were in the way.

I would like to say that violence is never the answer. Violence just breeds more violence and it takes a long long time to get back to normal.



Joan Kerchhoff

uJoan Kerchhoff (Ongumfelokazi kaPeter Kerchhoff, abangabasunguli benhlangano i-PACSA)

Engikukhumbulayo ekuqaleni uma ngicabanga kwakungumhla wama 27 kuNdasa, ngesikhathi ngithola izingcingo. Abantu babedinga usizo ngokushesha bethi kumina “bacela ngibatshelile uPeter ukuthi impi yamabutho isingenile siyahlaselwa. Ngiyakhumbula ngiphendula izingcingo zabantu kulezo zindawo ezazihlaselwa.

Akukho lutho oluningi okwakungenziwa ngaleso sikhathi, kodwa ngemuva kwalokho miningi imihlangano eyahlelwa nabantu ababezinekele ukusiza noma ingayiphi indlela. Okunye engahlangabezana nakho ngqo kwakuyinkinga yababaleki- kwabantu ababeshiselwe imizi yabo [noba ababebalekile]. Babethutheleka emahholo asemasontweni kanye nawomphakathi.

Ngaya e-St Albert’s Mission Esigodini ngacelwa ukuba ngibhale phansi amagama abantu, lapho besuka khona, uma begula bakwesiphi isimo. Kwakukhona odokotela ababezosiza. Yilokho engikukhumbulayo.

Abesifazane, izingane, namanye amadoda akhulile, babetheleka nezinto ezingatheni – njengezingubo zokulala, noma izingubo zokugqoka ababephume nazo ngoba babebaleka ngenxa yokwesaba, ngemuva kwalokho ngikhumbula imingcwabo. Ngisenaso namanje isithombe engqondweni yami samabhokisi ayekele ujenge embozwe ngezingubo, abesifazane namadoda ababelila/bezilile. Babebaningi abafile. Abantu abahlaselwa kulezi zindawo babengahlangene ngokwabo ukuthi babe yimindeni yalabo abathintekayo kulolo dweshu.

Okwenzeka ukuthi izindawo zahlukana phakathi nokwakungekho ekuqaleni. Ngalokho kunendawo eyisizinda se-UDF bese kuba nendawo yeNkatha. Kwazenzakalela ukuthi izishoshovu ezazifika emahhovisi e-PACSA kwakungabalandeli be-UDF noma i-ANC. Asibekanga phawu ukuthi ‘kudingeka abe-UDF kuphela’ kodwa ‘abeNkatha abavumelekile’; kwazenzakalela ngaleyo ndlela.

Abesifazane kanye nezingane, ogogo nomkhulu babengalwi ngqo. Ukuthi babekhona lakuliwa khona.

Ngithanda ukusho ukuthi udlame alukaze lwaba impendulo. Udlame lubanga olunye udlame olukhulu futhi kuthatha eside isikhathi ukuthi isimo siphinde sibuyele kwesijwayelekile.

David Ntombela (IFP leader and former Member of Parliament in KZN)

During the times of the Seven Day War there was a very sour atmosphere, especially here in Pietermaritzburg. It was a very bad time.

I must stress that I am not a quarrelsome person. And I don't want it to come across as if I am wanting to start the violence over when I speak about these things. I am against violence. I know that there are many people who would say I am just talking insincerely when I speak in this way.

At that time the ANC followers were doing really bad things. They were burning people with tyres. They would take a living person and put a tyre over them, pour petrol all over them and burn them alive. It was those kind of things. As I was saying earlier, I don't like being the one to be opening up old wounds from the Seven Day War. People were being burnt with tyres, forced to do what the ANC wanted. I, David Thandabantu Ntombela, was against that. I did not want people to be forced to join the ANC because they were intimidated and burnt with fire.

I lost a son, Zakhe, when I was in Ulundi. The ANC was attacking here at the other side of the road. People were running towards my son, wanting him to help because he was a policeman. My boy went out and he did not arrive at where the attack was happening – they killed him. Zakhe is not with us as we speak. That is the war I am telling you about that we call the Seven Day War.

The whole Pietermaritzburg community was shaken. I had a huge task. Buses were no longer able to go down the hill into town because the roads were blocked in Edendale by ANC members led by Harry Gwala. I was forced to escort buses through Edendale and back. I took them to town in the morning and had to go fetch them



David Ntombela

uDavid Ntombela (Umholi we-IFP nowayeyilungu lePhalamende eKZN)

Ngezikhathi zempi ye-Seven Day War isimo sasishube kabi, ikakhulukazi lana eMgungundlovu. Kwakuyisikhathi esinzima.

Ngifuna ukugcizelela lokhu ukuthi angiyena umuntu wodlame mina noma othanda izingxabano.

Futhi angifuni kuzwakale sengathi ngifuna ukuqala udlame mangikhuluma ngalezinto. Angihambisani nodlame. Ngiyazi abantu abanengi bazothi ngifuna ukuzwelwa uma ngikhuluma kanje.

Ngaleso sikhathi abalandeli be-ANC babenza izinto ezimbi ngempela. Babeshisa abantu ngamathayi. Babethatha umuntu ephila bangaxe ithayi, bamthele ngophethiloli umzimba wonke bese bemshisa ephila. Kwakuyizo zonke lezo zinto. Njengoba ngikengasho

nasekuqaleni, angithandi kube sangathi yimi ovusa amanxeba amadala ngempi ye-Seven Day War. Abantu babeshiswa ngamathayi, baphoqwe ukuba benze lokho okufunwa i-ANC. Mina David Thandabantu Ntombela ngangingahambisani nalokho. Ngangingafuni abantu baphoqeelwe ngenkani ukujoyina i-ANC ngoba naku besatshiswa futhi beshiswa nangomlilo.

Ngalahlekelwa ingane yami uZakhe ngesikhathi ngisoLundi. uKhongolose wawuhlasela lana ngaphesheya komgwaqo. Abantu babebaleka beya ngasendodaneni yami, befuna abasize ngoba wayeyiphoyisa. Umfana wami waphumela ngaphandle kodwa akazange afike la kwakuliwa ngakhona – bambulala. uZakhe akekho nathi njengoba sikhuluma. Iyonake impi engikutshela ngayo le ebizwa nge-Seven Day War.

Bonke abantu baseMgungundlovu babekhahlamezekile. Nganginomsebenzi omkhulu.

Amabhasi ayengasakwazi ukwehla ngomgwaqo aye edolobheni ngoba ayevinjwa eYideni ngamalungu e-ANC eholwa nguHarry Gwala. Ngangiphoqelesa ukuphelezela amabhasi ngiwakhiphe eYideni ukuya nokubuya. Ngangibahambisa edolobheni ekuseni ngibalande ntambama.



and come back up with them in the afternoon. These are truths that I am telling you about the painful things that were happening at the time.

I remember that when this was happening, Chief Buthelezi made an agreement with Nelson Mandela to meet in Pietermaritzburg to come to intercede in this. Nelson Mandela agreed to the meeting, but at the last minute when Buthelezi was already here Harry Gwala stopped Mandela from meeting Buthelezi.

Indeed, Mandela never came to Oribi where they were meant to meet with Buthelezi. On that day at the venue, it was full of people when Buthelezi addressed them and told them to stop the conflict – to stop the fighting, that there must be an end to this burning of people, that there must be an end to the killing of people. He said that we are all part of the same black nation and that it was bad that war be between blacks.

I will always thank Buthelezi until the day I die because he put an end to the violence. I became like a mediator who was mediating this war. Even the ANC supporters made way when my vehicle was approaching. People relied on me to help them get to town and back. When I was escorting people, I was not wearing metal.

The police played a big role at that time because wherever there was an incident and police were called, the police came and threw themselves into those situations. The police played a big role in intervening in the violence. If there were no police, I really don't know what would have happened. Even myself: everywhere I went the police were with me.

There was a bad time when Harry Gwala was still around and all ANC supporters said that I was a bad person. Harry Gwala said that they shouldn't say that, and he said I had done nothing wrong. Harry Gwala said this. He said I was standing for the truth of defending my people from ANC supporters. He told them that they were the ones attacking me.

I tell you the truth, even God knows. I have never been out to attack people. There has never been a day, or one minute, that I have ever left my house to go attack people. I have never done that! I saw it as degrading to go to fight with another person just because they belonged to a particular political party.

What I can say is that I thank God because there isn't a time where I can say I got involved in the fighting. I think if God gave out bonuses, He would give me one because I was able to keep his people safe. Other people lived because of me.

Amaqiniso lawa engikutshela wona ngezinto ezibuhlungu ezazenzeka ngaleso sikhathi.

Ngiyakhumbula ngesikhathi kwenzeka lokhu, iNkosi Buthelezi yenza isivumelwano sakuhlangana noNelson Mandela eMgungundlovu ukuzolamula lento. uNelson Mandela wavuma ukuza emhlanganweni kodwa ngemizuzu yokugcina uButhelezi esekhona lapha uHarry Gwala wavimbela uMandela ukuhlangana noButhelezi.

Nangempela uMandela akazange esafika e-Oribi lapho babezohlangana khona noButhelezi. Ngalelo langa endaweni ababehlelelwe ukuhlangana kuyo, abantu babegcwele ngesikhathi uButhelezi ekhuluma nabo ebatshelela ukuba bayeke udlame – bayeke ukulwa, nokuthi kumele kuphele ukushiswa kwabantu ngamathayi, kuphele nokubulawa kwabantu. Wathi sonke siyisizwe esimnyama nokuthi kubi kabi ukulwa sodwa singabantu abamnyama.

Ngiyohlale ngimbonga uButhelezi kuze kufike usuku lokufa ngoba uyena owaqeda udlame. Ngangifana nomlamuli owayelamula lempi. Ngisho abalandeli be-ANC babegudluka endleleni uma kuza imoto yami. Abantu babethembele kumina ukuya edolobheni kanye nokubuya. Ngesikhathi ngiphelezela abantu ngangingagqoke nsimbi.

Amaphoyisa abamba iqhaza elikhulu ngalesosikhathi ngoba noma kuphi lakwenzeke khona isigameko ayebizwa, afike azithele angenelele ezimeni ezinjalo. Amaphoyisa adlala indima enkulu ngokungenelela odlameni anqande okwenzekayo. Ukube ayengekho, angazi kwakuyokwenzekalani. Ngisho nami imbala yonke indawo langangiya khona ayehamba nami amaphoyisa.

Izinto zazibheda kakhulu ngesikhathi kusakhona uHarry Gwala ngoba bonke abalandeli be-ANC babethi ngingumuntu omubi. uHarry Gwala wathi bangayisho leyonto, ngoba angenzanga lutho olubi. Kwasho yena ngqo uHarry Gwala. Wathi ngimele iqiniso ngokuvikela abantu bami kubalandeli be-ANC. Wabatshela ukuthi yibona abahlasela mina.

Ngikutshela iqiniso, noNkulunkulu uyazi. Angikaze ngiphume ngiyohlasela abantu. Alukho nolulodwa usuku noma umzuzu lapho ngangiphuma emzini wami ngiyohlasela abantu. Angikaze ngikwenze lokho! Ngangibona njengokuzehlisa isithunzi ukuyolwa nomunye umuntu ngoba nje naku bangabalandeli belinye iqembu lezombusazwe.

Engingakusho ukuthi ngiyambonga uNkulunkulu ngoba angikaze ngizihlanganise nempi. Ngicabanga ukuba uNkulunkulu wayenikeza abantu amabhonasi, wayezonginikeza nami ngoba ngakwazi ukukhusela abantu. Abanye abantu baphila ngenxa yami.

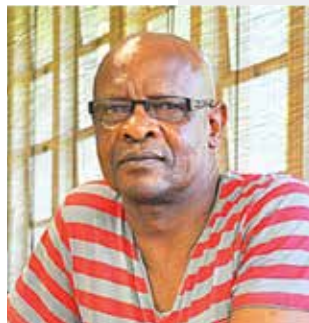
Nsikayezwe Zondi (Chief of KwaMpumuza)

According to my knowledge, the Seven Day War started because of the existence of two political parties. You will remember that the existence of these two parties, the IFP and the ANC, was not good for the whites because they believed that the existence of these parties would be the end of them.

If we look back, we remember that some ANC members were arrested and others were exiled because the white government of the time did not want the ANC to survive. Those who were in exile like O.R. Tambo saw the need to create another organisation inside South Africa which would be able to carry out the mandate of the ANC. It was at that time when talks began with Chief Mangosuthu Buthelezi to create a political party to fight for the return of those who were in exile and for the release of [political] prisoners. The IFP was thus created, endorsed by the ANC, to fight on behalf of the ANC and to fulfil its goals from within the country. When the IFP was created, it used ANC colours. The apartheid government noticed this and accused the IFP of being built up as an ANC party, but Buthelezi denied it. But members of the government like Vorster said that it was an ANC-like or ANC-affiliated party that was being built, and so the government wanted to destroy the party.

Fortunately, Chief Buthelezi fought for the party and the government was not able to put an end to it. Nevertheless, the government always kept a close eye on the IFP and continually tried to find out how it was communicating and connected to those in exile.

We will remember that Buthelezi was fighting for the return of those who had been exiled. That was the mandate of the ANC: that this party was created for the purposes of fighting for the return of people in exile and the release of political prisoners just as how Mandela



Inkosi Nsikayezwe Zondi

uNsikayezwe Zondi (Inkosi yaKwaMpumuza)

Ngokwazi kwami, impi ye-Seven Day War yaqala ngenxa yokuba khona kwamaqembu amabili ezombusazwe. Uzokhumbula ukuthi ukuba khona kwalamaqembu amabili, okuyi IFP ne-ANC, kwakungeyona into enhle kwabamhlophe ngoba babekholwa ukuthi ukuba khona kwala maqembu womabili kusho ukuphela kwabo.

Uma sibheka emuva, sizokhumbula ukuthi amalungu e-ANC ayeboshiwe amanye edingisiwe ngoba uhulumeni wabamhlophe wayengafuni ukuthi i-ANC ibekhona. Abantu ababesekudingisweni abafana no-O.R Tambo babona kunesidingo sokuba kusungulwe enye inhlango ngaphakathi eNingizimu Afrika eyayizokhubeka nezimfuno zikaKhongolose. Kungaleso sikhathi okwaqala izingxoxo neNkosi

uMangosuthu Buthelezi ukusungula iqembu lezombusazwe ukulwela ukubuyiswa kwabantu ababesekudingisweni kanye nokukhululwa kweboshwa zepolitiki. Yabe seyisungulwa kanjaloke i-IFP, igunyazwe i-ANC, ukulwela uKhongolose ngokufeza izinhloso zayo noma ukuqhuba imigomo yayo ngaphakathi ezweni. Ngesikhathi i-IFP isungulwa yayisebenzisa imibala ye-ANC. Uhulumeni wobandlululo wakubona lokhu, wasola i-IFP isungulwe njengenhlango kaKhongolose, uButhelezi wakuphika lokho. Kodwa amalungu kahulumeni njengo Voster bathi ifana ne-ANC noma kusungulwe ihlango ezodlelana ne-ANC, ngalokho uhulumeni wayefuna ukuqeda nya ngale nhlango.

Ngenhlanhla, Inkosi uButhelezi wayilwela lenhlango nokwavimba uhulumeni angakwazi ukuqeda ngayo. Nokho, uhulumeni wayeyiqaphe ngeso lokhozi i-IFP waqhubeka nokuzama

ukuthola ukuthi babenza kanjani ukuxhumana nalabo ababesekudingisweni. Uzokhumbula ukuthi uButhelezi wayelelwa ukubuyiswa kabantu ababesekudingisweni. Lokho kwakuyimiyalelo kaKhongolose: ukuthi le nhlango yayisungulwe ngezinhloso zokulwela ukubuyiswa kwabantu abasekudingisweni



was finally released and how political prisoners were finally released. It was because this party was created on the inside for this purpose.

The apartheid government saw this. They realised that the IFP was a friend of the ANC. They then endeavoured to create conflict between them. The government came between them and pitted them against each other, which is what led to the bloodshed. Black people began fighting amongst themselves not knowing what it is that they were fighting about. The black-on-black violence occurred for no reason. Our conflict was over a non-issue and only broke out because there was a third force involved that came between us.

Therefore, the violence began due to the divide and rule strategy. For the whites to continue to rule, they had to divide the ANC and the IFP.

The reality was that there were ANC supporters that ran away from rural areas which were under the control of chiefs. They fled to areas like Edendale. When living in Edendale after they had fled, most of them loitered about the main roads. They used to wait for the buses coming down from Elandskop and Sweetwaters, for instance. They knew that it was only IFP supporters that remained in those areas. Since those who had fled were living in Edendale, others living in town, they stoned the buses as they came down to deliver workers into town.

The stoning of these buses caused those people in the buses from the rural areas to retaliate and fight back against those kids who had run away to live elsewhere who were now stoning their buses. If we are to speak the truth: the people of Edendale had no motive for stoning those buses that were coming from the rural areas of the chiefs. But the problem was created by those who had fled the rural areas and were now living in Edendale. This caused innocent people to be hurt because of those who had fled the rural areas to live amongst them. Those that had fled to town made targets out of the rural people and promoted the idea that they should be killed.

It was good that in the end light prevailed. It was a good observation that the killing should be stopped by both parties working towards a solution and meeting to agree to put an end to the violence. It took some time, though. Particular members of the IFP would meet with particular members of the ANC, and particular members of the ANC would have to meet with members of the IFP. Eventually, the violence ended. I, as a chief, thank everyone who was involved in putting an end to the violence. I think that God also thanks them.

kanye nokukhululwa kwe-boshwa zezombusazwe njengoba kwenzeka ukuba kukhululwe uMandela kanye nezinye iziboshwa zepolitiki. Kungenxa yokuthi le nhlangano yayisungulwe ngaphakathi ukufeza lezinhlalo.

Uhulumeni wobandlululo wakubona lokhu. Babona ukuthi i-IFP yayidla ngakhezo lunye noKhongolose. Bazama ukudala izingxabano phakathi kwalamaqembu. Uhulumeni wangena phakathi kwabo wabaxabanisa nokwaholela ekuchithekeni kwegazi ngalendlela. Abantu abamnyama baqala balwa bodwa bengazi nokwazi balwelani. Udlame phakathi komnyama nomanyama lwabokhona kungenasidingo. Ingxabani yethu yayingabangwe lutho kodwa yaqala ngoba kunesandla sesithathu esasingene phakathi kwethu.

Ngalokho, udlame lwaqala ngenxa yecebo lokuhlukanisa kanye nokubusa. Ukuze abamhlophe baqhubeke nokubusa, kwakumele bahlukanise i-IFP ne-ANC.

Iqiniso ukuthi abalandeli be-ANC babaleka ezindaweni zasemakhaya eziphethwe ngamaKhosi. Babalekela ezindaweni ezifana noYideni. Ngesikhathi sebhala eYideni ngemuva kokubaleka, iningi labo laliba wuvanzi emgwaqeni omkhulu. Isibonelo nje babelinda amabhasi asuka ezindaweni ezifana no-Elandskop naseSweetwaters. Babazi ngabalandeli be-IFP kuphela abasele kulezondawo. Njengoba laba ababaleka babehlala eYideni abanye behlala edolobheni babeshaya amabhasi ngamatshe ayesuku elethe abasebenzi edolobheni.

Ukushawa kwamabhasi ngamatshe kwenza ukuthi labobantu abaphuma ezindaweni zasemakhaya baziphindiselele ngokulwa nalingane ezazibalekile ziyohlala kwe-nye indawo, nezase zishaya amabhasi ngamatshe. Uma singakhuluma iqiniso: abantu baseYideni kwakungekho into eyayingenza bashaye amabhasi ngamatshe ayephuma ezindaweni zamaKhosi. Kodwa uthuthuva laqalwa ngabantu ababebalekile ezindaweni zasemakhaya nabasebhala eYideni. Lento yenza kuhlukumezeke abantu abangenacala ngenxa yabantu ababebaleke ezindaweni zasemakhaya sebhala phakathi kwabo. Labo ababehlala edolobheni benza abantu abaphuma emakhaya izisulu ngokukhuthaza ukuba mababulawe.

Kwaba yinto enhle ukuthi ekugcineni kwaba nokuthula/yanqotshwa lempi. Kwaba yinto enhle ukubona ukuthi ukubulalana kumele kuphele kuzo zombili izinhlobo, zisebenza ukuthola isixazululo kanye nemihlangano ababeyibamba ukuzama ukuqeda udlame. Kwadonsa isikhathi impela. Amalungu athize e-IFP ayehlalanga namalungu athile kuKhongolose, kuthi namalungu athize kwi-ANC ahlalanga namalungu athize kwi-IFP. Ekugcineni lwaphela udlame. Mina njengenkosi ngibonga wonke umuntu owabamba iqhaza ukuqeda udlame. Ngiyacabanga noNkulunkulu uyababonga.

Bonginkosi “Blade” Nzimande (Minister of Higher Education and Training)

I will keep this short as it is a long story that we could talk about all day. The reason why there was a Seven Day War was because the apartheid government had a plot to ensure that the ANC could not expand its branches in South Africa, and particularly in KwaZulu-Natal.

The ANC was unbanned on 2 February 1990, and the war began on the 25 of March in the following month. The purpose of this was that when the negotiations began between the apartheid government and the ANC, the ANC should be powerless and weak. That was the purpose of the Seven Day War.

Unfortunately, the apartheid government used the IFP to create the violence they needed that was aimed at the destruction of the ANC. The situation was disguised by calling it black-on-black violence, but what was it that the black people were in conflict about amongst themselves? The truth was that it was the apartheid government that was fighting this war to the extent that even within the ANC there were spies who were giving information to the apartheid government.

Pietermaritzburg was particularly feared by the apartheid government in the whole of KwaZulu-Natal because they felt it may be an ANC stronghold. They thought it would be easy to defeat the ANC if they destroyed it in Pietermaritzburg. Another thing was that in Pietermaritzburg at the time there were people like Harry Gwala that the apartheid government feared. That is why they destroyed his hands in jail.

When Nelson Mandela visited Pietermaritzburg for the first time [after his release], he said some important words we tend to forget now. He said ever since he had come out of jail he had visited many places. Of Pietermaritzburg, he said that he had never seen a place that had been torn apart so much by apartheid instigated conflicts, where there were all kinds of apartheid-sympathising whites, all kinds of black spies, organisations opposed to the ANC in the strongest fashion – he said that there were wars in other places but not like in Pietermaritzburg.

To me, that sums up the whole thing. It is the answer to all the questions about how the Seven Day War came about. It was Harry Gwala who named



Blade Nzimande

Bonginkosi ‘Blade’ Nzimande (uNgqongqoshe weZemfundo ePhakeme Nokuqeqesha)

Ngizokwenza le ndaba ibemfushane ngoba yinde singaxoxa kushone ilanga lonke. Izizathu ezadala kube khona impi ye-Seven Day War ingoba uhulumeni wobandlululo wayeneqhinga lokuthi i-ANC ingakwazi ukukhulisa amagatsha wayo eNingizimu Afrika, ikakhulukazi KwaZulu-Natal.

I-ANC yavulwa umlomo zimbili kuNhlolanja 1990, kwathi ngenyanga elandelayo mhla ka-25 kuNdasas kwawusuka impi. Inhloso yakho konke lokhu kwabe kuwukuthi uma sekuqala izingxoxo phakathi kukahulumeni wobandlululo kanye ne-ANC, uKhongolose abe esetheneke amandla. Kwakuyileyoke inhloso yempi ye-Seven Day War.

Ngebhadike, uhulumeni wobandlululo wasebenzisa i-IFP ukudala udlame ababelifuna okwakhloswe ngalo ukuqeda noma ukubhubhisa nge-ANC. Lesimo basifihla ngokuthi bathi le impi ephakathi komnyama nomnyama, kodwake yini lengaka eyayingenza abantu abamnyama badale udlame phakathi kwabo? Iqiniso ukuthi uhulumeni wengcindezelo uyena owayelwa lempi kangangokuba ngisho ngaphakathi kuKhongolose kwakukhona inhloso ezazinikeza uhulumeni wobandlululo ulwazi oluthile.

Indawo yaseMgungundlovu iyona eyayisatshwa kakhulu nguhulumeni wobandlululo KwaZulu-Natal yonke ngoba babecabanga ukuthi izoba isizinda esikhulu sikaKhongolose. Babecabanga kuzobalula ukuhlula uKhongolose uma becekela phansi uMgungundlovu. Okunye ukuthi eMgungundlovu ngaleso sikhathi kwakunabantu abafana noHarry Gwala nababesatshwa uhulumeni wobandlululo. Ingakho bamlimaza izandla ngesikhathi esejele.

Ngesikhathi uNelson Mandela evakashele eMgungundlovu okokuqala [ngemuva kokuphuma ejele], washo amazwi abalulekile nesesiqala ukuwalibala manje. Wathi selokhu ephumile ejele usevakashele izindawo eziningi. Wathi ngoMgungundlovu, kusukela aphuma ejele akakaze ayibone indawo ekhahlazemeke kangaka ngenxa yezingxabano ezigqugquzelwa ubandlululo, lapho kukhona lonke uhlobo lobandlululo – oluzwelana nabamhlophe, zonke izinhlobo zezinhlobo zabamnyama, izinhlangano ezingawufuni uKhongolose nalapho uhambe khona – wathi belukhona udlame kwezinye izindawo kodwa hhayi njengaseMgungundlovu.

Kumina ukufingqa yonke lento. Kuyimpendulo yayo yonke imibuzo ukuthi yaqala kanjani impi ye-Seven Day War. nguHarry Gwala owayiqamba ngokuthi i-Seven Day War. Kwakuyimpi yangempela. Abantu

the Seven Day War. It was a real war. People had to flee from the upper regions like Laduma to Caluza, Dambuza, and Machibisa because those areas such as Caluza and Edendale were considered ANC areas. Harewood was just a small IFP area. Ashdown was ANC. Dambuza was known as the ANC stronghold in Pietermaritzburg. If you look at Dambuza today in the upper areas where people have built their houses on the hills, all those people are refugees who fled from different areas of the Midlands when they were being attacked by the IFP which was working with the police. The people ran to Dambuza because it was considered a liberated zone.

All this happened while I was in the temporary committee of the ANC Midlands regional leadership. It was a leadership elected by Harry Gwala to create branches within the Natal Midlands. We went through the whole of the Midlands region. We were doing this under terrible conditions – under the conditions of war.

There were many other wars in the Midlands, and the Seven Day War is not the only one. There was conflict in Stage 2 in Imbali. It was the same in areas like Bruntville, Estcourt, and Mtshezi. There was fighting in Impendle and Bulwer. It was up to us to make sure that we created ANC branches and make sure that they could defend themselves.

In Dambuza is an old store which used to be known as “kwaKhoti”. Harry Gwala went overseas to Paris after his release from prison to ask them to buy a place for us so we could use it. He wanted it to be a base for an ANC school. However, it ended up being a place that housed refugees who had fled from affected areas.

As leaders we did our best to end the violence, but ultimately it was the community that did the most. We were leaders, yes, but what was necessary was for our people to hold strong to end the violence.

I don’t believe that the wounds have healed properly yet because I think there are many things that we have not done that are still left to be done. There needs to be a monument in Pietermaritzburg with the names of all the heroes and all our people who died in that war.

Nevertheless, we should not revisit the past to open up old wounds but rather to make this history known so something of this kind can never happen again in this country.

babaleka ezindaweni ezingaphezulu njengakoLaduma baya koCaluza, Dambuza kanye nakwaMachibisa ngoba izindawo ezifana noCaluza kanye naseYideni zazithathwa njengezizinda ze-ANC. iHarewood kwakuyindawo encane ye-IFP. e-Ashdown kube i-ANC. iDambuza yayaziwa njengesizinda sikaKhongolose eMgungundlovu. Uma ubheka eDambuza namuhla kulezi zindawo ezingasenhla lapho abantu bakhe khona izindlu entabeni, bonke lababantu ababaleka besuka ezindaweni ezahlukeni Maphakathi nesifundazwe lapho babehlaselwa i-IFP neyayisebenzisana namaphoyisa. Abantu babalekela kwaDambuza ngoba yayithathwa njengendawo ekhululekile.

Konke lokhu kwakwenzeka ngesikhathi ngisakwikomidi lesikhashana lobuholi be-ANC Maphakathi nesiFundazwe. Kwakuwubuholi obabuqokwe nguHarry Gwala ukwakha amagatsha ngaphakathi eNatal Midlands. Sasihamba sonke isiFunda esiMaphakathi. Sasikwenza lokhu ngaphansi kwezimo ezinzima – lapho kwakukuliwa khona.

Kwaba nezinye izimpi eziningi Maphakathi nesifundazwe, futhi akubanga yimpi ye-Seven Day War kuphela. Kwaba khona izingxabano eMbali Stage 2; kwenzeka okufanayo ezindaweni ezifana noBruntville, Escourt kanye naseMtshezi. Kwakuliwa eMpendle naseBulwer. Kwakulele kuthina ukuthi sakhe amagatsha kaKhongolose kanye nokuthi siqinisekise ukuthi bayakwazi ukuzivikela.

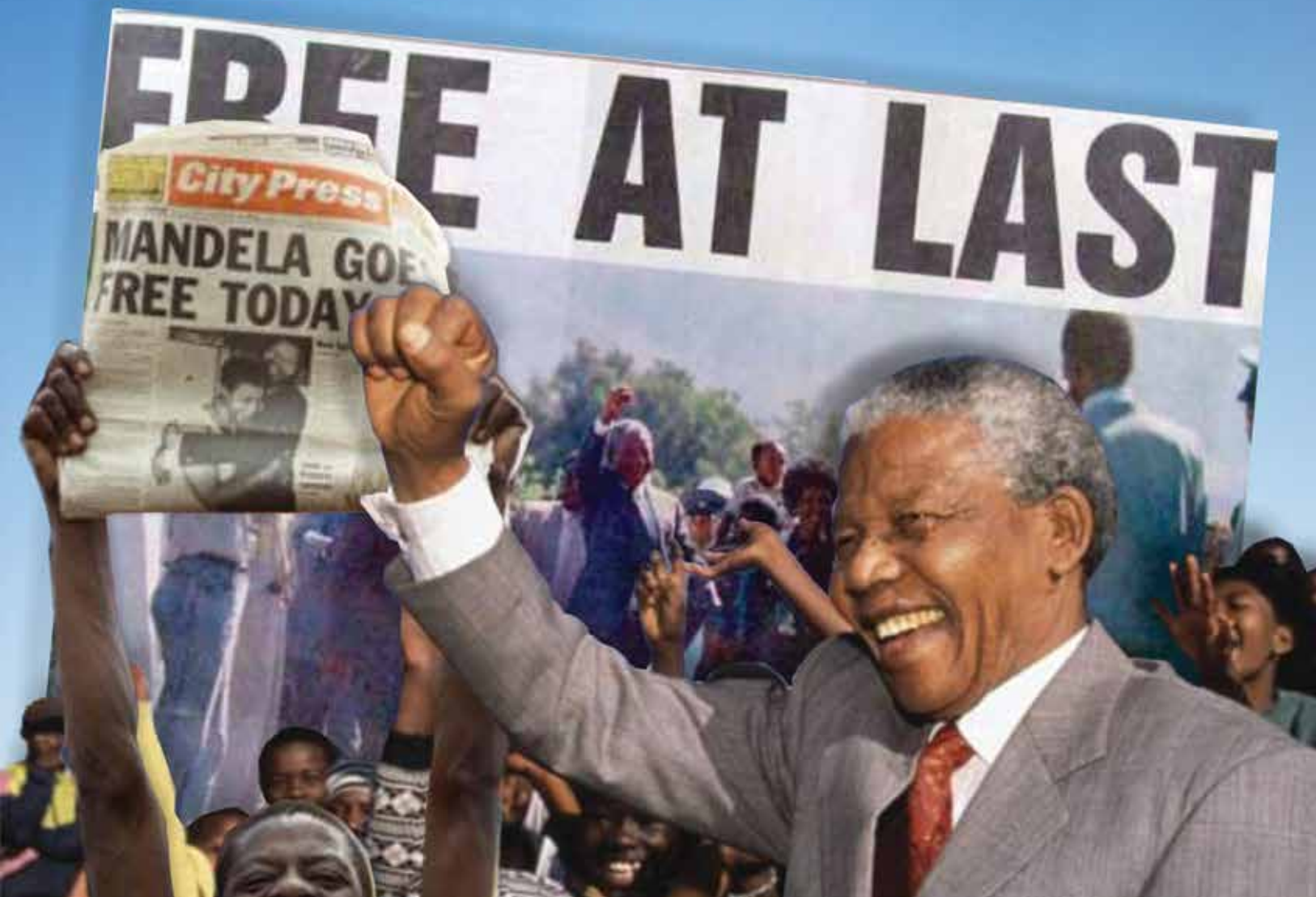
KwaDambuza kwakunesitolo esidala esasaziwa ngokuthi ‘ikwaKhoti’. uHarry Gwala waya phesheya kwezilwandle eParis ngemuva kokukhululwa ejele eyocela ukuba basithengele le ndawo khona sizokwazi ukuyisebenzisa. Wayefuna kube indawo yesikole sikaKhongolose. Kodwake yagcina sekuyindawo yokucashisa ababaleki ababesuka ezindaweni ezikhahlamezwe udlame.

Njengabaholi senza okusemandleni ethu ukuqeda udlame, kodwake ekugcineni umphakathi owasebenza kanzima ukuqeda udlame. Sasingabaholi ngiyavuma, kodwa okwakudingeka ukuthi abantu bakithi baqine ukuze baqede lolu dlame.

Angikholwa wukuthi amanxeba asaphola ngempela ngoba ngicabanga kunezinto eziningi esingakazenzi nokusasele okumele kwenziwe. Kufanele kube nesikhumbuziso eMgungundlovu esizoba namagama awo wonke amaqhawe akithi kanye nabo bonke abantu abashona ngesikhathi kunale mpi.

Nakuba kunjalo, akumele sibuyele emuva ukuvusa amanxeba kodwa kumele senze lomlando waziwe ukuze into efana nalena ingaphinde ibuye yenzeke kulelizwe.

The end of apartheid



Reconciliation

The deadly struggle for power between Inkatha and the UDF (ANC) from 1985 to 1992 left a trail of slaughtered victims and shattered communities, even after Archbishop Desmond Tutu brought ANC leader Nelson Mandela and Inkatha leader, Chief Mangosuthu Buthelezi, together at an informal meeting in Pietermaritzburg in January 1991 to declare a truce. They called on all their supporters to “cease all attacks against one another with immediate effect”. Despite this the violence continued.

Finally churches and business organised a summit on the violence at a conference held at the Carlton Hotel in Johannesburg on 14 September 1991. It was attended by 24 organisations including all the major political groups.

It resulted in a 33-page National Peace Accord signed by the National Party government, the ANC and Inkatha, among others. The Pan Africanist Congress (PAC) and Azanian People’s Organisation (AZAPO) attended the proceedings, but refused to sign the accord because they did not want to be part of any structure that included the government. Right-wing organisations such as Eugene Terre’Blanche’s Afrikaner Weerstandsbeweging (AWB) refused to participate.

The peace accord called on all political parties to end political violence and lay down their weapons to create an environment conducive to free and fair negotiations.

Bitter rivalry continued, however, reflected in deaths associated with it: 2 706 in 1991, 3 347 in 1992, and 3 706 in 1993. In July 1993 alone 547 were killed.

It was only with the holding of the first democratic elections in 1994 that the violence finally tailed off.

Ukubuyisana

Udlame olunzima kubangwa ozophatha phakathi kweNkatha ne-UDF (ANC) kusukela ngo-1985 kuze kube-1992 kwashiya uwaca lwezidumbu kanye nemiphakathi ekhahlamezekile. Ngisho nangemuva kokuba uMbhishobhu Omkhulu uDesmond Tutu ehlanganise ndawonye umholi we-ANC uNelson Mandela kanye nomholi weNkatha, Inkosi Mangosuthu Buthelezi, emhlanganweni owawungahleliwe eMgungundlovu ngoMasingane 1991 ukuzokwethula isivumelwano sokuqeda ukulwa. Banxenxa bonke abalandeli babo ukuba ‘bayeke ukuhlaselana ngokukhulu okushesha’. Noma kunjalo, udlame lwaqhubeka.

Ekugcineni abamasonto kanye nabamabhizinisi bahlela izingxoxo zokuqeda udlame engqungqutheleni eyayibanjelwe ehhotela iCarlton eGoli ngomhla ka-14 kuMandulo 1991. Yayibanjelwe izinhlangano ezingamashumi amabili nane kuhlangukisa namaqembu amakhulu kwezepolitiki.

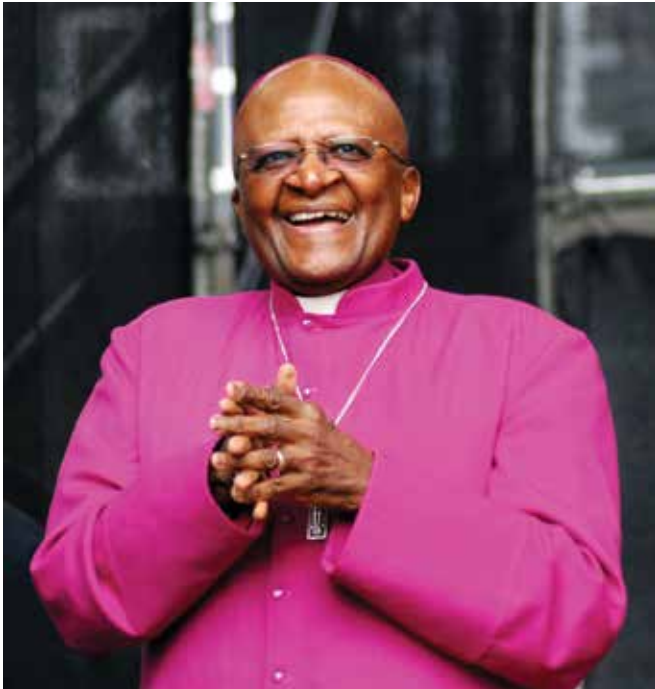
Yaholela ekutheni kube nesivumelwano soxolo kuzwelonke (National Peace Accord) esasinamakhasi angamashumi amathathu nantathu esasayinwa i-National Party, i-ANC kanye neNkatha, kwabanye ababekhona. I-Pan African Congress (PAC) kanye ne-Azanian People’s Organisation (AZAPO) bazithamela lezizingxoxo, kodwa benqaba ukusayina isivumelwano ngoba babengafuni ukuba ingxenye yanoma iluphi uhlaka oluzohlanganisa uhulumeni. Izinhlangano ezazingahambisani noshintsho njenge Afrikaner Weerstandsbeweging (AWB) ka Eugene Terre’Blanche zanqaba ukuzibandakanya.

Isivumelwano soxolo sasinxenxa zonke izinhlangano zepolitiki ukuba ziqede udlame lwezombusazawe kanye nokubeka phansi izikhali ukwakha isimo esivumela ukubanjwa kwe-ngxoxo ngendlela efanele nekhululekile.

Nokho, umbango oshubile waqhubeka, okwafakazelwa ukufa kwabantu okuhambisana nawo: Ngo-1991 kwafa abantu abayizinkulungwane ezimbili namakhulu ayisikhombisa nesithupha, ngo-1992 kwafa abantu abayizinkulungwane ezintathu namakhulu amathathu namashumi amane nesikhombisa kwathi ngo-1993 kwafa abantu abayizinkulungwane ezintathu namakhulu ayisikhombisa nesithupha. NgoNtulikazi 1993 kuphela kwabulawa abantu abangamakhulu amahlanu namashumi amane nesikhombisa.

Kwaba ukubanjwa kokhetho lokuqala olukhululekile ngo 1994 kuphela okwenza ukuthi kunciphe udlame.

Narrative by Archbishop Tutu (who headed the Truth and Reconciliation Commission)



Archbishop Desmond Tutu

One of the greatest gifts that one generation can give to another is our experience and wisdom. It is this insight that can help us steer future generations away from repeating the mistakes of the past. This is what makes exhibitions such as this one so important.

It is through the telling of our story that we are able to examine our past, to look through the eyes of the victims and the perpetrators, so we can understand, learn, forgive and move forward.

Pietermaritzburg is known throughout the world as the place where Gandhi made the decision to stand up against racial injustice when he was thrown off the train at Pietermaritzburg station in 1893. He had refused to move from a first-class carriage reserved for whites.

I was deeply honoured to be part of the unveiling of the Gandhi statue in Church Street in 1993, to mark the centenary of this important moment that changed the course of his life and the history of South Africa and India. It was during the struggle in the years that followed that he developed his unique resistance movement known as Satyagraha. A movement that was to greatly influence me as well.

An important event took place in Pietermaritzburg during the time of the unveiling, which I believed showed the desire in the hearts of Nelson Mandela and

Kwenaba u-Archbishop Tutu (owayephethe iKhomishana yokuBuyisana namaQiniso)

Isipho esikhulu sesizukulwane sethu esingasipha esinye isipiliyoni kanye nokuhlakanipha. Ilokhu esidlule kukho noma esikubonile okungasisiza ukuhola ngendlela isizukulwane esizaya singaphinde senze amaphutha esikhathi esedlule. Ilokhu okwenza imibukiso efana nalena ibaluleke kakhulu.

Ngokuxoxa umlando wethu ikona okwenza sibone imuva lethu, sibheke ngqo emehlweni wabenzi bobubi kanye nalabo abayizisuli, ukuze sizokwazi ukuqonda, sifunde, sixolele bese siqhubekele phambili.

UMgungundlovu waziwa umhlaba wonke njendawo lapho uGandhi athatha khona isinqumo sokulwisana nokungabi khona kobulungiswa ngokobuhlanga ngesikhathi ejikijelwa ngaphandle esitimeleni esiteshini saseMgungundlovu ngonyaka we-1893. Wenqaba ukusuka egumbini eliphambili lesitimela elibekelwe abamhlophe.

Ngazizwa ngikhethekile kakhulu ukuba ingxenye yokuvulwa komfanekiso kaGandhi esisemgwaqeni uChurch Street ngonyaka we-1993, ukumaka iminyaka elikhulu yalesi shehlakalo esibalulekile nesaguqula impilo yakhe nomlando waseNingizimu Afrika kanye nowaseNdiya. Kwakungesikhathi somzabalazo eminyakeni eyalandela lapho asungula umubuthano wakhe owehlukile wokuzabalaza nowaziwa ngokuthi iSatyagraha. Umzabalazo owangenza ngathatheka nami.

Kuneshehlakalo esibalulekile esenzeka eMgungundlovu ngesikhathi kwembulwa itshe, nengikholwa ukuthi isona esabonisa izifiso zokudala uxolo ezinhliziyweni zoNelson Mandela kanye neNkosi uButhelezi. Bobabili babehambele leDolobha beze emicimbini eyehlukane. Ngakwazi ukubabuyisela eceleni bobabili ngababuza ukuthi bayafisa yini ukuhlangana. Bobabili bavumela phezulu. Kwaba isikhathi esibalulekile esenza kwabakhona amathemba kanye nezifiso zoxolo kubantu abaningi, ngisho abaholi bamasonto.

Amasonto amaningi amakhulu ahluleka ukwenza okungaphezulu okuphonsela inselelo izinqubomgomo zikahulumeni wobandlululo wenkathi edlule. Amasonto nawo eminyakeni eyedlule enza eyawo inqubo yokungalingani ngokwebala kanye nokucwasa. Amasonto abamhlophe azuza kuhulumeni wobandlululo ngokufanayo nabamhlophe bamabhizinisi. Ukugcizelela kwamasondo ngokuba angazibandakanyi ezinxushunxushwini ezidalwe ubandlululo kwaba iphutha elikhulu ngoba kwehluleka ukuqonda ngokwanele ukuhlukumezeka kumalungu ethu amaningi abantu abamnyama.

Chief Buthelezi for peace. They were both in the city for separate events and I managed to pull both aside and ask whether they were willing to meet. Both readily agreed. It was a profound moment behind which lay the hopes and aspirations of many for peace, not the least being the church leadership.

Many mainstream churches failed to do more to challenge the former government's discriminatory policies. The church had, over the years, developed its own pattern of racial inequality and discrimination. White parishes had, like white business, benefited from apartheid. The church's insistence on remaining a neutral party in the apartheid conflict was a major error as it failed to adequately understand the suffering of our many black members.

This does not mean that there were not churches, religious figures, or religiously-based organisations fighting against apartheid. There were many. These people were pivotal in altering public opinion on apartheid policies. The government was far less likely to attack or arrest religious leaders, allowing them to potentially be more politically active in the struggle.

Not one section of society escaped the human rights abuses which happened under apartheid. It was important to have a commission that addressed what had happened.

Sitting on the Truth and Reconciliation Commission I listened to the testimony of over 2 500 victims of persecution and torture and read much of the 20 000 pages of written submissions. I oversaw the processing of more than 7 000 applications for amnesty from both sides of the struggle.

The objective of the inquiry was to preach forgiveness in order to heal the emotions and wounds of hatred or anger that had been created by the apartheid system, and to give the public a chance to express their regret at failing to prevent human rights violations. There was no place for retaliation in the new democratic society.

One who forgives becomes a better person than the one being consumed by anger and hatred. If you can find it in yourself to forgive then you are no longer chained to the perpetrator. You can move

Truth and Reconciliation Commission

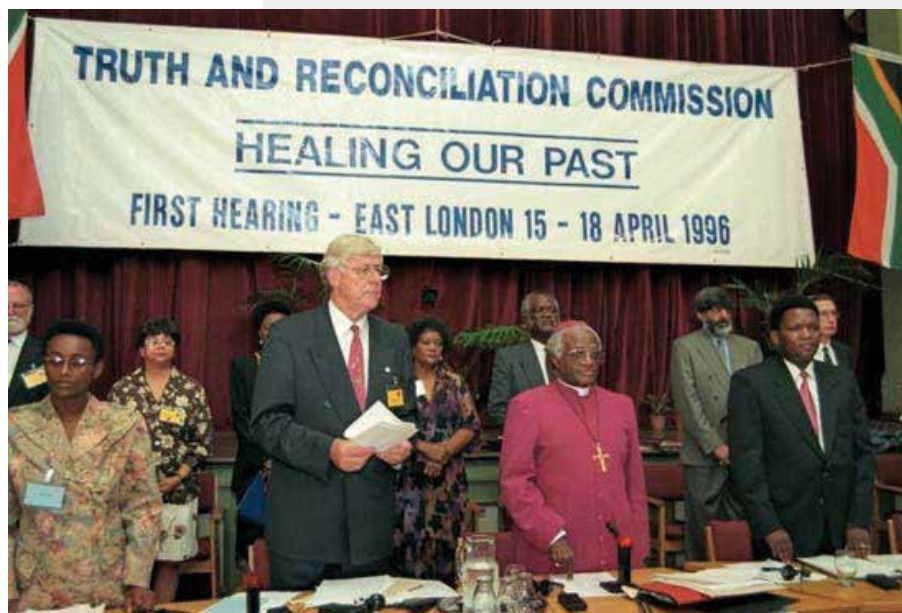
Lokhu akusho ukuthi awekho amasonto, abamele ezenkolo noma izinhlangano zezenkolo ezazilwisana nobandlululo. Ayemaningi. Labantu babebalulekile ukudlulisa noma ukuzwakalisa imibono yabantu ngemigomo yobandlululo. Uhulumeni kwakungelula ukubahlasela noma ukubopha abaholi bezenkolo, nokwabanika ithuba lokuzibandakanya kakhudlwana emzabalazweni.

Awukho nowodwa umphakathi ongakutholanga ukuhlukunyezwa kwamalungelo oluntu okwakwenzeka esikhathini sobandlululo. Kwakubalulekile ukuba nekhomishana ebhekene ngqo nokwakwenzeka.

Ngesikhathi kuqhubeka iKhomishana yamaQiniso nokuBuyisana ngalalela ubufakazi obungaphezulu kwezinkulungwane ezimbili namakhulu amahlanu abantu abayizisulu zokuhlukunyezwa nokucwaseka, ngafunda nezicelo ezifakiwe eziningi ezibhaliwe kweziyizinkulungwane ezingamashumi amabili. Ngengamela ukucutshungulwa kwezicelo ezingaphezu kwezinkulungwane eziyisikhombisa zikashwele kuzo zombili izinhlangathi zomzabalazo.

Izinhloso zophenyo kwabe kuwukushumayela ngokuxolelana noma intethelelo ukuze kuzothobeka amanxeba enzondo avulekile nokuhlukumezeka komoyo noma intukuthelo eyayidalwe inqubo yobandlululo, kanye nokuvezela umphakathi ithuba ukuzwakalisa ukuzisola ngokuhluleka kwawo ukunqanda ukuhlukunyezwa kwamalungelo abantu. Yayingekho indawo yokuphindisela ngokubi emphakathini wombuso wentando yabantu.

Umuntu okwazi ukuxolela uba ngumuntu ongcono kunalona ogcwele intukuthelo nenzondo. Uma wena ukwazi ukuxolela akusekho okukuhlanganisa nesaphulamthetho. Ungakwazi ukuqhubeka nempilo uphinde usize nesaphulamthetho naso sibe umuntu



on, and even help the perpetrator to become a better person too. Nevertheless, the process of forgiveness also required acknowledgement on the part of the perpetrator that they have committed an offence.

It is a pity that, by and large, the white community failed to take advantage of the Truth and Reconciliation process. They were let down by their leadership and many of them carry a burden of guilt.

The TRC is spoken of in almost reverential tones as a phenomenon unique in the annals of history. Other countries have had truth commissions, and many more are following our example. But ours is regarded as the most ambitious, a benchmark against which the rest are measured.

My message to the youth is that education is the key to a better future. The youth dream dreams of a better world for all of us! I can't tell you how important it is to be idealistic. That is how change comes about.

Knowledge allows people to make informed choices. People then have the ability to make up their own minds, to judge right from wrong, to say no to any form of oppression or intimidation. It is a blessing that allows them to make a positive difference.

De Klerk unbans ANC, PAC, SACP 1990: the suicide of apartheid

The prohibition of the African National Congress, the Pan Africanist Congress, the South African Communist Party and a number of subsidiary organisations is being rescinded ... the Government has taken a firm decision to release Mr Nelson Mandela unconditionally. – Newly elected President F.W. de Klerk speaking at the opening of parliament in Cape Town on 2 February 1990.

The last architect of apartheid, P.W. Botha, who had been a member of parliament since the National Party first came to power in 1948, suffered a debilitating stroke on 18 January 1989. He was 73. The following month, on 2 February, he resigned as leader of the National Party. The parliamentary caucus, aware that apartheid had failed, selected its most vigorous apartheid opponent, F.W. de Klerk, as his successor. The following month de Klerk was elected executive State President of South Africa. Botha refused to step down maintaining that his term would only end in March the following year. Bitter hostility between the two leaders followed until Botha finally accepted the inevitable and resigned abruptly on 14 August 1989.

ongcono. Ngalekwalokho inqubo yoxolelwano nayo idinga ukukhombisa ukuzisola kumenzi wobubi ngokuthi wenze icala.

Kuyadabukisa ukuthi umphakathi wabamhlophe omningi wahluleka ukusebenzisa ithuba leKhomishana yamaQiniso nokuBuyisana. Benzela phansi ngabaholi babo iningi labo elithwele imithwalo ngamacala abawenza.

I-TRC iyahlonishwa kakhulu njengekhomishana eyisimangaliso sento emlandweni. Namanye amazwe asaba nayo ikhomishana yamaqiniso namanye amaningi alandela ezinyathelweni zethu. Kodwa eyethu ikhomishana ithathwa njengevelele kakhulu, nokuyiyona ekuhlolwa ngayo amanye.

Umyalezo wami engiwubhekise entsheni ukuthi imfundo iyona ebalulekilile ekwenzeni ikusasa elingcono.

Ulwazi luvumela abantu benze izinqumo ngokwazi. Bese kuthi abantu bakwazi ukuzithathela izinqumo zabo, ukubheka okuhle nokubi, baphikisane nanoma yiphi indlela yokucindezeleka noma ukwesatshiswa. Iyisibusiso esenza bakwazi ukwenza umehluko ongcono.

uDeklerk uchitha ukunqatshelwa kwezinhlangano i-ANC, PAC, SACP ngo 1990: Ukuqedwa nya kobandlululo

“Ukunqatshelwa kwe-African National Congress, iPan Africanist Congress, iSouth African Communist Party kanye nezinhlangano ezincane ezazisiza kuyachithwa... uHulumeni usethathe isinqumo esingujuqu sokukhulula uMnumzane Nelson Mandela ngaphandle kwemibandela.” - uMengameli owayesanda kuqokwakwa u-F.W. de Klerk ekhuluma ngesikhathi kuvulwa iphalamende eKapa ngomhla ka-2 kuNhlangano 1990.

Ungqondongqondo wokugcina wobandlululo, u-PW Botha, owabe eyilungu lephalamende kusukela inhlangano yeNational Party ithatha izintambo zombuso ngo-1948, washawa isifo sohlangathi (esamukhubaza) zingu-18 kuMasingane 1989. Wabe eneminyaka engamashumi ayisikhombisa nantathu. Enyangu elandelayo, zimbili kuNhlangano, wasulu ekubeni ngumholi weNational Party. Isigungu sephalamende, sasikuqonda ukuthi ubandlululo lehlulekile, yabe seyiyo omunye wabo owayengahambisani nobandlululo, u-F.W. de Klerk, ukuba angene ezicathulweni zakhe. Ngenyanga elandelayo u-De Klerk waqokwa njengoMengameli woMbuso eNingizimu Afrika. uBotha wanqaba ukushiya isikhundla ezishaya isifuba ngokuthi ihlandla lakhe lokuphatha liyophela

It is evident to me that after all these years of my best efforts for the National Party and for the government of this country, as well as the security of our country, I am being ignored by ministers serving in my cabinet, Botha said as he resigned.

De Klerk was immediately sworn in as acting State President and confirmed in the position the following month, in September, by the National Party's electoral college. He lost little time in dramatically terminating 42 years of apartheid. He had all ANC political prisoners released, except for Mandela who refused to be released until the government had renounced violence and had unbanned all political organisations. On 2 February 1990 de Klerk announced to a stunned parliament the unbanning of the first organisation banned by the National Party in 1950, the South African Communist Party, along with the ANC and the PAC. He also announced that Nelson Mandela was to be released unconditionally.

Dawn of a new democratic era – Nelson Mandela released from prison 1990

Sentenced to life imprisonment on 12 June 1964 at the end of the Rivonia treason trial, Nelson Mandela was sent to Robben Island where he remained until April 1982 when he was transferred to Pollsmoor Prison in Tokai, Cape Town. In December 1988 Mandela was moved to Victor Verster Prison, near Paarl, where he was housed in relative comfort in a warder's house with a personal cook, while recovering from TB. There he completed his LLB studies.

He was released, after 27 years in prison, on Sunday 11 February 1990, nine days after state president F.W. de Klerk announced in parliament on 2 February the unbanning of the SACP, the ANC and the PAC and Mandela's unconditional release.

South Africa came to a stand-still that Sunday. After a delay of some hours, accompanied by his wife Winnie, he was driven from Victor Verster Prison to the Cape Town city hall along a route thronged by thousands of excited supporters. There, from a balcony, he addressed a jubilant crowd of some 50 000 who had gathered to welcome the struggle icon on his first steps as a free man.

Today the majority of South Africans, black and white, recognise that apartheid has no future. It has to be ended by our own decisive mass action in order to build peace and security. The mass campaign of defiance and other actions of our organisation and

ngoNdasa onyakeni olandelayo. Ukulwa phakathi kwabaholi ababili kwaqhubeka kwaze kwaba uBotha ekugcineni uyamukela ukuthi isimo ngeke siguquke wabe esesula ngokuzuma zingu 14 kuNcwaba 1989.

“Kusobala kumina ukuthi ngemuva kwayo yonke leminyaka yokusebenza ngokuzikhandla kwiNational Party kanye nohulumeni wakuleli, kanye nezokuphepha kwezwe lethu, ngishaywa indiva ngongqongqoshe abasebenzela umkhandlu wami,” amazwi ashiwo uBhatha ngesikhathi esula esikhundleni.

Makhathaleni u-De Klerk wafungiswa njengebamba mengameli wabe esemukelwa esikhundleni ngenyanga elandelayo, uMandulo, iziphathimandla zehlangano yeNational Party. Akachithanga sikhathi wamangaza abanengi eqeda ubandlululo olwabe selidonse iminyaka engamashumi amane nambili. Wakhulula zonke iziboshwa zikaKhongolose (ANC), ngaphandle kukaMandela owanqaba ukukhululwa ngaphambi kokuthi uhulumeni aqede udlame kanye nokuthi aqede ukuvalwa imilomo zonke izinhlangano zepolitiki. Zimbili kuNhlanganisa 1990 u-De klerk washaqisa iphalamende ngesikhathi ememezela ukuvulwa komlomo kwenhlangano yokuqala eyavalwa umlomo iNational Party ngo-1950, iSouth African Communist Party, i-ANC ne-PAC. Wamemezela nokuthi kwabe kuzokhululwa uMandela ngaphandle kwemibandela.

Ukuzalwa kombuso wentando yeningi – Ukukhululwa kukaMandela etilongweni ngo-1990

Wagwetshwa isigwebo sentambo mhla zingu-12 kuNhlangulana 1964 ekupheleni kwecala lokuvukela umbuso elaziwa ngokuthi iRivonia Trial, uNelson Mandela wahanjiswa ejele laseRobben Island lapho ahlala khona kwaze kwaba uMbasa 1982 nokulapho banquma ukumdlulisela ejele lasePollsmoor eTokai, eKapa. NgoZibandlela 1988 uMandela wahanjiswa ejele laseVictor Verster, eduze kwasePaarl, lapho ayeahlaliswe khona endlini ethokomele yoJele enomuntu omphekelayo, ngesikhathi elulama kwisifo sofuba esasimphele. Nalapho aqedela khona izifundo zakhe zobumeli (i-LLB).

Wakhululwa, ngemuva kweminyaka engamashumi amabili nesikhombisa ebhadle ejele, ngeSonto mhla ka-11 kuNhlanganisa 1990, ngemuva kwe-nsuku eziyisishiyagalolunye umengameli wombuso u-F.W. de Klerk ememezele ukuthi useyakuhoxisa

people can only culminate in the establishment of democracy. The destruction caused by apartheid on our sub-continent is incalculable. The fabric of family life of millions of my people has been shattered. Millions are homeless and unemployed. Our economy lies in ruins and our people are embroiled in political strife. Our resort to the armed struggle in 1960 with the formation of the military wing of the ANC, Umkhonto we Sizwe, was a purely defensive action against the violence of apartheid. The factors which necessitated the armed struggle still exist today. We have no option but to continue. We express the hope that a climate conducive to a negotiated settlement will be created soon so that there may no longer be the need for the armed struggle, said Nelson Mandela on his release.

ukuvalwa komlomo kwe-SACP, ANC, ne-PAC kanye nokukhululwa kukaMandela okungenambandela.

Kwama yonke into eNingizimu Afrika ngalelo Sonto. Ngemuva kokubambezeleka amahora ambalwa, wayephelezelwa ngunkosikazi wakhe uWinnie, wasuswa ngemoto ejele laseVictor Verster wahanjiswa ecity hall yaseKapa endleleni ebheke khona kwakuminyene umgwaqo kugcwele izinkulungwane zabalandeli ababebabule. Lapho, evele kuvulandi, wathula inkulumo esixukwini sabantu ababebabule ababalelwa ezinkulungwaneni ezingamashumi amahlanu ababebuthene khona ukuzokwamukela ingqalabutho inyathela okokuqala ikhululekile.





“Namhlanje abantu abanengi baseNingizumu Afrika, bayakuqonda ukuthi ubandlululo alinakusasa. Luqedwe ngukubambisana kwethu sonke ukuze sakhe izwe elinokuthula nozinzo. Imikhankaso yokuphikisana nenqubomgomo kanye neminye imizamo yenhlangano yethu kanye nabantu bonke (kungaba isisombululo sokusungulwa kombuso wentando yeningi). Izinxushunxushu ezidalwe ubandlululo ezwenikazi lethu azinakulinganiswa nalatho. Imfudumalo yekhaya kubantu bami abayizigidi yabe idungiwe. Izigidi zabantu abanamakhaya nemisebenzi. Umnotho wethu ushabalele kuthi abantu bethu baxabene ngenxa yombango wezepolitiki. Ukusebenzisa umzabalazo wethu wezikhali ngo 1960 kanye nokusungula uphiko lwezempi ku-ANC, Umkhonto we Sizwe, kwabe kuyimizamo yokuzivikela kuphela kwindluzula yobandlululo. Izingqinamba ezenza sibone kufanele singenele umzabalazo wezikhali zisekhona nanamhlanje. Asinakuzikhethela kodwa kumele siqhubeke. Sizwakalisa ithemba lokuthi kuzoba khona ukubekezelelana ngesivumelwano esizokwakhiwa ngokushesha ezingxoxweni ukuze kungabuye kuphinde kube nesidingo somzabalazo wezikhali” amazwi ashiwo nguNelson Mandela ngesikhathi ephuma.

(Left and below) Nelson Mandela



CODESA negotiations fail but Multi-Party Negotiation Forum succeeds 1993

As South Africa moved towards 1994 the pressure for a negotiated agreement between all the main role players became enormous. Extremist groups put everything into trying to sway the future course of the country.

State President, F.W. de Klerk travelled round the country to try to calm white right-wing fears about the future. On Friday night 9 August 1991 police for the first time had to use force against a white, predominantly Afrikaner, crowd of some 2 000 that turned violent at a meeting in Ventersdorp. De Klerk and his wife had to be driven from the town in the back of an armoured Nyala vehicle.

In the face of vigorous opposition from both right and left-wing opponents, de Klerk and Mandela pursued a negotiated political settlement at a Convention for a Democratic South Africa (CODESA) at which all major political groups were represented. A declaration of intent containing the principles of a new democratic order for the country was signed in December 1991 by the principle parties (with the exception of Inkatha, which refused unless it was granted rights to have further delegates present). The purpose of CODESA was:

to bring about an undivided South Africa with one nation sharing a common citizenship, patriotism and loyalty, pursuing amidst our diversity freedom, equality and security for all, irrespective of race, colour, sex or creed; a country free from apartheid or any other form of discrimination or domination.

De Klerk called a referendum on 17 March 1992 of white voters on the issue of reform. In an 80 percent electoral turnout, one of the largest yet experienced in the country, 68.7 percent of voters supported his reform measures. This gave him a mandate to pursue a negotiated settlement.

Five CODESA working groups were established to thrash out agreement on, among others, principles for a new constitution, the future of the “homelands”, an interim government, and dates for implementation of the new democracy.

The next round of talks (known as CODESA II) in May 1992 collapsed in disagreement over power-sharing and majority rule.

Izingxoxo zeCODESA zehluleka kodwa izingxongxo zeSigungu seZingxoxo samaqembu ehlukene zaphumelela ngo-1993

Ngesikhathi iNingizimu Afrika ibheke ku-1994 ingcindezi yokufinyelela esivumelwaneni phakathi kwabo bonke ababebambe iqhaza kwabaluleka kakhulu. Amaqembu abashokobezi azama ngayo yonke indlela ukuphazamisa indlela yekusasa lezwe.

uMengameli woMbuso u-F.W. de Klerk wahambela ezweni lonke ukuzama ukuthobisa abamhlophe ababengahambisani noshintsho besabela ikusasa. Ebusukwini bangomhla ka-9 kuNcwaba 1991 amaphoyisa okokuqala ngqa asebenzisa indluzula kwabamhlophe, okwakugcwele kuwo amaBhunu, iqulu labantu elasusa uthuthuva emhlanganweni owabe useVentersdorp. u-De Klerk nomkakhe kwadingeka bakhishwe edolobheni ngemoto yezempi iNyala behleli ngemuva.

Bebehekene nababengahambisani sanhlobo nalokhu kusakela kwabaphikisayo kanye nabaphehli bodweshu, uDe Klerk noMandela baqhuba izingxoxo zokufinyelela esivumelwaneni sezepolitiki kwiConvention for a Democratic South Africa (CODESA) lapho kwakukhona zonke inhlangano eziqavile. Umqulu wokwethula inhloso owawuqukethe imigomo yezwe ngenqubo entsha yokubusa ngentando yeningi wasayinwa ngoZibandlela 1991 ngamaqembu ayebambe iqhaza (iNkatha Freedom Party yahoxa ngaphandle uma yayizonikezwa ilungelo lokwengeza ezinye izithunywa). Izinhloso zeCODESA kwabe kukwukuthi:

“Ukuhlanganisa iNingizimu Afrika engenalo uqhekeko, isizwe esisodwa esinezakhamuzi ezifanayo, ukuzigqaja ngezwe kanye nokwethembeka, ephokophelele ngaphakathi kokwehlukana, ukulingana kanye nokuvikeleka kwabantu bonke, ngaphandle kobuhlanga, ibala, ubulili noma inkolo; izwe elikhululekile kubandlululo noma eyiphi inhlobo yokucwasana okanye ukucindezelwa.”

uDe Klerk wenza inhlolovo mhla ka-17 kuNdasa 1992 yabavoti abamhlophe odabeni olumayelana noguquko. Kwaba nabavoti abangamaphesenti angu-80, okwaba ngokukhulu okungakaze kubonakale ezweni, bangamaphesenti angu 68.7 abavoti abahambisana nezinguquko. Lokhu kwamnikeza igunya lokuqhubeka nokuvunyelwene ngako.

Kwahlelwa amaqembu amahlanu eCODESA ukubhala ngokushesha kokuvunyelwene ngakho, okunye kulokho imigomo yomthethosisekelo omusha,

Violence once more flared up with what was later known as the Boipatong Massacre when, on the night of 17 June 1992, some 200 Inkatha supporters from KwaMadala hostel in Vanderbijlpark, Gauteng, attacked people in the nearby Slovo Park informal settlement of Boipatong. As a result 45 people died and scores were injured, many of them women and children.

The ANC, COSATU and the SACP called for a rolling mass action campaign of work stoppages and marches resulting in a stayaway by several million workers on 3 and 4 August 1992.

Elsewhere violence also erupted at Bisho in the Eastern Cape where Ciskei soldiers opened fire on a defiant crowd on 7 September, killing 29 and injuring an estimated 200.

There was a realisation that talks would have to resume before the situation got out of hand, but in a different way to achieve consensus. De Klerk and Mandela each appointed a negotiator. Both had a law background: ANC Secretary-General and former trade unionist, Cyril Ramaphosa, and former Minister of Defence, Roelf Meyer. They spent 19 days hammering out a workable agreement. Within three weeks of that the ANC and the government met on 26 September 1992 to sign a record of understanding.

The deal nearly collapsed when further violence broke out at the Table Mountain area of Pietermaritzburg on 2 March 1993 when a bakkie was sprayed with bullets from an AK47 killing six children, three of them sons of a local IFP branch chairman. Two ANC members were arrested.

Nonetheless negotiations continued, now in the form of a Multi Party Negotiating Forum at the World

ikusasa lomazimele geqe, uhulumeni wesikhashana kanye nezinsuku ekuzoqaliswa ngazo uhulumeni omusha wentando yeningi.

Izingxoxo zesibili ngoNhlaba 1992 aziphumelelanga ngenxa yokungavumelani ngokuphathwa kombuso ngokuhlanganyela kanye nokubusa ngentando yeningi.

Kwaphinda kwasuka udlame lwabhebhetheka kwaba neshlakalo esaziwa ngokuthi Isibhicongo saseBoipatong, ngobusuku bangomhla ka-17 kuNhlanguvana 1992, lapho amalunga eNkatha ayehlala ehostela lasemadala eVanderbijlpark, eGauteng, ehlasela abantu emikhukhwini eseduzane iSlovo Park eBoipatong. Nokwaholela ekushoneni kwabantu abangamashumi amane nanhlano kwalimala abanye, iningi labo okwabe kuyizingane nabesifazane.

I-ANC, i-COSATU kanye neSACP babiza ukhukhulela ngoqo womkhankaso wokuqeda ubandlululo. Izigidi ezimbalwa zabasebenzi zabamba iqhaza embhikishweni omkhulukazi ngokungalibhadi emsebenzini ngoNcwaba 1992.

Nakwezinye izindawo kwaqubuka udlame endaweni yaseBhisho eMpuma Koloni ngesikhathi amasosha aseCiskei evulela ngenhlamvu esixukwini sabantu ababebhikisha eBhisho, abulala abangamashumi amabili nesishiyagalolunye alimaza abangamakhulu amabili.

Kwabonakala ukuthi kumele kuqhutshwe izingxoxo ngaphambi kokuba isimo siphume esandleni, kodwa ngenye indlela ukuthola isivumelwano. uDe Klerk noMandela bebefa abantu abazobamba izingxoxo. Bobabili babenolwazi lomthetho: i-ANC yakhethe uNobhala Jikelele nowake waba ilunga lenyunyana yabasebenzi, uCyril Ramaphosa, kanye nowayenguNgqongqoshe wezokuVikela, uRoelf Meyer. La madoda amabili ayengabameli, ahlala izinsuku eziyishumi nesishiyagalolunye esebenza kanzima ukuqhamuka nesivumelwano esingasebenza esasayinwa i-ANC kanye nohulumeni ngemuva kwamasonto ambalwa, ekupheleni kukaMandulo 1992, njengesivumelwano sokusebenzisana.

Lesi sivumelwano sacishe sabhidlika ngesikhathi kuqubuka udlame endaweni yaseTable Mountain eMgungundlovu ngomhla ka-2 kuNdasa 1993 lapho kwadutshulwa iveni ngentululwane yezinhlamvu zesibhamu sohlobo lwe-AK47 kwabulawa izingane eziyisithupha, ezintathu zazo kwakungamadodana kasihlalo wegatsha le-IFP endaweni. Kwaboshwa amalunga amabili e-ANC.

Ngaphandle kwalokho izingxoxo zaqhubeka ngokuthi kube nesigungu sezingxoxo samaqembu ahlukeni iMulti-



Cyril Ramaphosa and Roelf Meyer

Trade Centre near OR Tambo Airport on 1 April 1993. Scarcely a week later they were halted and South Africa teetered on the brink of open civil war when the idolised charismatic leader of the SACP, Chris Hani, was assassinated in the driveway of his Boksburg home by a Polish immigrant Janusz Walus on 10 April 1993. Both Mandela and de Klerk insisted that the talks resume.

In a desperate bid to stall the talks right-wing Afrikaners protested outside the centre where the talks were being held and then managed to break in and storm the building on 25 June 1993 with an armoured car smashing through the plateglass front of the building. “We don’t want war, but we don’t want peace under the heel of communism,” said a defiant Eugene Terre’Blanche.

Undeterred, the talks resumed and on 26 July 1993 the first draft of an interim constitution was tabled. The bitterest opposition to the talks was now coming from homelands leaders, most of whom, including Chief Mangosuthu Buthelezi, had pulled out; as well as from the Afrikaner-backed Conservative Party.

Party Negotiating Forum, ngemuva kwesikhathi yabizwa ngokuthi i-Negotiating Council, ezazibanjelwe eWorld Trade Centre eduze nesikhumulo sezindiza i-OR Tambo Gauteng ngo mhla ka-1 kuMbaso 1993. Ngemuva kwesonto izingxoxo zama nse ngenkathi iNingizimu Afrika icishe iwele empini ngenkathi umholi onohloze we-SACP, uChris Hani, bemusoconga. Bobabili oMandela noDe Klerk bagcizelela ukuba izingxoxo ziqhubeke.

Emizamweni yabo yokuvimba izingxoxo iqembu lontamo-lukhuni amaBhunu lavimbezela ngaphandle kwesikhungo lapho kwakubanjwe khona izingxoxo bekhala base bathola nendlela yokungena ngaphakathi kwesakhiwo ngomhla ka-25 kuNhlangulana 1993 ngemoto yezempi babhidliza iwindi lebhilidi. “Asiyifuni impi, kodwa futhi asilufuni uxolo uluza nobukhomanisi” kusho ngokwedelela u-Eugene Terre’ Blanche.

Abafunanga ukugoba uphondo izingxoxo zaqhubeka kwathi ngomhla ka-26 kuNtulikazi 1993 kwethulwa uhlaka lokuqala lomthethosisekelo wesikhashana. Amaqembu aphikisayo ayengahambisani nezingxoxo kwase kuvuke abaholi bomazimele iningi labo okukhona neNkosi Mangosuthu Buthelezi owahlehla ezingxoxweni kanye nenhlangano eyeseka amaBhunu iConservative Party.



South African president Nelson Mandela signs the new Constitution, 10 December, 1996 (Adil Bardlow, AFP)

In the early hours of 18 November 1993, after a marathon session in the World Trade Centre the multi-party negotiating forum had endorsed the 158-page document that was to lay the foundation of a new democratic South Africa.

On 22 November 1993 South Africa's tricameral parliament met in Cape Town to ratify the agreement.

Ngokusa kwangoLwezi 1993, ngemuva komzukiswano owadonsa isikhathi eside, eWorld Trade Centre isigungu samaqembu ehlukeni samukela umqulu onamakhasi ayikhulu namashumi amahlanu nesishiyagalombili (owawuzobeka isisekelo seNingizimu Afrika entsha nekhululekile.

Mhla zingu 22 kuLwezi 1993, iphalamende elingunxantathu eNingizimu Afrika lahlalanga eKapa ukwamukela ngokusemthethweni lesivumelwano.



Members of the Constitutional Assembly on the steps of the Senate House in the parliamentary precinct, shortly after they had unanimously adopted the Constitution of South Africa. Cape Town, 11 October 1996 (Photo David Goldblatt)

First fully democratic SA general election 1994

The first fully democratic elections were held over several days, from 26 to 29 April 1994, under the watchful eye of the newly set up Independent Electoral Commission (IEC).

Millions queued in lines over the three-day voting period to vote, most for the first time. Altogether 19.7 million ballots were cast (19 726 579).

The African National Congress with its Alliance partners, COSATU and the South African Communist Party, received 62.5% of the vote, winning it 252 of the 400 seats in parliament.

Since this was short of a two-thirds majority, the ANC was then required by the Interim Constitution to form a Government of National Unity with the National Party and the Inkatha Freedom Party, the two other parties that won more than twenty seats in the National Assembly.

The National Party won 82 seats, Inkatha Freedom Party 43 seats, the Freedom Front 9 seats, the Democratic Party 7 seats, the Pan Africanist Congress 5 seats, and the African Christian Democratic Party 2 seats.

The first democratic general elections are commemorated as a public holiday, Freedom Day, on 27 April each year.

Ukhetho lokuqala lwentando yeningi ngokuphelele eNingizimu Afrika ngo 1994

Ukhetho lokuqala lwentando yeningi ngokuphelele labanjwa izinsuku eziningana, kusukela ngomhla ka 26 kuyaku 29 kuMbaso 1994, ngaphasi kweso lekhomishana ezimele yokhetho eyayisanda kusungulwa i-Independent Electoral Commission (IEC).

Izigidi zabantu zashaya ujenge izinsuku ezintathu ezazibekelwe ukuvota beyota, abanengi kwakungokukuqala ngqa. Sekuhlangene abalelwa kwizigidi eziyishumi nesishiyagalolunye namakhulu ayisikhombisa ezinkulungwane amavoti.

i-African National Congress namadlela ndawonye wayo, i-COSATU kanye neSouth African Communist Party, bathola amaphesenti angamashumi ayisithupha nambili nesigamu wamavoti, bazuza izihlalo ezingamakhulu amabili namashumi amahlanu nambili ephalamende.

Njengoba lokhu kwakungaphansi kokubili kokuthathu, ngokoMthethosisekelo weSikhashana kwadingeka ukuthi i-ANC isungule uHulumeni woBambiswano kaZwelonke ne National Party kanye ne Inkatha Freedom Party, izinhlangano ezimbili ezazizuze izihlalo ezingaphezu kwamashumi amabili ePhalamende.

Ukhetho lokuqala lwentando yeningi likhunjulwa njengeholidi, uSuku lweNkululeko, ngomhla ka-27 kuMbaso minyaka yonke.

(Below) Long queues snaked to the voting stations as millions of South Africans waited patiently, many for the first time, to cast their ballot in 1994.



A new South African Constitution 1996

The preamble to the 1996 Constitution of South Africa:

We, the people of South Africa,
Recognise the injustices of our past;
Honour those who suffered for justice and freedom in our land;
Respect those who have worked to build and develop our country; and
Believe that South Africa belongs to all who live in it, united in our diversity.
We therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic so as to –

- Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
- Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;
- Improve the quality of life of all citizens and free the potential of each person; and
- Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

May God protect our people.

Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso.

God seën Suid-Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.

(The Constitution of South Africa can be downloaded at <http://www.info.gov.za/documents/constitution/1996/a108-96.pdf>)

Our Constitution is the supreme law of South Africa against which all other laws are judged. It defines the legal foundation of our republic and the structure of our government. It also sets out the rights and duties of all South African citizens.

The final arbiter in interpreting the Constitution is the Constitutional Court of eleven judges, headed by a Chief Justice and Deputy Chief Justice. It has its seat at Constitution Hill, Gauteng's former Old Fort Prison.

The first task of the new government in 1994 was to convert the 1993 draft interim constitution on which the negotiated settlement was based, into a fully-fledged constitution that would firmly secure rights for all South Africans equally. It was debated in parliament

uMthethosisekelo omusha eNingizimu Afrika wango-1996

Isingeniso kuMthethosisekelo waseNingizimu Afrika ngo-1996:

Thina, Bantu baseNingizimu Afrika, siyakuqonda ukungabibikho kobulungiswa esikhathi esesadlula; Sihlonipha labo abahlukumezeka ukuthola ubulungiswa kanye nenkululeko ezweni lethu; Sihlonipha labo abasebenza ukwakha kanye nokuthuthukisa izwe lwethu; abakholelwa ukuthi iNingizimu Afrika ingeyabo bonke abahlala kuyo, sibumbene ngokuhluka kwethu.

Ngakho-ke, ngezithunywa zethu ezikhethwe ngenkululeko, siyawemukela loMthethosisekelo njengomthetho ophezulu weZwe ukuba:-

- Silaphe uqhekeko kwesikhathi esedlule bese sibumba umphakathi omiswe kumbuso wentanto yeningi, ubulungiswa emphakathini, kanye nokubaluleka kamalungelo oluntu.
- Sibeke isisekelo sokubusa ngentando yeningi kanye nomphakathi okhululekile lapho uhulumeni eyokhethwa ngokwentando yabantu futhi zonke izakhamuzi zivikeleke ngendlela elinganayo phambi komthetho;
- Senzengcono izimpilo zabantu bonke siphinde sivulele amathuba kuwo wonke umuntu;
- Sakhe isizwe esibumbene futhi esikhululekile saseNingizimu Afrika ukuze sithathe indawo yethu efanele njengezwe elizimele emndenini wamazwe onke.

Kwangathi uNkulunkulu angavikela abantu bakithi.

Nkosi Sikelel' i-Afrika. Morena boloka setjhaba sa heso.

God seën Suid-Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.

UMthethosisekelo wethu iwona mthetho omkhulu waseNingizimu Afrika yonke eminye imithetho yahlulelwa ngawo. Ichaza ngesisekelo somthetho wezwe kanye nokuhlelwa kohlaka lwahulumeni wethu. Iphinde ibeke amalungelo kanye nenqubo yazo zonke izakhamuzi zaseNingizimu Afrika.

INkantolo eNkulu yoMthethosisekelo iyizwi elingumnqamul'ujuqu ekucaciseni ngoMthethosisekelo enamajaji ayishumi nanye, eholwa yiNhloko yamaJaji kanye nephini lakhe. Ihleli eConstitution Hill, okwabe kuyijele laseGauteng i-Old Fort Prison.

Umsebenzi wokuqala kuhulumeni omusha ngo-1994 kwabe kuwukuguqula uMthethosisekelo wesikhashana wango-1993 owawuyisisekelo sesivumelwano ukuba ube umthethosisekelo ngokugcwele ozoqinisekisa

before being promulgated by the then president, Nelson Mandela, on 10 December 1996 and came into effect on 4 February 1997.

The 1996 Constitution has been amended 17 times by parliament. The 17th amendment was proclaimed in August 2013. Among others it extends the jurisdiction of the Constitutional Court over non-constitutional matters, and restructures the various separate High Courts of Justice as a single High Court.

ngokuphelele amalungelo abobonke abantu baseNingizimu Afrika ngokulingana. Kwabanjwa inkulumo-mpikiswano ePhalamende ngaphambi kokuba owayengu mengameli uNelson Mandela awethule ngokusemthethweni mhla zingu-10 kuZibandlela 1996, wabe sowuqala ukusebenza mhla zingu-4 kuNhlolanja 1997.

Umthethosisekelo wango-1996 sowuchitshiyelwe amahlandla ayishumi nesithupha yiPhalamende. Ukuchitshiyelwa kwehlandla leshumi nesikhombisa okwathulwa ngoNhlolanja nonyaka, kusazomenyezelwa. Phakathi kokunye kunikeza amandla iNkantolo yoMthethosisekelo phezu kwezindaba ezingawuthini umthethosisekelo. Kanye nokuhlela-kabusha iziNkantolo eziPhakeme zobulungiswa ukuba zibe inkantolo eyodwa ePhakeme.



Remembering life under apartheid

(Local narratives from the Classroom exhibit)

Ukukhumbula indlela
okwakuphilwa ngayo
esikhathini sobandlululo

Busani Zuma

I started working in the household on the farm when I was 15 years old. That was in 1973. We were not treated like human beings. We worked from 7 am until 6 pm. I had to cook, clean the house and was paid only R30 a month. I had my own plate, mug, spoon and a pot to cook porridge. When they had visitors I had to work until 10 at night without being paid overtime. I worked there for 5 years. I wasn't allowed to eat my lunch in their house.

I had to go and bath myself and change my uniform before I could cook them supper. I used to bath outside in the garden between the flowers. I didn't have a day off. Before the end of 1977 my mother [who also worked at the farm] became sick, and was hospitalised. We then were asked to leave the farm. From there we went to another farm and found temporary work ploughing potatoes and cabbages. In 1986 I was asked to work inside the house until 1991. Even there we worked the very same way as the first farm but at least there were two of us. On Saturdays we took turns working. I was paid R50 a month without extra money for doing additional work like looking after their children while they went out dancing.

In 1991 we went to ask the boss for an increase but he refused because we were uneducated, and said that we have to educate our children otherwise they too will end up being fools like us. That's when I took a decision to go and look for work in Pietermaritzburg. I worked in Pietermaritzburg from 1992 until March 2010. In Pietermaritzburg I started earning R200. I cleaned the house, cooked and took care of their child. I used to look after the children when Madam went dancing, but other domestic workers told me that I must say no if she doesn't give me money. So she then gave me an extra R30. I worked there for 18 years. I became close friends with her and she treated me like one of her family members until death do us part.

After that I worked in another house for a month then I left because he used to lock the gate and I wasn't allowed to leave the house.

Busani Zuma

Ngigale ukusebenza emakhishini epulazini ngineminyaka ewu-15. Ngonyaka we-1973. Sasingaphathiswa okwabantu abaphilayo. Sasiqala ukusebenza kusukela ekuseni ngo-7 size siphume ngo-6 ntambama. Kwakumele ngipheke ngihlanze nendlu kodwa ngihola uR30.00 ngenyanga. Ngabe nginezitsha zami okuyipuleti, inkomishi, isipuni kanye nebhodwe lokupheka iphalishi. Uma kunezivakashi kwakumele ngisebenze kuze kushaye u-10 ebusuku kodwa nginganikwa imali yokusebenza ebusuku. Ngisebenze khona iminyaka emihlanu. Ngangingavunyelwe ukudla isidlo sasemini khona.

Kwakumele ngigeze bese ngiyashintsha ngaphambi kokubaphekela isidlo sakusihlwa. Ngangigezela emnyango ngizishutheke ezimbalini. Ngangingenalo nosuku lokuphumula. Ngaphambi kokuphela konyaka we-1977 kwagula uMama naye owayesebenza khona epulazini wabe eselaliswa esibhedlela. Sabe sesixoshwa epulazini. Sahamba saya kwelinye ipulazi ngathola itoho lokutshala amazambane kanye namaklabishi. Ngonyaka we-1986 ngacelwa ukuba ngisebenze ngaphakathi endlini kwaze kwaba unyaka we-1991. Nakhona kuleli pulazi sasisebenza ngendlela efanayo nakuleli esasiphuma kulo kodwa kungcono ngoba sasibabili. NgemiGqibelo sasishintshana ngokusebenza. Ngangihola R50.00 ngenyaka kodwa nginganikwa imali yokubheka izingane ebusuku bona bengekho beyodansa.

Ngonyaka we-1991 sahamba sayocela ukukhushulelwa umholo kodwa uBasi wasitshela ukuthi angeke asikhuphulele umholo ngoba asilutho into esingayenza ukufundisa abantwana bethu ukuze nabo bangabi yizilima njengathi. Ngabe sengithatha isinqumo sokuyofuna umsebenzi e-Mgungundlovu. Ngisebenze e-Mgungundlovu kusukela ngonyaka we-1992 kwaze kwaba uNdasa 2010. EMgungundlovu ngigale ukuhola amakhulu amabili wamarandi. Ngangihlanza indlu, ngipheka nginakekela nabantwana. Ngangisala ngibheke izingane ngesikhathi uMesi eyodansa kodwa abanye oKhishini bangitshela ukuthi kumele ngingqabe uma enganginiki imali yokugada izingane ngesikhathi eyodansa. Wabe esenginika uR30.00. Ngisebenze khona iminyaka engu-18. Saqala saba abangani naye esengithathisa okomunye welunga lomndeneni wakhe saze sahlukaniwa ukufa.

Ngemuva kwalokho ngasebenza komunye uMlungu inyanga eyodwa ngase ngiyayeka ngoba wayekhiya isango engafuni ngiphumele ngaphandle.

Jostina Doris Ntombela

We were not allowed to be in the same place with white people because of apartheid laws. We were not allowed to be in the same toilets, bottle stores, shops and restaurants. We were not allowed to be in town without a permit. If you disregarded the laws and went to town without a pass you were told to stop and stand in line and asked to produce the “Dom pass”.

I started school when I was 8, and I was forced to leave when I was 9. I used to love school but when I was 10 I was forced to work on the farm with my parents. I didn’t get paid because they said they gave us food and a place to stay. When I was 20 I got married and I was not allowed to visit my parents because my employer told me that now I will be looked after by my in-laws.

Then I left them to go and look for work in the suburbs. I used to travel by train. Even in trains we were not allowed to sit together in the same coach as there were laws which separated black people and white people. We were also called names; they called us kaffirs. Even in the suburbs there was apartheid as well, and we used to work long hours because we stayed in their houses. My family was not allowed to visit. All these tragedies created anger and pain amongst black people, but they didn’t lose hope. They told themselves that one day they will be free.

I lost everything, my marriage and my home because I was not allowed to visit the farm where my family stayed, and was living a painful life. I worked very hard until I managed to build a mud house at Nokhesheni. Shortly after, the political violence began amongst the black people. We lost everything during that time, our families, clothes, and our homes. My house was burnt down by members of the IFP.

We never lost hope because of what happened at that time. We used to sing a song that says “tomorrow morning at 4 o’clock we will release Mandela from prison”. Even in the funerals we also sang the song because it gave us hope. Eventually Mandela was released. Mandela teaches us love and peace because he also forgave the white people.

Today I have a big house, which was built by my son who is my last born. I also thank God that my son is still alive after the violence that took place because when they came to burn my house he was alone inside. He just wore my clothes so that he would look like a woman; that’s how he survived.

Jostina Doris Ntombela

Sasingavunyelwe ukuba sendaweni eyodwa nabaMhlophe ngenxa yemithetho yobandlululo. Singavunyelwe ukuba sisebenzise izindlu zangasese ezifanayo, amabhodlela sitolo, izitolo zokuthenga impahla kanye nezokudla. Sasingavunyelwe ukuba sedolobheni ngaphandle kwemvume. Uma ungayihloniphanga imithetho waya ngenkani eDolobheni kwakwenzeka umiswe kuthiwa joyina ulayini useshwe kuthiwe veza umazisi owabe udume ngelika “Dom Pass”.

Ngiqale ukufunda ngineminyaka ewu-8 ngabe sengiphoqwa ukuba ngiyeke isikole ngineminyaka ewu-9. Ngangisithanda isikole kodwa sengineminyaka ewu-10 ngaphoqwa ukuba ngiyosebenza ePulazini nabazali bami. Ngangingaholi ngoba uBasi wayesitshela ukuthi bayasipha ukudla kanye nendawo yokuhlala. Sengineminyaka ewu-20 ngabe sengiyashada kodwa ngangingavunyelwe ukuvakashela abazali bami ngoba bethi abelungu bami sengizonakekelwa abasemzini.

Ngabe sengibashiya ngayobheka imisebenzi emaJalidini. Ngangihamba ngesitimela. Nakhona ezitimeleni sasingavunyelwe ukuhlala ndawonye emakhoshini ngenxa yemithetho eyayiphoqa ukuthi abaMnyama bahlale ngokwehlukana nabaMhlophe. Sasibizwa ngamagama kuthiwe singama”Khafula”. Nakhona emaJalidini ubandlululo lalulubi sisebenza isikhathi eside ngoba sihlala emizini yabo. Ngisho umndeni wami wawungavunyelwe ukuba ungivakashale. Zonke lezi zigigaba zadala ubuhlungu nenzondo kubantu abamnyama kodwa abazange balilahle ithemba ngoba bazitshela ukuthi ngelinye ilanga bayokhululeka.

Ngalahlekelwa yikho konke enganginakho, umshado wami kanye nomndeni wami ngoba ngangingavumelekile ukuthi ngiwuvakashale ePulazini ababehlala kulo. Ngaphila impilo enzima nebuhlungu. Ngasebenza kanzima ngaze ngakwazi ukwakha umuzi wami wodaka kaNokhesheni. Ngemuva kwesikhashana ngifikile lwaqala udlame kubantu abamnyama belwa bodwa. Salahlekelwa yikho konke ngaleso sikhathi, izihlobo, izimpahla kanye nemizi yethu. Umuzi wami washiswa amalungu eqembu leNkatha.

Kodwa asizange sililahle ithemba ngenxa yezimo ezenzeka ngaleso sikhathi. Sasiwayele ukucula iculo elithi “Kusasa ekuseni ngo-4 o’clock sikhulula Mandela” ngisho nasemingwabeni sasicula lelo culo ngoba lalisinika ithemba. Makhatheleni wakhululwa uMandela. uMandela wasifundisa ukuthula noxolo ngoba naye wabaxolela abamhlophe.

Namhlanje nginomuzi omkhulu engawakhelwa umagcino wami. Ngibonga kakhulu nakuNkulunkulu ngokuvikela umfana wami ngoba ngesikhathi beshisa umuzi wami wabe ekhona ehleli yedwa endlini. Wabe esegqoka izimpahla zami khona ezobukeka njengomuntu wesifazane wasinda kanjalo.

The youth of today they must study hard because our people died for this education that they have today. We didn't have all these opportunities that they are blessed with. If they can do that we will have great leaders and a good future for our next generation.

Angel Gwala

The apartheid system affected me a lot because I used to work the whole month without getting any rest, but come end of the month I will only be paid R12. If I received equal opportunity and equal education I would have had a much better standard of living. My dream was to be highly educated like the white children who used to have transport to school while we walked long distances in the freezing cold every morning. It was hard to overcome these obstacles but I was patient and as time went on things started to change and get better.

Forced removals affected us a lot because white people took our land for their own economic benefit, instead of us black people, while they hired black people to work for them.

What I would like for the youth of today is that they need to go to school and not waste the opportunities that we never had. They must complete their education and not fool around.

Mamazane Margaret Mkhize

The apartheid system affected us because I used to work very hard for R9 a month, which was very little. I was doing all the household chores. I would have got the chance to go and study so that I could become a nurse if only I didn't get pregnant. You were forbidden to study if you had a child and so I left school in Standard 8.

I moved on with my life, working as a domestic worker until I got married and had my own home and children. I was patient working for different white employers but after the introduction of tax when buying food, clothes and also educating my children became too expensive, I decided it's for the best if I leave and go to look for a job in the factories.

As a domestic worker I was discriminated against in the sense that I cooked their food but never ate with them. I was eating different food from them, eating with my own utensils, my own metal plate, my own cup and using my own teapot.

Intsha yanamuhla kumele ifunde ngokuzimisela ngoba le mfundo abanayo namhlanje abantu bayifela. Sasingenawo wonke la mathuba ababusiwe ngawo. Uma bengenxa njalo siyoba nabaholi abaqotho kanye nekusasa eliqhakazile lesizukulwane esizayo.

Angel Gwala

Ubandlulo lwangihlukumeza kakhulu, ngangisebenza inyanga yonke ngingaphumuli kodwa ekupheleni kwenyanga ngiholelwa u-R12.00. Ukube ngathola amathuba alinganayo kwezemfundo kanye nasempilweni ngabe nami ngiphila impilo engcono njengabaMhlophe. Iphupho lami kwabe kuwukufunda ngigogode njenganezingane zabamhlophe ezazihamba ngezimoto uma ziya esikoleni kodwa thina sihamba amabanga amade ngezinyawo ungqweqwane uphelela kuthina. Kwabe kunzima ukubhekana nalezo zingqinamba empilweni kodwa ngabekezela kwathi ngokuhamba kwesikhathi izinto zaqala zashintsha kwaba ngcono.

Ukususwa kwabantu ezindaweni kwangihlukumeza kakhulu ngoba abamhlophe bathatha izindawo zethu base besebenzisa thina kuzona bathola umnotho okufanele ngabe wawutholwa yithina abamnyama.

Ngingathi intsha yamanje ayifunde ingalahli amathuba esingawatholanga thina, ingadlali ifunde igogode.

Mamazane Margaret Mkhize

Ubandlulo lwasihlukumeza kakhulu, umuntu wayesebenza kanzima kodwa eholu u-R9.00 ngenyanga okwabe kuyimali encane kakhulu. Ngangisebenza wonke umsebenzi wasendlini. Ngabe ngalithola nethuba lokufunda ngize ngibe umhlengikazi kodwa ngoba ngakhulelwa kwaphoqelaka ukuthi ngisishiye phansi isikole ngisafunda ibanga lesishiyagalombili ngoba kwakungavunyelwe ukuba uqhubeke nokufunda uma ukhulelwe.

Ngiqhubekile nempilo yami ngisebenza emakhishini ngaze ngaba nekhaya kanye nabantwana. Ngabekezela ngisebenzela abelungu abahlukene kodwa ngesikhathi kufika intela izinto zaqala zabanzima uma uthenga ukudla, izingubo ngibuye ngifundise abantwana bami, Ngabona kungcono ngishiye emakhishini ngiyofuna umsebenzi emafemini. Njengomsebenzi wasendlini ngacwaseka kakhulu kangangoba ngangipheka ukudla kodwa ngingavunyelwe ukudla nabo. Ngangidla ukudla okuhlukile kunokwabo nginezitsha zami nginepuleti lami lensimbi, inkomishi yami kanye nethiphothi lami.

Even in the factory it wasn't easy because of low wages. I was earning R22 per week but was supposed to work hard. Other races were hired and I taught them what to do. After a short while they were telling me how to do my own job.

My message to the youth is this they must go to school and be educated so that they can stand up for themselves. Even now, living in the time of democracy, where all people are equal, education is still important because it's their future.

Thabo Raynold Dladla

Apartheid affected all of us in many ways. The way most black people look at life is a product of apartheid. Sometimes I feel that one is not assertive enough. It has taken me a lifetime to recognise some of my best qualities.

I do not like to look at the past and complain. I have had a wonderful life under the circumstances. It is important that we do not dwell too much on the past but we have to look at what can be done for the present and future. If better opportunities were there, I would have achieved a lot in football and I would have achieved my dream to be a lawyer.

We must remember that even under severe conditions people succeed in achieving their goals. Although apartheid made life very difficult for most of us, you still have professors in various fields who succeeded against the odds. One of my dreams was to play football at the highest possible level. The training facility where Mehlokazulu stands today was a rocky field, equipment was not available. The same conditions still face young people in this country.

I have not overcome most of my obstacles up to today. Apartheid was about the state of the mind. You just have to look at some of our activists who fought apartheid. The majority are now in government. They still believe that anyone with a lighter complexion is better than a black person.

It is very difficult to free a mind that has been in bondage for many years. However I am proud of the fact that I have been able to achieve many of my goals without any favours. Obstacles were overcome through being resourceful. Discrimination will never end. I have been discriminated against by white and black people.

The important thing is how one reacts to such situations. You can only overcome these things if you have confidence in your abilities. My advice to the

Ngisho emafemini kwakungelula ngenxa yeholo elincane. Ngangihola u-R22.00 ngesonto kodwa kwakufanele ngisebenze kanzima. Izisebenzi zelinye ibala zaziqashwa namhlanje ngizifundise umsebenzi kodwa ngemuva kwesikhashana yibo asebetshela wena ukuthi kumele wenzeni.

Umyalezo wami engiwubhekise entsheni kumele ifunde ukuze ikwazi ukuzimela. Noma manje sebephila esikhathini senkululeko lapho wonke umuntu eselingana ngokwamathuba kodwa imfundo ibalulekile ngoba iyikusasa labo.

Thabo Raynold Dladla

Ubandlululo lwasihlukumeza sonke ngezindlela eziningi. Indlela abantu abaningi abamnyama abayibuka ngayo impilo manje kungenxa yezithelo zemfundiso yobandlululo. Kwesinye isikhathi ngiyaye ngicabange ukuthi umuntu akakwazi ukusukuma alelwe amalungelo akhe ukuze abantu bangadlali ngawe. Kungithathe impilo yami yonke ukubona obunye ubuhlakani bami.

Angithandi ukubalisa ngezinto ezenzeke kudala. Ngikwazile ukuphila impilo emnandi ngaphezu kwezinqinamba ezabakhona. Kubalulekile ukuthi singalokhu sibalisa ngezinto esezadlula kodwa kumele sibheke ukuthi yini engenziwa manje ukuzithuthukisa kanye nekusasa lethu. Ukube amathuba angcono ayekhona ngabe ngazuza okuningi ebholeni ngabuye ngafeza nephupho lami lokuba ummeli.

Kumele sikhumbule ukuthi noma abantu kade bephila ngaphansi kwezimo ezinzima kodwa bakwazi ukuphumelela ukuze izinhloso zabo empilweni. Noma ubandlululo lwenza izimpilo zabanye bethu zaba nzima kodwa bakhona oSolwazi emikhakheni eyehlukene abakwazi ukubhekana nezingqinamba baphumelela. Elinye lamaphupho ami kwabe kuwukudlala ibhola elikhokhelwayo emazingeni aphezulu. Indawo esasijimela kuyona lapho sekukhona iMehlokazulu kwabe kuyinkundla enamatshe nezinsiza kujima zingekho. Lezo zimo ezingagculisi zisabhekene nentsha yakithi nanamhlanje.

Namanje zisekhona ezinye izingqinamba engingakakwazanga ukuzinqoba. Ubandlululo kwabe kuyindlela yokuhlukumeza umqondo womuntu. Uma ubuka abanye abantu ababelwela inkululeko yibona abaningi kuHulumeni namhlanje. Namanje basakholelwa ekutheni umuntu onebala elimhlophe ungcono kunomuntu oMnyama.

Kunzima ukukhulula umqondo owabe ubopheke iminyaka eminingi.

Kuyangijabulisa kodwa ukuthi ngakwazi ukuphumelela ukuze izinjongo zami eziningi ngaphandle kosizo lwabanye abantu. Izingqinamba

young is that they should not expect any favours. Your own black brothers will discriminate against you if you are not their friends or when they have political and economic power.

Qaphela Solomon Mchunu

They ill-treated us by beating us in our homes and when we were in town. They burnt down our homes and we lost our temporary jobs at the time.

Today I would have achieved many things in my life. Maybe I would have been a director and had many opportunities to better myself.

Yes. I wanted to be a teacher or correctional officer so that I would be able to help black people who were treated as slaves. I lost my temporary jobs and I lost my source of income. I came back home which helped me to escape all the incidents.

I started working as a gardener in the mid-70s. We were still young boys hoping to get a better job elsewhere. In 1982 I found work at the municipality. We used to work as a group but our manager (white) didn't like black people so he told our bosses that we were not doing work properly and we were fired.

I was forced to go back to the suburbs and look for a job. We used to stand outside the gates waiting to be called to come inside if there was a job. Some white people would ask you if you wanted a job then to come inside, but when you were inside they would set their dogs on you. They would laugh while you are being chased by the dogs. In 1984 I found a job as gardener. I would work the whole day without food, and sometimes they would only give me two slices of bread with jam and juice. We were getting paid low salaries that you wouldn't be able to survive on. The apartheid laws affected us very badly.

The youth must respect themselves, respect others and be patient. They must use the opportunities within education and not waste them. They must not look down on other people, especially those who didn't get an opportunity to study. They must study hard so that they will get jobs to look after their families.

They must also respect the rights of people who are coming from other countries. They need to know that we are all the same, that no one is better

zazingqotshwa ngokuba ube namasu. Ukucwasana akusoze kwaphela. Ukucwaswa ngakuthola kubantu abamnyama kanye namhlophe.

Okubalulekile ukuthi wena muntu ubhekana kanjani nezimo ezinjalo. Ungakwazi ukubhekana nezimo ezinjalo uma unokuzethemba ngamagalelo akho empilweni. Umyalezo wami obheke entsheni kumele ingalindeli ukusizwa kodwa ikwazi ukuzenzela ngoba abantu abamnyama nabo bayacwasana bodwa uma ungahambisani okanye benamandla kwezombusazwe kanye nomnotho wezwe.

Qaphela Solomon Mchunu

Sasihlukunyezwa ngokuthi sishawe sisemakhaya noma sisedolobheni. Kwashiswa namakhaya ethu kwaphela namatoho esasiwenza ngaleso sikhathi.

Kungabe sengizuze lukhulu empilweni yami namhlanje. Mhlambe ngabe ngingumphathi ngathola namathuba amaningi okwenza impilo yami ibe ngcono.

Yebo, ngangifisa ukuba uThisha noma uJele ukuze ngikwazi ukusiza abantu bakithi abamnyama ababephathiswe okwezigqila. Ngaphelelwa amatoho kwabe sekuphela indlela yokuzisiza. Ngabuyela ekhaya okwangisiza ngasinda kuzo zonke izinxushunxushu ezabe zikhona.

Ngaqala ukusebenza phakathi neminyaka yawo-1970, sasisebancane sinethemba lokuthi sizothola umsebenzi ongcono kwezinye izindawo. Kwathi ngo-1982 ngathola umsebenzi kwaMasipala. Sasisebenza siyisikwati kodwa uMphathi wethu woMlungu wayengabathandi abantu abamnyama wabe eseyasixoshisa ngokuthi atshele abaphathi abakhulu ukuthi thina asifuni ukusebenza kwaba ukuphela komsebenzi.

Ngaphoqeleka ukubuyela emaJalidini ngiyofuna umsebenzi. Sasijwayele ukuma ngaphandle kwesango silinde ukuthi uMlungu asibize uma kukhona umsebenzi. Abanye abeLungu babesibuza ukuthi uyawufuna umsebenzi ngenangaphakathi kodwa uma usungenile bakusasazele ngezinja zikudle. Uphenduke inhlekisa kubona ngenkathi usukelwa yizinja zabo. Kwathi ngo-1984 ngathola umsebenzi wasengadini. Ngangisebenza usuku lonke ngingakunikwa nokudla kwesinye isikhathi ngiphiwe izingcezu ezimbili zesinkwa ezinojamu kanye nejusi. Sasiholelwa imali encane kakhulu ongeke wakwazi ukuziphilisa ngayo. Imithetho yobandlululo yasihlukumeza kakhulu.

Ngingathi intsha yakithi kumele izihloniphe, bahloniphe nabanye abantu bafunde nokubekezela. Kumele bawasebenzise amathuba abanawo kwezemfundo bangadlali ngawo. Bangabukeli phansi abanye abantu ikakhulukazi labo abangalitholanga ithuba lokufunda. Kumele bafunde ngokuzikhandla bathole imisebenzi ukuze bezokwazi ukunakekela imindeni yabo.

Kumele bahloniphe amalungelo abantu abaphuma

than the other. All I'm saying is that our youth need to play a big role in shaping our country. Now the land is for them.

Zandile Annacletta Mngadi

Life under apartheid wasted my good future and I ended up not achieving things that I wanted to. Because of apartheid, I wasn't able to achieve most of my dreams. I wanted to be a mechanic and be able to educate my children so that they had a better life and become teachers, doctors and receive the highest profile jobs.

We used to wake up early in the morning to make tea for them (whites) and take care of their homes. We would leave our children at home with their grandmothers. You have to wash, cook, do the ironing and look after their children when they went out partying at night. The food was terrible. We ate samp, bones, beans and red jam. My dishes for food were kept inside the dog's house and I used a jam tin to drink from. There was no rest and no leave.

They didn't give us enough money. I was paid 12 pounds a month. We didn't have our own transport to work but there was this bus that we used to travel on from the township to work. Inside the bus there were two sections, one for blacks and one for whites. If our section was full the bus would leave you even if there were available seats in the white section. When we wanted to buy something from the shops we had to stand outside and buy it from the window while they went inside to buy things. They would give you a uniform so that everyone would know that you worked as a domestic worker. We were given head kerchief, overalls and an apron. They would say whatever they liked to you; sometimes you would be called a garden girl.

Because you were black, you were treated as someone who doesn't know anything. You were not allowed to sit in their chairs, use their dishes or eat their food. They were called Sir or Madam. Their children called us girls.

Our children must go to school and study in all fields of work. They must forget about wanting to be nurses or teachers. There are a lot of opportunities out there. They must stay away from drugs. They must engage themselves with the elders so that they will know what is right and wrong. Their future is bright. Alcohol does

kwamanye amazwe. Kumele bazi ukuthi sonke siyefana akekho ongcono kunomunye. Intsha yakithi kumele ibambe iqhaza elikhulu ekubumbeni izwe lethu ngoba manje lo mhlaba ungowabo.

Zandile Annacletta Mngadi

Impilo ngesikhathi sobandlulo yangichithela ikusasa lami elihle ngagcina ngingakwazanga ukuphumelela ukwenza izinto eziningi ebengizifisa empilweni. Ngangifisa ukuba umakhenikhi ukuze ngikwazi ukufundisa izingane zami zibe othisha, odokotela zikwazi ukuthola imisebenzi ephezulu ziphile nempilo engcono.

Sasivuka ekuseni ngovivi sibenzele amatiye sibheke nemizi yabo. Sasishiya abantwana bethu nogogo emakhaya. Kwakumele uwashe, upheke bese uya-ayina ubheke nezingane zabo behambile besemaphathini ebusuku. Ukudla kwabe kukubi ngenye indlela. Sasidla isitambu, amathambo, ubhontshisi kanye nojamu obovu. Izitsha zami zazihlala endlini yenja amanzi ngiwaphuza ngethini likajamu. Kwakungekho ukuphumula kanye nelivu.

Babengasiniki imali ekahle, babengiholela opondo abayishumi nambili ngenyanga. Izinto zokuhamba zabe zingekho kodwa kwakukhona ibhasi esasijwayele ukuhamba ngalo sisuka emalokishini siya emsebenzini. Ngaphakathi ebhasini izindawo zazihlukaniswe kabili kukhona eyabantu abamnyama kanye neyabantu abamhlophe. Uma sekugcwele lapho kuhlala khona abantu abamnyama ibhasi likushiye kodwa ibe ikhona indawo kweyabamhlophe. Uma kumele sithenge ezitolo sasima ngaphandle sivele ngewindi bona abamhlophe bangene ngaphakathi. Babekunika izinto zokusebenza ozozigqoka ukuze wonke umuntu abone ukuthi ungumsizi wasendlini. Sasinikwa amaduku asekhanda, ama-avaloli kanye nephinifa. Babekubiza noma ingamaphi amagama abawathandayo sibuye sisebenze nasengadini.

Ngenxa yokuthi sabe simnyama ngokwebala siphathiswe okomuntu uphathiswe ongazi lutho. Wabe ungavunyelwe ukuhlala ezihlalweni zabo noma usebenzise izitsha zabo okanye udle ukudla kwabo. Sasibabiza ngoBasi kanye noMesi. Izingane zabo zisibiza ngo 'girl'

Izingane zethu kumele ziye esikoleni zifunde kuyona yonke imikhakha yemisebenzi. Kumele zikhohlwe ukufuna ukuba onesi noma othisha. Maningi amathuba la ngaphandle. Abahlukane nezidakamizwa. Kumele bazibandakanye nabantu abadala ukuze bazi ngokuhle kanye nokubi. Ikusasa liqhakazile. Utshwala abubuyiseli. Izingane kumele zikwazi ukuzigcina zingaphuthimi izinto zabantu

not pay. Children must hold on and not rush things for elders. They must love themselves and always look for a brighter future. If they listen they will get a reward, learning from our experience.

Cyril James

My name is Cyril James. I am a 65-year old coloured man. I was born in a district called Sydenham just out of Durban. I had a happy childhood there. People were good to each other, all living in harmony. There were Africans, coloureds, Indians – all mixed races. We were very poor. We didn't have much to eat but we were happy. The crime was non-existent.

Then the government inspectors came from the National Government. They told us we had to move to Mayville because they wanted Sydenham to be a white area. We were forced to move. The community was angry but if you didn't want to go you were put in jail. They never even helped us with transport. We had to battle to get to Mayville. The houses had broken windows, no toilet, no electricity, no bathrooms. We had to go to the toilet in the bush. All we owned was a chest of drawers and mattresses that we had on the floor. Ten of us children had to sleep squashed together. At night the cockroaches and rats came in. The rats used to bite our feet.

We had no food to eat: my mother had a job at the clothing factory, but it never paid much. That money was just enough for her bus fare. We used to eat food from the bush. It was very hard. We would go at night to the white people's houses and steal their fowls and water.

Sometimes we would go to the white tea room to buy something to eat. We would have to be served in the back hatch. The bread was stale but we were forced to take the bread otherwise the white people would swear at us and threaten us with violence.

When we got sick our hospital for the non-whites was miles away. The nearest hospitals were only for whites. We couldn't go to hospital as we never had bus fare. We stayed in bed until we got better.

I went to school late when I was 8. I was very good and used to come first. I left in Standard 6 because there was no money. I went to Durban harbour to do casual jobs. Sometimes there was no work. On the way home I used to lie in Albert Park starving. My feet were so sore that I had to stay there until I was alright to take the long walk home. I walked through

abadala. Kumele bazithande bahlale njalo befuna ikusasa elihle. Uma belalela bayowuthola umvuzo, bafunde kwabaphambili.

Cyril James

Igama lami ngingu Cyril James. Ngingowesilisa weKhaladi ngineminyaka engu 65. ngizalelwe endaweni eyaziwa ngokuthi kuse-Sydenham, eThekwini. Ngangijabule ukuhlala khona ngisemncane. Abantu babenakekelana bonke behlalisana ngokuzwana. Kwakukhona abantu abaMnyama, amaNdiya, amaKhaladi kuxubene zonke izinhlanga. Sasihlupheka kakhulu. Kwabe kukuncane ukudla esikudlayo kodwa sasihlale sijabule. Ubugebengu babungekho.

UHulumeni kaZwelonke wathumela abahloli bakhe. Basitshela ukuthi kumele sithuthele eMayville ngoba i-Sydenham sekuzoba indawo yabamhlophe kuphela. Sabe siphqiwe ukuba sisuke. Umphakathi wawuthukuthele kakhulu kodwa uma ugoloza wawuphonswa ejele. Abazange baze basisize ngisho nangezinto zokuthutha. Sathwala kanzima ukuze sifinyelele eMayville. Izindlu ezabe zikhona zazinafasitela afile, zingekho izindlu zangasese, ugesi kanye nezindawo zokugezela. Uma udinga indlu yangasese kwakumele uye ehlathini. Into esabe sinayo ekhaya kwabe kuyikhabethana elihlala impahla kanye nomatilasi. Izingane ekhaya zabe ziyishumi uma sekumele silale sasimpintshana sonke. Ebusuku kungene amagundane namakokoloshe. Amagundane ayesidla izinyawo zethu.

Sasingenakho ukudla esizokudla kodwa umama wayesebenza endaweni eyakha izingubo kungekho mali etheni ayitholayo. Leyo mali yayiphelela ezimotweni uma eya emsebenzini. Sasijwayele ukuthi sidle ukudla esikuthola ehlathini. Kwabe kunzima. Sasijwayele ukuphuma ebusuku siye emizini yabelungu sifike sintshontshe izinyoni kanye namanzi.

Kwesinye isikhathi sasiya esitolo somlungu esidayisa itiye siyothenga esingase sikudle. Sasidayiselwa emnyangweni ongemuva. Sasidayiselwa isinkwa esidala siphqiwe ukuba sisithathe ngoba abeLungu babesho noma yini babuye basithembise nokusibamba ngesidlozane.

Kwakuba nzima uma ugula ngoba izibhedlela zabantu abaMnyama zazikude kakhulu. Izibhedlela ezabe ziseduze kwakungezabamhlophe kuphela. Sasingakwazi ngisho nokuya ezibhedlela ngoba sasingenayo imali yokuhamba. Wawuhlala embhedeni uze ubengcono ukugula.

Ngaqala isikole sengimdala ngineminyaka eyisishiyagalombili. Ngangenza kahle esikoleni ngoba ngangijwayele ukuphuma phambili. Ngagcina ebangeni lesithupha ngoba yabe ingekho imali yesikole. Ngangijwayele ukuya emtatani, eThekwini ngibamba

white areas where white children made a fool of me by throwing stones, swearing, while their parents stood at the gate making a joke out of it. I was afraid of the whites. When someone did something bad to the whites I was happy.

I used to work on a ship. I got the lowest paid job as a galley boy. My senior on the ship didn't like me so he fired me. I then worked in construction. In construction we only got to a certain level. We couldn't go higher as the whites had those jobs.

In Cape Town the police came and picked us up and charged us for loitering, a charge called "Rond slenter". When we saw a van coming we would duck. I was caught numerous times. One time I was caught I had had a few drinks, but I was not drunk. They filled the back of the van first and took us to Green Point police station. They took all the guys out and charged them. They left me in the van and took me to Green Point Common. They started hitting me until they broke my arm, then took me to Somerset Hospital. They told the nurses at casualty they found me in the street drunk.

Ms Ntombela

We were constantly on the move, trying to escape the apartheid regime. I tragically lost 7 family members in the struggle. My mother worked hard to support us. After work she would sometimes bring food like bread crusts for us to eat before we went to sleep, but many times we went to bed on an empty stomach. My mother borrowed money for school fees. At the age of 16 I had a child and so I left school after Standard 8 (Grade 10) to find work.

I lived with my family. It was a struggle to keep up with the rent. If you missed the due date you were chased out of your house. We sometimes went without food to have money for rent. The year of 1983 the youth of iMbali had had enough: we would toyi-toyi during the day and at night my brothers would sneak out; that's how I lost my brother Muzi. He was the first person to die at iMbali because of violence. My brother was killed fighting for a better life for his community. I became more active in the struggle from that day. The police wanted to control the funeral. My father and I said no because we didn't want those responsible for my brother's death there. It was sad the way he was buried because there was teargas all over. It was the first funeral of a UDF

amatoho. Kwesinye isikhathi ungabi khona umsebenzi. Uma sengibuyela ekhaya ngangijwayele ukuhlala e-Albert Park ngenxa yendlala. Izinyawo zami zazibabuhlungu okwakwenza ngihlale khona ukuze zibe ngcono kuyima ngiqhubeka nohambo lwami olude ngibheke ekhaya. Ngangidlula ezindaweni zabamhlophe lapho izingane zabo zazibukisa ngami zingenza isilima zingishaye ngamatshe, zingithuke phambi kwabazali bezimele emasangweni benze ihlaya ngakho. Ngangibesaba abamhlophe. Uma kukhona umuntu owenze into embi kumlungu nami ngangijabula.

Ngangisebenza emkhumbini. Ngangihola imali encane njengomsebenzi wasekhishini lomkhumbi. Umphathi wami emkhumbini wabe engangithandi wangixosha. Ngabe sengiyosebenza ezinkampanini zokwakha. sasikuthola ukunyukela ezikhundleni ezithize. Sasingeke sikwazi kodwa ukunyuselwa ezikhundleni eziphezulu ngoba zaziphethwe ngabaMhlophe.

Amaphoyisa e-Cape Town ayefika asithathe bathi siyaboshwa bathi basibophela ukuba sendaweni engafanele, icala elalaziwa ngokuthi "Rond slender". Uma sibona kuza imoto yamaphoyisa sasicasha. Ngabanjwa izikhathi eziningi. Kukhona isikhathi lapho ngaboshwa khona ngangithe ukuphuza kodwa ngingadakiwe. Basigcwalisa ngemuva evenini basisa esiteshini samaphoyisa eGreen Point. Babakhipha bonke evenini bababeka icala. Bangishiya evenini mina base bengisa esigangeni eGreen Point. Baqala bangishaya ngaze ngaphuka ingalo base bengiyisa esibhedlela i-Somerset Hospital. Bafika batshela onesi ukuthi bangithole emgwaqeni ngidakiwe.

Nks Ntombela

Sasihlala ngokuthutha njalo sizama ukubalekela umbuso wobandlululo, ngavelelwa umshophi wokulahlekelwa ngamalungu omndeni wami ayisikhombisa emzabalazweni. uMama wayesebenza kanzima ukuze akwazi ukusinakekela. Kwesinye isikhathi wayesiphathela izingqweqe zesinkwa uma ebuya emsebenzini ukuze silale sidlile kodwa isikhathi esiningi sasilala singadlanga. uMama weyebileka imali ukuze sikwazi ukuyofunda. Ngathi sengineminyaka engu-16 ngathola umntwana okwaphoqa ukuba ngisiyeke isikole ngenxa ibanga lesishiyagalombili ngayozama umsebenzi.

Ngangihlala nomndeni wami kunzima ukuhlanganisa imali yokurenta. Uma uke wadlulwa isikhathi sokukhokha wawuxosha endlini yakho. Kwezinye izikhathi sasincamela ukungabi nakudla ukuze sikwazi ukubeka imali yokurenta. Kwathi ngonyaka we-1983 intsha yaseMbali eyabe isikhathele ukuhlukumezeka yathi sekufike ekugcineni manje, njalo emini sasigxoba itoyitoyi kuthi ebusuku abafowethu beqe bayohlangana. Washona kanjalo-ke umfowethu uMuzi. Nguyenana wokuqala owashona eMbali ngezikhathi zodlame. Umfowethu

comrade but we did get support from people.

If I had received equal opportunity within the educational system I would have been a lawyer.

Because of the system I didn't achieve my dream of a proper education. If I knew better, I would have waited to have children.

My involvement with the ANC helped me overcome these obstacles in my life.

When I came back from detention I wasn't allowed to leave iMbali or even my home.

As an uneducated domestic worker my mother was treated very badly, and didn't want her children to end up like her. As Christians we took comfort in our belief in God.

I don't remember clearly now but my family were forcibly removed where they were living at Raisethorpe. I started to understand what was happening as we moved from one place to another.

What I want to say to the youth is that no one knew that we would one day come to electoral voting, we didn't have television. They have everything today, they need to get an education. Today they have a right to ask questions while back then we were not allowed to ask but do as we were told. Our youth need to join the ANC because this party is their future.

wabulawelwa ukulwela impilo engcono emphakathini. Kusukela ngalelo langa nami ngaqala ukuzibandakanya kakhulu emzabalazweni. Amaphoyisa ayefuna kube yiwona apha umngcwabo. Sashaya phansi ngonyawo sinobaba ukuthi angeke nje sivumele abantu okuyibona abanesandla ekufeni kwakhe baphathe umngcwabo. Yababuhlungu kakhulu indlela angwatshwa ngayo ngoba kwakugcwele isisi esikhalisa unyembezi yonke indawo. Kwabe kungumngcwabo wokuqala welungu le-UDF, kodwa sakuthola ukwesekwa emphakathini.

Ukube ngathola amathuba alilinganayo kwezemfundo ngangizokuba ngummeli.

Ngenxa yalenqubo angikwazanga ukufeza amaphupho wami wokuthola imfundo engcono. Ukube ngangazi kahle ngabe angisheshanga ukuthola umntwana.

Ukuzihlanganisa ne-ANC kwangisiza ukunqoba lezo zingqinamba empilweni yami.

Ngesikhathi ngibuya ejele ngangingavunyelwe ukuba ngiphumele ngaphandle kwaseMbali ngisho ekhaya imbala.

Ngesimo sokuthi uMama wabe engumsebenzi wasezindlini ongafundanga wahlukumezeka kabi, okungangokuba wayengafisi nakancane izingane zakhe zigcine zifane naye. Njenganabantu abangamakholwa sasiduduzwa ukukholelwa kuNkulunkulu.

Noma ngingasakhumbuli kahle kodwa umndeni wami wasuswa ngesankahlu lapho wawuhlala khona e-Raisethorpe. Ngaqala ukubona kwenzekani sesihamba sihlala.

Engifuna ukukusho entsheni ukuthi akekho owayazi ukuthi siyoze sifike okhethweni kanti futhi sabe singenabo nomabonakude. Intsha inakho konke namhlanje, kumele ifunde. Namhlanje banamalungelo okubuza imibuzo thina kudala esasingenawo senza lokho okuthiwa asikwenze. Intsha yethu kumele ijoyine inhlangothi kaKhongolose (ANC) ngoba iyikusasa labo.



Narrative

Some local organisations that played a role in the Freedom Struggle

Joan Kerchhoff (Pietermaritzburg Agency for Christian Social Awareness)

My husband was a chief industrial chemist and worked at Alcan [Aluminium Limited of Canada], now Hulett's Aluminium,¹ and that was what he was by profession. So it was a huge change for him to move into this area. But we felt we couldn't just stay here and not do anything.

I had been working for the Christian Institute before it was banned. In 1977, October, the apartheid government closed down the Institute – took all its funds and all its furniture. It took everything in the office where I was working. That meant I didn't have a job. But also it meant that one of the voices, a prophetic voice, had been shut down. So the feeling among many people was that something else needed to take its place. But something quite small, and hopefully something not too noticeable by the security police. But it didn't work that way.

We felt we needed to do something. We couldn't live with the unjust and dehumanising apartheid system. So we started very small in our own back yard with very little funding. And then it grew after that. That was the beginning: 1979 was the first official meeting.

We showed them a slide tape presentation – remember this was in the past – entitled “How my neighbour lives” and it showed the different ways that people lived according to apartheid and how the facilities were so different in different areas.

They also produced many fact sheets. They were very simple – just one page or two pages – on a variety of issues like economic injustice, hunger, children,

¹ Alcan, established in South Africa in 1935, changed its name to Hulett's Aluminium after the Hulett's Corporation gained controlling interests of Alcan in 1974 and then changed to Hulett Aluminium (Pty) Limited after being delisted in 1981 when the Hulett Corporation merged with the Tongaat Group to form Tongaat Hulett. By 1986 Alcan had sold its remaining holdings making Hulett Aluminium a wholly owned subsidiary of Tongaat Hulett. In 2007 it changed its name to Hulett Limited after the restructuring of the business and the introduction of new investors to the company.

Umlando

Wezinhlango ezibambe iqhaza emzabalazweni wenkululeko

Joan Kerchhoff (PACSA)

UMyeni wami wabe engusokhemisi wezimboni omkhulu esebenza e-Alcan [Aluminium Limited of Canada], njengamanje nesityaziwa ngokuthi iHulett's Aluminium, kwabe kuyilowo-ke umsebenzi wakhe awuqeqeshelwe. Ngaloqho kwaba ushintsho olukhulu kuyena ukuzohlala kulendawo. Kodwa sazishela ukuthi ngeke sihlale phansi sisonge izandla kodwa singenzi lutho.

I-Alcan, yasungulwa eNingizimu Afrika ngonyaka we-1935, yashintsha igama layo yabizwa ngeHulett's Aluminium ngemuva kokuthi iHulett's Corporation izuze ukulawula i-Alcan ngo 1974 yabe isiguqukela kwiHulett Aluminium (Pty) Limited ngemuva kokukhishwa ohlwini ngo 1981 ngesikhathi iHulett Corporation ihlangana neTonga Group ukwakha iTonga Hulett. Ngo-1986 i-Alcan yabe isiwadiyise wonke amasheya wayo okwenza iHulett Aluminium iphathwe ngokugcwele iTonga Hulett. Ngo 2007 yashintsha yaba iHulett Limited ngemuva kokuhlelwa kabusha ibhizinisi kanye nokwethulwa kwabatshali zimali abasha benkampani.

Ngangisebenzela isikhungo iChristian Institute ngaphambi kokuba ivalwe umlomo. Ngonyaka we-1977 enyangeni uMfumu, uHulumeni wengcindezelwa wasivala isikhungo i-Institute – wathatha zonke izimali zaso kanye nezinsiza kusebenza okuyifenisha. Bathatha yonke into ehhovisi engangisebenzela kulo. Ngaloqho kwakusho ukuthi angisenamsebenzi. Futhi loqho kwakusho ukuthi elinye lamazwi akwazi ukubona ikusasa labe selinqanyuliwe. Kodwa imizwa yabantu abaningi kwabe kuwukuthi kokhona okunye okumele kwenziwe. Okuzoba into encane kakhulu, ngethemba lokuthi amaphoyisa ezokuvikela angeke asole. Kodwa ayizange isebenze ngaleyondlela.

Saba nomuzwa wokuthi kumele senze umzamo othile. Asikwazanga ukuhlala endaweni engenabulungiswa kanye nohlelo lobandlululo olululaza abantu. Saqala kancane emzini wethu ngoxhaso oluncane, ngemuva kwalokho yabe seyikhula. Lokho kwaba yisigqalo; ngonyaka we-1979 kwaba nomhlango wokuqala osemthethweni.

Sabakhombisa uhla lwezethulo ngokusebenzisa ithethu – khumbula lokhu kwabe kusesikhathini

poverty, and inequality. All those kinds of things. These fact sheets were distributed for people to use in group discussions and so on. The idea of PACSA was always raising awareness to be followed by action because a great deal of people did not know what was happening. This was one way of doing that.

Another thing PACSA did was send information to groups like Amnesty International because there wasn't much coming out of South Africa via the government. This was first-hand information. So many journalists came into the offices and interviewed people and were able to find out what was happening. It wasn't community development in those days. It was different, it was creating awareness.

Mary Kleinenberg (the Black Sash)

I only joined the Sash in about the early 80s. I started off by working in the advice office on Saturday mornings which I thought would be a helpful thing to do. Obviously I was very opposed to the whole apartheid system. I never thought I would ever see a democratic government in my lifetime. I feel very lucky that change happened as quickly as it did because I didn't think it would.

The government of the time was so outrageous that one felt that you had to do something.

I think the Black Sash had a pretty high profile in Pietermaritzburg. We held weekly protest stands – that was an important part of what we did. [We also held] public meetings, we wrote letters to the press. We produced pocket-sized booklets: they were small booklets on issues like debt or whatever we thought people might gain some experience from on some interest. What we wrote in this region for those booklets was 'You and the Constitution' – it was telling people what a constitution is. And we also went to many meetings asking people what they wanted to see in a constitution having explained what it was. We also wrote a booklet called "You and rape" which is still used. It was republished recently for a rape crisis centre



Mary Kleinenberg

sakudala – enesihloko esithi "Indlela yomakhelwane yokuhlala," nolwabe likhombisa ngezindlela eziningi zokuphila kwabantu ngokwenqubo yobandlululo kanye nokuthi zihluke kangakanani izakhiwo ezindaweni ezahlukene.

Zaphinde zaveza imininingwane eminingi amaningi engamaqiniso. Ayelula kakhulu – kwakuba ikhasi elilodwa noma amabili – ayekhuluma ngezindaba ezahlukahlukene ezifana nokungalingani kwezomnotho, indlala, izingane, ububha kanye nokungalingani. Zonke lezo zinto. Engamaqiniso yanikezelwa abantu ukuyisebenzisa ezingxoxweni ngokuhlanganyela njalonzalo. Umbono noma umqondo we-PACSA kwabe kuwukuhlala njalo ngokuqwashisa bese kulandele ukuthatha izinyathelo ngoba abantu abaningi babengazi ngokwakwenzeka.

Okunye okwakwenziwa i-PACSA yayithumela imininingwane ezinhlanganweni ezifana ne-Amnesty International ngoba kwakungekho okutheni okuqhamuka kuhulumeni ngeNingizimu

Afrika. lokhu kwakuba ulwazi lokuqala ngokwenzekayo. Ngalokho izintatheli eziningi zaziza emahhovisi wethu bese ziba nezinkulumo-ngxoxo nabantu bese futhi bakwazi ukuthola okwakwenzeka. Kwakungakabi isikhungo sokuthuthukisa umphakathi ngaleso sikhathi. Kwakwehlukile, sasiqwashisa ngokwenzekayo.

Mary Kleinenberg (The Black Sash)

Ngajoyina iSash ekuqaleni kweminyaka yawo-1980. Ngaqala ngisebenzela ehhovisi lomluleki ekuseni ngeMgqibelo nengacabanga kwakuzoba usizo ukukwenza. Vele ngangingahambisani nayoyonke inqubo yobandlululo. Angikaze ngizitshale ngiyo ke ngibone uhulumeni wentando yeningi empilweni yami yonke. Ngizizwa nginenhlanhla enkulu ukuthi ushintsho lwafika ngokushesha okungaka ngoba angikaze ngicabange kuyokwenzeka.

Uhulumeni wangalesosikhathi wayenza izinto ezimbi kabi nokwenza sabona kumele senze okuthile.

Ngicabanga iBlack Sash iyona eyayidumile eMgungundlovu. Sasiba nemibhikisho masonto'nke – lokho kwakuyingxenye ebalulekile ngesasikwenza.



Black Sash. (Alan Paton Centre and Struggle Archive)

in Cape Town so it has been well used.

I think women in the Black Sash were important because we were protesting against injustices, and trying to inform the public about them. You wouldn't think that was necessary, but a lot of people still say "we didn't know." And of course the whole apartheid system was terribly unjust.

We went on a "Peace March" with women from Edendale. We had been invited by Nana Mnandi. She was an activist in this region. I think there were about twelve of us, maybe more, Black Sash women. There were many, many, women waving banners, singing songs, marching along the road. We came across a road block. This was the riot police. They said that the white women were instigating trouble. We said "We're here by invitation." They put us in a police van. We were taken off to a police station – separated. They thought they could intimidate us more by not leaving us together. And, again, finger-printed and interviewed. It really was ridiculous. It was pure intimidation.

I think we were one of the first organisations to worry about street children. We had a huge petition, I think in 1990 [after which] the municipality made a place available.

I would like to tell you how we used to raise money by having cake sales – can you believe it? – and jumble sales to finance the things we were doing.

Sasiphide sibambe imihlangano yomphakathi, sibhale izincwadi kwabezindaba. Sakhiqiza nezincwajana ezingena ephaketheni: kwakuyizincwadi ezincane ezindabeni ezifana nezikweletu noma yini enye esasicabanga kungasiza abantu bathole ulwazi kwebabekudinga. Esasibhala ngako kulesi sifunda kwabe kuwu 'Uwena kanye noMthethosisekelo' – zizichazela abantu ukuthi umthethosisekelo uyini. Sasiphide sihambele imihlangano eminingi sibuzwa abantu ukuthi yini abafuna ukuyibona kumthethosisekelo uma sesibachazele uyini. Saphinda sabhala nencwajana emayelana 'Ngawe nokudlwengula' esasetsheziwa namanje. Isanda kuphinda yashicilelwelewa isikhungo esibhekelele izinkinga zokudlwengulwa eKapa ngaloko ibisetsheziwa kahle.

Ngicabanga abesifazane enhlanganweni iBlack Sash babebalulekile ngoba babelwisana nokungabi khona kobulungiswa, bezama nokwazisa umphakathi ngalezi zinto. Wawungeke ucabange kunesidingo kodwa abantu abaningi babesho ukuthi "thina besingazi". Kuyiqiniso ukuthi ubandlululo labe luyindlela embi nengenabulungiswa.

Sahambela 'Umbhikisho Woxolo' kanye nabesifazane baseYideni. Sasimenywe nguNana Mngadi. Wabe eyisishosho sakulesi sifunda. Ngicabanga sasiyishumi nambili noma ngaphezulu kwalokho abesifazane abaphuma kwiBlack Sash. Kwakunezingqumbi zabantu besifazane ziphakamisa izingqwembe, becula izingoma beshaya itoyitoyi emgaqweni. Sahlangabezana nezivimba mgwaqo. Lawa kwakungamaphoyisa



All governments are about compromise and it is always necessary for someone to be there holding them to account. And maybe it wasn't Sash's job as a group of white women, but there was no one else doing it. So, we did it. I think, perhaps, it's taught me to understand the meaning of integrity and personal worth. And I have a lot to thank the Black Sash for.

Black Sash (Alan Paton Centre and Struggle Archive)



Richard Clacey (AFRA, ECC)

I came here to work for the Association for Rural Advancement which is still going. I joined it in 1986.

As an agency, it was a single issue organisation that was fighting forced removals in South Africa. I was recruited by Peter Brown. It was at a stage where the government had issued a statement to say there were going to be no more forced removals. Up until this point it had been a very strongly pursued campaign to remove what we called "black spots" – where black people had owned land prior to 1913, who had bought land – there was a systematic programme to remove those people and move them to KwaZulu. Because the idea, remember, was to consolidate KwaZulu into a separate homeland and then to grant the Zulus autonomy – as an autonomous country, to take independence.

For AFRA, I had been asked to go to give a presentation to the special committee [that] had been set up by the UN in Zimbabwe. I had flown back and when I arrived at the airport in Durban there was a contingent of military police waiting for me. They charged me because I had failed to report for a camp – I had just not

aqapha udlame. Bathi ngabesifazane abamhlophe abaqale udweshu. Saphendula ngokuthi "Silapha ngokwesimemo." Basifaka emotweni yamaphoyisa. Sabe sesisiwa esiteshini samaphoyisa – sahlukaniwa. Babecabanga bazosethusa kakhulu uma bengasivaleli ndawonye. Sabe sesigxivizwa izithupha sahlohlwa nemibuzo. Kwabe kuwumbhedo wodwa lo. Kwabe kuyindlela yokusifaka amanzi emadolweni.

Ngicabanga saba ngenye yezinhlangano zokuqala ukukhathazeka ngezingane ezihlala emgwaqeni. Sasinohlu olukhulu lwezikhalazo, nokwathi uma ngicabanga ngo-1990 umasipala wanikezela ngendawo.

Ngithanda ukukutshela indlela esasiqoqa ngayo izimali ngokuthi sidayise amakhekhe – uyakukholwa lokho? – kanye nokudayisa amasekeni ezimpahla ukuxhasa esasikwenza.

Bonke ohulumeni abakhona basebenza ngokwesivumelwano ngalokho kubalulekile ukuba khona ukuze basebenze. Mhlawumbe kwakungewona umsebenzi weqembu labesifazane abamhlophe beSash, kodwa kwakungekho muntu okwenzayo. Ngalokho sakwenza. Ngicabanga, mhlawumbe kwangifundisa ukuqonda ngencazelo ngokubaqotho kanye nokubaluleka komuntu.

Richard Clacey (AFRA, ECC)

Ngeza lapha ngizosebenzela inhlangano yokuthuthukiswa kwe-ndawo zasemakhaya nokiyo into esaqhubeka namanje, ngaqala ngonyaka we-1986.

Njengesikhungo, kwakuyinhlangano eyayigxile enkingeni eyedwa okwabe kuwukulwisana nokuxoshwa kwabantu ngenkani eNingizimu Afrika. Ngafakwa uPeter Brown. Kwakungesikhathi uhulumeni ekhiphe isitatimende sokuthi ngeke kusabakhona ukususwa kwabantu ngenkani ezindaweni zabo. Kuze kube manje sisawuqhuba kakhulu umkhankaso wokususwa kwe-ndawo ezibizwa ngokuthi 'kungezabamnyama' – lapho abantu abamnyama babenomhlaba wabo ngaphambi kuka-1913, ababezithengele umhlaba – kwakunohlelo oluqhutshwayo ukususa labo bantu basiwe KwaZulu. Khumbula ukuthi isu kwakuwukuqinisa ikwaZulu ibe uMazimele owehlukile bese kunikezwa amaZulu igunya lokuzibusa – kube izwe elizimele, ukuthatha umazibuse.

Njengenelungu le-AFRA, ngacelwa ukuba ngithule inkulumbo ekomidini eliyisiphesheli elalenziwe ngabe nhlangano ye-UN eZimbabwe. Ngesikhathi ngibuya ngafika esikhumulweni sezindiza eThekwini sengilindwe ibutho lamaphoyisa ezempi. Bangibeka icala ngoba ngingazange ngifike kwikhempu –

turned up for it – and then issued me with a call-up [for national service]. Just to give you some understanding: in those days you did two years of military service and then every year you had to go to camps which could either be three months, which is a long time, or it could be thirty days. But you had to serve this continually for period of what I think was eight or nine years.

There were just too many reasons why I couldn't serve and I then formally refused to serve. I was charged and appeared in court a number of times. The consequences of not doing your military [service] were not only that you would go to jail but that you would be regarded as a – you know, the people in the Second World War who refused to serve, they were given white feathers and that sort of thing. You felt that you weren't part of active citizenship if you didn't serve.

You cannot understand how things could have happened. People have said “How could that have been?”, “How could a young white South African have thought like ‘this and this and this’?”. You have to go back thirty years and know the world we lived in at that time: this highly divided world with this threat of the Soviet Union that was wanting to extend its influence that sought to bring the world under communism, which by its own history had taken a particular character. What strengthened the anti-conscription process was when the Soviet Union collapsed, Namibia was moving towards independence, and then troops were being sent here locally into the townships. This wasn't about going out there and protecting everyone. Because that was one of the myths, that we were protecting everyone – black and white, although, in a way, I think that was interrogated a little more closely; I don't think it would hold much sway. But now there was this confusion because the troops were driving from bases here and moving and patrolling the townships. So now here was confusion: where was the Soviet Union?

So I think that strengthened [non-conscription] as the anti-apartheid movement strengthened from within. You had the End Conscription Campaign, the UDF – you had all these organisations emerging. It was a real flourishing of non-racial democratic action from about 1983 through to 1994.

angiyanga khona ngamabomu – kwabe sekukhishwa umyalelo wokuba ngiyojoyina umbutho wamasosha. Ukukunika isithombe ngalokhu: ngaleso sikhathi kwakumele wenze umsebenzi wamasosha iminyaka emibili bese kuthi njalo ngonyaka uye kumakhempu okungaba izinyanga ezintathu, okwakuyisikhathi eside noma kube izinsuku ezingamashumi amathathu. Kodwa kwakumele wenze lokhu njalonzalo isikhathi engicabanga kwakuyiminyaka eyisishiyagalombili noma eyisishiyagalolunye.

Zaziziningi izizathu ezenza ngingakwenzi ngabe senginqaba ngokusemthethweni ukujoyina umbutho. Ngabekwa icala ngabe sengivela phambi kwenkantolo izikhathi eziningi. Imiphumela yokunqaba ukujoyina umbutho wamasosha kwakungekona ukuya ejele kuphela kodwa wawuthathwa njenge – njengoba wazi ukuthi abantu abanqaba ukuyolwa ngesikhathi seMpi yoMhlaba Yesibili, babenikezwa izimpaphe ezimhlophe (okuwuphawu lokubahlaza) izinto ezifana nalezo. Wawuzizwa sengathi awusona isakhamuzi esizimisele uma ungazange ujoyine umbutho.

Wawungeke uqonde ukuthi izinto zazenze kanjani. Abantu babethi “kwakungenzeka kanjani lokho?”, kwakungenzeka kanjani ukuthi abamhlophe abasebancane baseNingizimu Afrika bacabange kanje nakanje, kanje nakanje? Kumele ubuyele emuva eminyakeni engamashumi amathathu ukuze uqonde umhlaba esasiphila kuwo ngalesosikhathi: lo mhlaba ohlukene kakhulu kanye nezinsongo zeSoviet Union eyayifuna ukufaka umbono wayo wobukhomanisi emazweni omhlaba, ngokomlando wabo bona base benayo indlela yabo. Okwaqinisa uhlelo lokuphikisana nalo mbono ingenkathi iSoviet Union ifadalala kanti iNamibia yase isendleleni yokuba nguzimele-geqe, umbutho wokuvikela wabuyiselwa emalokishini. Lokhu kwakungekona ukuvikela wonke umuntu. Ngoba kwakunensumansumane ethi umbutho wokuvikela wawuzovikela bonke abantu – abamnyama kanye nabamhlophe, noma ke, ngenye indlela, ngicabanga ukuthi uma uyicubungula, angicabangi ukuthi kungakhokakala. Kodwa kwakunokudideka ngoba umbutho wokuvikela wawusuka ezinkambini zala ebese uyohlola emalokishini. Ngakho-ke nakhu okwakudida: yayikuphi iSoviet Union.

Ngesikhathi kuqina umzabalazo wokungahambisani nobandlululo kuleli kwaqinisa kakhulu nomqondo wokungahambisani nokujoyina embuthweni wamasosha. Kwakukhona o-ECC, i-UDF – zonke lezi zinhlangano zaziqhamuka. Kwakuyindlela yokukhula kohlelo lwenkululeko yentando yabantu engacwasi ngokwebala kusukela ngabo-1983 kuze kube 1994.

Colin Gardner (Liberal Party, JASA)

In the 1950s, most academics or most English-speaking academics – white academics, this would have been – were unhappy about the whole apartheid set-up and they looked around for ways in which they could express their opposition to it. So, although I was a university lecturer I decided that I needed to give a certain amount of my time to organisations which were opposing apartheid one way or another.

The best known of the founding members of the Liberal Party who later became its national president was Alan Paton. It was very much regarded as being Alan Paton's party. It was started in 1953 by a number of people who were unhappy about the apartheid system and felt that it was important to have a party that was non-racial that would aim bringing about a non-racial democracy rather like what we have now. And, yes, most of my friends were members of the Liberal Party. As I say, it was a non-racial party: blacks, whites, coloureds, Indians were all able to be members.

But, it never got a large membership. It was quite an important force in its own way. Certainly the government was annoyed by it and worried by it. Many members of the Liberal Party were banned in the early 1960s. In other words, they were not allowed to travel, they were confined to their magisterial districts, they weren't allowed to publish anything, they weren't allowed to go to gatherings – that sort of thing.

I think altogether, before the Liberal Party was finally closed down in 1968, about seventy or eighty members of the Liberal Party received banning orders. The National Party government really hated the Liberal Party because we were going against all their ways of thinking.

The Staff Association was always strongly anti-apartheid so there was always activity within the university to oppose apartheid legislation. Towards the end of the apartheid period – in other words, in the 1980s – the Joint Academic Staff Association



Colin Gardner

Colin Gardner (Liberal Party, JASA)

Eminyakeni yawo 1950 izifundiswa eziningi noma izifundiswa ezazikhuluma isiNgisi – okwakungaba izifundiswa zabamhlophe, – zazingathokozile neze ngalolonke uhlelo lombuso woBandlululo base bebhaka izindlela ababengazwakalisa ngazo ukungahambisani nakho. Noma ngangisenyuvesi ngifundisa kufanele nginikele ngesinye isikhathi sami ezinhlanganweni ezaziphikisa ubandlululo noma ingayiphi enye indlela.

Umuntu owayaziwa kakhulu kumalungu asungula inhlangano iLiberal Party ngokuhamba kwesikhathi waba ngumengameli wayo kazwelonke kwakungu Alan Paton. Yayaziwa kakhulu ngokuthi inhlangano yakhe u-Alan Paton. Yasungulwa ngonyaka we-1953 ngabantu abaningi ababengajubule mayelana nohlelo loBandlululo babona kufanele kusungulwe inhlangano engacwasi ngokwebala eyayizokwazi ukuletha umbuso wentando yeningi ongacwasi ngokwebala njengoba kwenzeka manje. Ngakhoke iningi labangani bami babengamalungu eLiberal Party: abamnyama, abamhlophe, amakhaladi, amandiya bonke babevumelekile ukuba ngamalungu. Kodwa ayizange ibe namalungu amaningi. Kwakuyinhlangano ebalulekile

ndlela yayo. nangempela uhulumeni wacikeka yiyo futhi yamkhathaza. Amalungu amaningi eLiberal Party adingiswa ekuqaleni kweminyaka yawo 1960. Ngamanye amazwi babengavumelekile ukuhamba, bavaelwa ezifundazweni zabo, babengavunyelwe ukushicilela lutho, babengavunyelwe ukuya emibuthanweni – zonke lezozinto.

Uma ngihlanganisa konke lokho, ngaphambi kokuba iLiberal Party ivalwe ngci ngo 1968, abalelwa emashumini ayisikhombisa noma emashumini ayisishiyagalombili amalungu eLiberal Party athola imiyalelo yokudingiswa. Uhulumeni kaZwelonke wayeyizonda ngempela iLiberal Party ngoba sasingahambisani nazo zonke izindlela ababecabanga ngazo.

Inhlangano emele abasebenzi yayivele iphikisana kakhulu noBandlululo ngalokho kwakuhlale kukhona okwenzekayo ngaphakathi enyuvesi ukuphikisana nemithetho yoBandlululo. Ngasekupheleni kwesikhathi soBandlululo – ngamanye amazwi, ngabo 1980 – iJoint Academic Staff Association

brought together two different associations. It was university wide in the sense that it encompassed the Pietermaritzburg campus, Howard College and the medical school. This was really quite a radical body in those days. Then in 1983 a suggestion was made that our Joint Academic Staff Association, which I happened to be chairperson of at that stage, JASA as it was called, should affiliate to the UDF. I made a bit of a survey and I think I am right in saying that our university staff association was the only one in South Africa that actually affiliated to the UDF. And, in fact, I became the vice-chairperson of the Midlands region of the UDF. The chairperson was A.S. Chetty.

So, yes: one joined these bodies because they were the ones that were at that moment the most progressive thing that one could join. And then, of course, I joined the ANC when the ANC was unbanned.

Archbishop Desmond Tutu (Truth and Reconciliation Commission)

The early 1990s in South Africa were characterised by bitter violence between rival political organisations manipulated by the State. The violence was centred in KwaZulu-Natal and on the East Rand.

Many mainstream churches failed to do enough to challenge the former government's discriminatory policies. The church had, over the years, developed its own patterns of racial inequality and discrimination. White parishes, like white businesses, had benefited from apartheid. Some denominations insisted on remaining neutral despite the suffering of their own black members. This does not mean that there were no churches – religious institutions – that opposed apartheid. There were many. These people were pivotal in altering public opinion and because the government was far less likely to attack or arrest religious leaders, they were afforded a little more space than others to carry out the struggle.

During the 1980s, the Interfaith Movement united believers across

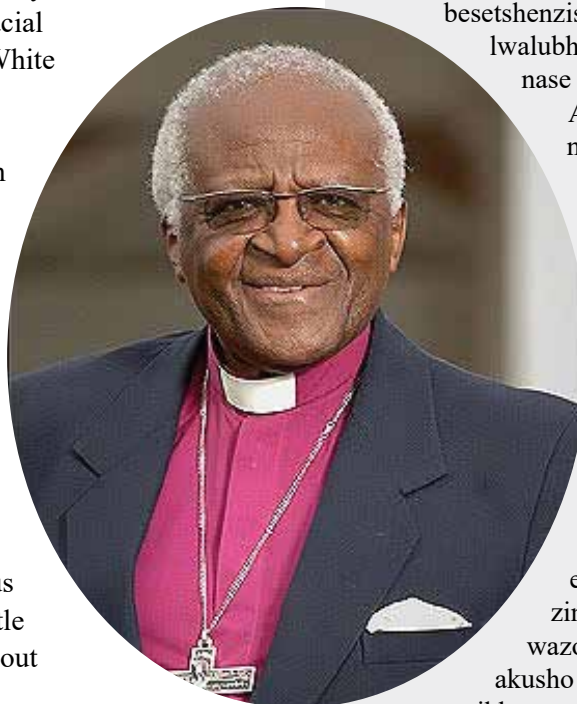
yahlanganisa ndawonye izinhlangano eziningi ezahlukeni. Kwase kuwumbuthano wamanyuvesi ovulelekile nowawusuhlanganisa isikhungo noma igatsha saseMgungundlovu kanye neHoward College medical school. Lombuthano kwakungomkhulu ngempela kulezonsuku. Kwathi ngo 1983 ngesikhathi iqala, kwaba nesiphakamiso sokuthi iJoint Academic Staff Association sethu, nengangiwasihlalo wayo ngalesosikhathi, iJASA njengoba yayibizwa kanjalo kumele idlelane ne-UDF. Ngathi ukwenza inhlobo futhi ngicabanga kwakuyinhlangano yethu yabasebenzi enyuvesi kuphela eNingizimu Afrika eyakwazi ukudlelana ne-UDF. Ngase ngiba isekela likasihlalo we-UDF Maphakathi neSifunda. Usihlalo kwakungu A. S. Chetty.

Ngalokho-ke yebo: umuntu wajoyina kulezinhlanga ngoba kwakuyizona kuphela ezinenqubekela phambili ngaleso sikhathi nowawungakwazi ukuzijoyina. Ngaphinda ngajoyina i-ANC ngesikhathi isivulwe umlomo.

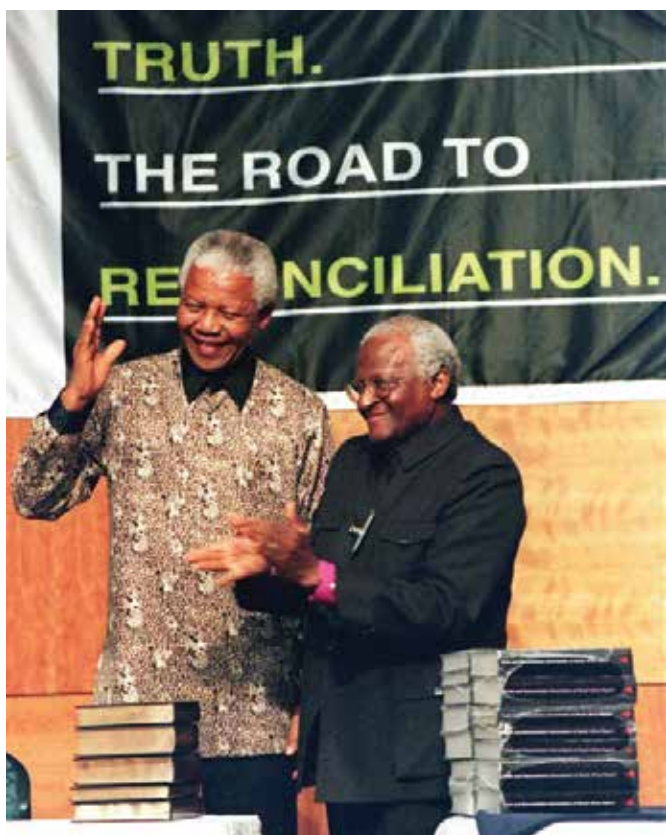
Desmond Tutu (weKhomishana yamaQiniso nokuBuyisana)

Ekuqaleni kweminyaka we-1990 iNingizimu Afrika yayikhungethwe udlame olunyantisa igazi phakathi kwezinhlangano zezombusazwe ezaziyizimbangi besetshenziswa uhulumeni. Udlame lwalubhidlange KwaZulu-Natal kanye nase East Rand eGauteng.

Amasonto amaningi namakhulu ahluleka ukwenza okwanele ukubhekana nenselelo nenqubomgomo kahulumeni wangaleso sikhathi eyayibandlululana. Amasonto eminyakeni edlule aqhamuka nezindlela zawo zokungalingani ngokobuhlanga nokubandlulula. Izindawo zamasonto abamhlophe, njenganamabhizinisi wabo abamhlophe, bazuza kakhulu esikhathini sobandlululo. Izinkolo ezithile zakhetha ukubukela zingenzi lutho noma amalungu wazo amnyama ehlukumezeka. Lokhu akusho ukuthi ayengekho amasonto – ezikhungweni zenkolo – ezaziphikisana nobandlululo. Zaziningi. Laba bantu



Desmond Tutu



religious and racial boundaries to oppose apartheid. The apartheid era was characterised by violence and human rights abuses that scarred the whole of society, black and white.

In 1996, two years after our historic democratic general elections, South Africa established a Truth and Reconciliation Commission as a platform for victims of human rights violations to tell their stories and for perpetrators of politically motivated violence to apply for amnesty in exchange for telling the truth. We held hearings around the country and scrutinised tens of thousands of pages of submissions. Altogether, the commission heard from over 2 500 victims and 7 000 perpetrators of human rights violations.

Most of the violence examined was perpetrated by apartheid security forces and their proxies. This was not exclusively the case. The over-arching objective of the Truth and Reconciliation Commission was to start society's healing process in the wake of apartheid: to acknowledge what we had done, and what we had suffered; to begin to forgive, to unburden, to re-construct, to connect. At the end of the process, the Truth and Reconciliation Commission compiled a report for government including recommendations on restitution to name the victims of human rights violations. Our TRC is spoken about in almost reverential tone across the world. Several other countries have established truth commissions following our example.

babebalulekile ngokuguqula imicabango yabantu ngoba kwakuyivela kancane ukuba uhulumeni abahlasele noma abophe abaholi bezenkolo, babeyithola inkululeko engcono kunabanye ukuqhuba umzabalazo.

Eminyakeni yawo-1980 Imibuthano yezeNkolo ezihlangene yahlanganisa amakholwa ngokwehlukana ngokwenkolo kanye nobuhlanga ukuphikisana nobandlululo. Isikhathi sobandlululo sasikhungethwe udlame kanye nokuhlukunyezwa kwamalungelo wabantu esashiya izibazi emphakathini yonke, abamnyama nabamhlophe.

Ngonyaka we-1996 ngemuva kweminyaka emibili yengqophamlando yokhetho lukazwelonke lwentando yabantu, iNingizimu Afrika yasungula iKhomishani yamaQiniso nokuBuyisana njengesigcwawu sabantu abayizisuli zokuhlukunyezwa kwamalungelo oluntu ukwethula izindaba zabo kanye nabenzi bobubi ababesebenzisa udlame lezombusazwe ukuba bafake izicelo zikashwele ngokuba bakhulume amaqiniso. Ikhomishana yahlala ezweni lonke kucutshungulwa amashumi ezinkulungwane zamaphepha ezicelo ezifakiwe. Sekukonke ikhomishana yalalela abantu abayizisuli ezingaphezu kwezinkulungwane ezimbili namakhulu amahlanu kanye nabenzi bobubi abebehlukumeza amalungelo oluntu abayizinkulungwane eziyisikhombisa.

Izigemegeme zodlame eziningi ezacutshungulwa noma zahlolwa zazenziwa ngabombutho wezokuphepha wobandlululo kanye nabadlelana nabo okanye izithunywa noma izincelebane zabo. Kodwa lokhu kwakungekona okuhlalelwe noma okubhekiwe. Inhlosongqangi noma inqubomgomo yeKhomishana yokuBuyisana namaQiniso kwabe kuwukuqala ukuthoba amanxeba umphakathi ngemuva kobandlululo: ukuvuma lokho esasikwenziwe kanye nokuhlukumezeka; ukuze siqale ukuxolelana, ukwethula imithwalo noma ukuvulelana izifuba, ukwakhana kabusha nokuxhumana. Ekupheleni kwale nqubo, iKhomishana yokuBuyisana namaQiniso yahlanganisa umbiko owathunyelwa kuhulumeni kubandakanya nezincomo zokuthi baziswe kanjani abantu ababa zisuli zokuhlukunyezwa kwamalungelo oluntu. Ikhomishana yokuBuyisana namaQiniso yethu iyahlonishwa cishe umhlaba wonke. Amazwe amaningi asasungula 'amaKhomishana amaQiniso' belandela ezinyathelweni zethu.

Some new street names that commemorate local struggle heroes

ALAN PATON AVENUE

“I envision someday a great, peaceful South Africa in which the world will take pride, a nation in which each of many different groups will be making its own creative contribution”. – Alan Paton

Alan Stewart Paton was born in Pietermaritzburg, KwaZulu-Natal on 11 January 1903. He studied at the University of Natal after which he taught at the Ixopo High School for white students. In 1935 Paton was appointed Principal of Diepkloof Reformatory for Young Offenders. This experience had a significant impact on his political development and he introduced several progressive reforms.

Paton began writing his first, and arguably most famous, novel, *Cry, the Beloved Country*, in 1946. Published in 1948 the book became a massive success and by 1988 had sold more than 15 million copies internationally. It has also spurred two films, and has been credited with stimulating awareness of apartheid abroad.

In 1953 Paton helped found the Liberal Party. His outlook on the political situation in South Africa had been deteriorating steadily and he reluctantly felt compelled to take part in politics. He was elected as leader of the party in 1955, succeeding Margaret Ballinger. He remained in this position until the party's dissolution in 1968 due to new legislation banning multiracial political parties. Paton often felt divided in his calling and said, “My whole life has been a struggle between the writer and the activist, and it has not stopped...”

In April 1988 Paton was diagnosed with inoperable cancer of the throat. He died in Durban on 12 April 1988.

ALAN PATON AVENUE

“Ngibona ngelinye ilanga kuyoba neNingizimu Afrika enhle enokuthula lapho umhlaba uyoziqhenya ngayo, isizwe okuyothi zonke izinhlanga ezahluahlukene zilethe ushintsho”. – Alan Paton

u-Alan Stewart Paton wazalwa zingu 11 kuMasingana 1903 eMgungundlovu, esifundeni sakwaZulu Natali. Wafunda eNyuvesi yaseNatali ngemuva kwalokho wabe eseyofundisa esikoleni sabamhlophe Ixopo High. Ngonyaka ka 1935 waqokwa njengoThisha omkhulu esikoleni sokuhlunyeleliswa kwezingane ezinobugengu eDiepkloof. Lokhu akubona kwenzeka kwamenza wabuka ngenye indlela ipolitiki wabe eseqhamuka nezindlela ezintsha eziya phambili.

uPaton waqala wabhala incwadi yakhe yokuqala, neyabe idume kakhulu, *iCry the Beloved Country*, ngonyaka ka 1946. Incwadi wayikhipha ngo 1948 yaba nedumela elikhulu okwathi ngo 1988 kwabe sekudayiswe amakhophi wayo angaphezu kwezigidi ezingu 15 umhlaba wonke. Kwaze kwenziwa namafilemu amabili ngayo, yabuye yaba incwadi exwayisa ngobandlululo emazweni angaphandle.

uPaton ngo 1953 wasiza ekusungulweni kwenhlangano i-Liberal Party. Izinga lendlela abuka ngayo ezezipolitiki eNingizimu Afrika beleya ngokwehla kancane kancane, kanti naye wazizwa ephoqelekile ukubamba iqhaza kwezezipolitiki. Wakhethwa ukuba abe ngumholi wenhlangano ngo 1955, ethatha izintambo kuMargaret Ballinger. Wahlala esikhundleni kwaze kwaba ukuthi inhlangano iyahlakazwa ngo 1968 ngenxa yomthetho omusha wokuvala imilomo lezonhlangano ezabe zixube izinhlanga. uPaton wayezizwa ehlukeni phakathi ngobizo lwakhe wabe esethi, “impilo yami yonke ibe ngumshikashika phakathi kokuba umbhali kanye nokulwela abantu, futhi ayikakami...”

ngo Mbaso 1988 watholwa enesifo esingalapheki somdlavuza womphimbo. Washonela eThekwini zingu 12 Mbaso 1988.

ARCHIE GUMEDE DRIVE

“Here too the great fighter has left us as an example to follow. If you will, dear friends, look again and again at Comrade Archie’s life, you will see that the greatness of a person in the battlefield of life is not that they never get knocked down – rather it is in the number of times a person rises up after each fall. Such indeed was the life of Comrade Archie!” – Patrick Terror Lekota at Archie Gumede’s funeral in Clermont, 1998

Archibald Gumede was born in 1914. He was schooled in Pietermaritzburg and then attended the Lovedale Missionary Institute in the Eastern Cape, and the South African Native College (now Fort Hare) where he met ZK Matthews and JT Jabavu, who were both active members of the ANC.

Gumede returned to Natal in 1936 taking a job as a health assistant and sanitary worker. From 1940 he worked for his father and then as a legal clerk. He joined the ANC in 1949 and served as the assistant branch secretary with Henry Selby Msimang. He was then the assistant secretary of the Natal Branch of the ANC from 1951 until 1960, and then banned in 1963, having been one of the accused in the Treason Trial. In 1955 Gumede led the Natal Delegation to Kliptown for the Congress of the People. He then also joined the Liberal Party soon after its formation.

He went on to study law, and in 1970 opened up a practice in Pinetown. In the 1980’s he was instrumental in the formation of the United Democratic Front. He was banned again after he took refuge at the British Consulate in Durban in 1984, forcing the British Government to pay attention to the plight of those people fighting against apartheid. Gumede died in June 1998 having suffered from emphysema.

ARCHIE GUMEDE DRIVE

“Omunye futhi owabe engumulweli wabantu oqavile usikhombise indlela okuyiyo okumele siyilandele. Uma nizokwazi, bangani, bukani, ngokuphindelela impilo yeqabane u-Archie, nizobona ukuthi ubuqhawe bomuntu empilweni akukhona ukuthi akawi; kodwa okubalulekile Izikhathi lowo nalowo muntu avuka ngazo ngemuva kokuwa. Lokhu kwabe kuyimpilo yeqabane u-Archie!” – Amazwi kaPatrick Terror Lekota emngcwabeni ka-Archie Gumede owabe useClermont ngo 1998

u-Archibald Gumede wazalwa ngonyaka ka 1914. Wafunda eMgungundlovu wabe esedlulela e-Lovedale Missionary Institute eMpumalanga Koloni, kanye nase South African Native College (manje eseyaziwa nge Fort Hare) lapho ahlalanga khona no-Mathews kanye noJabavu ababengamalunga okuqina kaKhomongolose(ANC).

Ngonyaka ka1936 wabuyela esifundazweni saseNatali ukuzothatha umsebenzi wokuba umsize kwezempilo kanye nokuba ngumsebenzi wezempilo yomphakathi. Kusuka ngo 1940 wasebenzela uyise wasuka lapho waba ngumabhalane wezomthetho. Wajoyina uKhomongolose ngonyaka ka 1949 wabe esesebenza njengesekela likanobhala egatsheni likaKhomongolose beno Henry Selby Msimang. Wabuye waba isekela likasihlalo egatsheni likaKhomongolose(ANC) eNatali kusukela ngonyaka ka 1951 kwaze kwaba ngu 1960. Ngo 1963 wavalwa umlomo ngoba engumsolwa ecaleni lokuvukela umbuso. Ngo 1955 wahola ithimba lezithunywa zaseNatali engqungqutheleni eyabe iseKliptown. Wabuye wajoyina i-Liberal Party makhathaleni isinguliwe.

Wafunda izifundo zomthetho kwathi ngo 1970 wavula indawo yakhe yokusebenzela e-Pinetown. Ngeminyaka yo 1980 wadlala indima enkulu ekusungulweni kwenhlangano i-United Democratic Front(UDF). Waphinda wavalwa umlomo futhi ngemuva kokuba ehambe wayohlala ezindlini zenxusa lombuso wamaNgisi eThekwini ngo 1984,(ephoqa uhulumeni wamaNgisi ukuba ubhekelele isimo esibucayi salabobantu ababelwa nobandlululo). Wadlula emhlabeni ngo Nhlanguvana 1998 ngemuva kokuphathwa isifo samaphaphu (se-Emphysema).

CHIEF ALBERT LUTHULI STREET

“His memory will last forever to us who worked with him and followed in his footsteps. This giant chose persecution, including the fact of being deposed as an elected chief by a regime that despised everything African and democratic. In doing so he taught us the lesson that real leaders must be ready to sacrifice all for the freedom of their people.” – Nelson Mandela

Albert John Mvumbi Luthuli was born in Bulawayo, Southern Rhodesia in 1898. In 1908 he was sent to his ancestral home at Groutville, Natal. He trained as a teacher at Edendale, and worked at Adam’s College until 1935. In 1935 Luthuli accepted the chieftaincy of the Groutville Reserve and was suddenly immersed in politics.

In 1945 Luthuli joined the ANC and was elected Natal provincial president in 1951. In 1952 he was one of the leading lights behind the Defiance Campaign. He was elected president-general of the ANC that same year. In 1956 he was arrested for high treason but was released shortly after for lack of evidence.

Luthuli led the call for protest following the Sharpeville Massacre in 1960. When summoned to a governmental hearing, a demonstration turned violent and 72 black supporters were shot. Luthuli responded by burning his pass book. He was detained on 30 March under the ‘State of Emergency’ declared by the government. On release he was confined to his home in Stanger, Natal.

In 1961 Luthuli was awarded the 1960 Nobel Peace Prize.

On 21 July 1967, whilst out walking near his home, Luthuli was hit by a train and died. Many believed it was not an accident.

CHIEF ALBERT LUTHULI STREET

“Isithombe seNkosi Luthuli siyohlala njalo sikhumbuleka ezingqondweni zethu thina abasebenza naye nababengabalandeli bakhe. Lengwazi eyayihlukunyezwa uhulumeni owawubukela phansi zonke izinto zomuntu omnyama ngisho nokumkhipha esikhundleni sokuba iNkosi. Yasifundisa ukuthi uma ungumholi wangempela kufanele umele noma ibuphi ubunzima ukuze isizwe sikhululeke.” – Nelson Mandela

u-Albert John Mvumbi Luthuli wazalelwa kwaBulawayo, emazansi ne-Rhodesia osekuyiZimbabwe ngo 1898, kwathi ngonyaka ka 1908 wabuyiselwa ezwenikazi lokhokho bakhe eGroutville, eNatali. Wafundela ubuthishela eYideni wabe eseyosebenza e-Adams College kwaze kwabangu 1935. uLuthuli wavuma ukuba abe yinkosi endaweni yaseGroutville kwathi mahlayeni wangena wathi shi kwezombusasazwe.

Ngo 1945 uLuthuli wajoyina inhlangano kaKhongolose (ANC) kwathi ngo 1951 waqokwa njengoMongameli wesifundazwe iNatali. Ngo 1952 wayehamba phambili ngokugqugquzela ukuthi ingalandelwa imithetho kaHulumeni noma yephulwe (Defiance Campaign). Kwathi ngawo lowonyaka waqokwa njengoMongameli kazwelonke we-ANC. Ngo 1956 waboshwa ngecala elikhulu lokuzama ukuketula umbuso. Kodwa ngemuva kwesikhashana wadedelwa ngenxa yokungabi khona kobufakazi obanele.

uLuthuli wahola imibhikisho kulandela isibhicongo esenzeka eSharpeville ngo 1960. Ngesikhathi ebizelwe ukuba avele phambi komthetho, umbhikisho waphenduka udlame kwabulawa abantu abamnyama abangu 72. uLuthuli yena waphendula ngokuthi ashise incwadi yakhe yepasi. Kwathi zingu 30 kuNdasa waboshwa ngaphansi komthetho wesimo esimanzonzo ngokomyalelo kaHulumeni. Ngemuva kokudedelwa wabe esegcinwa emzini wakhe eStanger, eNatali.

Kwathi ngonyaka ka 1961 uLuthuli wathola indondo yokudala uxolo yango 1960 i-Nobel Peace Prize.

Ngomhlaka 21 kuNtulikazi 1967 kwathi esazihambela eduzane kwasekhaya lakhe washayiswa isitimela washona. Abantu abaningi bakholelwa ekutheni akubanga ingozi.

CHOTA MOTALA ROAD

“Just as this country will never have another Nelson Mandela, Pietermaritzburg will never have another Chota Motala.” – Yusuf Bhamjee and Yunus Carrim

Mahomed Motala was born in Dundee on 14 June 1921. As a student he was politically conscious, motivated by the Indian struggle for liberation against British colonialism in India where he was studying to become a medical doctor.

Returning to South Africa to set up a medical practice in Pietermaritzburg, he was appalled by the conditions in which his black patients lived. This reignited his involvement in politics. He often served the indigent without charging them and was instrumental in reviving the Natal Indian Congress (NIC) branch in Pietermaritzburg.

In 1956 he was arrested for treason. Although he found the trial frustrating, he said he had “wonderful times” with Walter Sisulu, Nelson Mandela, Oliver Tambo, Z.K. Matthews, Luthuli and others.

After the Sharpeville massacre, Motala was detained for a period of five months. In 1990, Motala was elected chairman of the Pietermaritzburg Northern Areas Branch of the ANC. Between 1996 to 1999, Motala was appointed South African Ambassador to Morocco. He died on 25 May 2005.

CHOTA MOTALA ROAD

“Njengoba lelizwe lingeke liphinde libe nomunye uNelson Mandela, nawo uMgungundlovu awusoze waba nomunye ofana noChota Motala.” – Yusuf Bhamjee and Yunus Carrim

uMahomed Motala wazelelwa endaweni yaseDundee zingu 14 kuNhlangulana 1921. Njenganomfundi wayazi ngepolitiki, egqugquzelwa ukuzabalaza kwaMandiya ayephikisana nokuthi iNdiya ibuswe ngamaNgisi lapho ayefundela khona izifundo zobudokotela.

Wabuyela eNingizimu Afrika wavula indawo yakhe indawo yokuhlengela abantu eMgungundlovu, wathuswa isimo sempilo seziguli ezimnyama ezabe ziphila ngaphansi kwaso, lokhu kwabhebezela ukuba azibandakanye nezombusazwe. Wayejwayele ukusiza abahlwempu ngaphandle kokubakhokhisa wabuye wabamba elikhulu iqhaza ekuvuseni igatsha lenhlangano yamaNdiya i-Natal Indian Congress (NIC) eMgungundlovu.

Ngo 1956 waboshwa ngecala lokuvukela umbuso. Noma icala lamkhungatha, kodwa yena uthi waba nesikhathi esimnandi ekanye noWalter Sisulu, Nelson Mandela Luthuli kanye nabanye ayeboshwe nabo.

Ngemuva kwesibhicongo esenzeka Sharpeville, uMotala waboshwa isikhathi esiyizinyanga ezinhlanu. Ngo 1990, uMotala waqokwa njengosihlalo wamagatsha kaKhongolose (ANC) ezindaweni ezingasenhla noMgungundlovu. Phakathi kuka 1996 kuyaku 1999 waqokwa njengenxusa laseNingizimu Afrika eMorocco. Washona zingu 25 kukuNhlabathi 2005.

HOOSEN HAFEEJEE STREET

"I think the time has arrived for us, the blacks, to pray that God will open a door to protect our destiny from the cruel injustice of the South African Security Police. I hope our prayers are answered before it's too late for us all. As a grieving mother I cannot forget this terrible ordeal. My heart will always cry for my son." – Mrs. Fatima Haffeejee

Hoosen Mia Haffeejee was born on 6 November 1950. Haffeejee grew up in Pietermaritzburg. In 1966, he relocated to India to undertake his tertiary education, returning to South Africa in 1976.

According to his older brother Yusuf Haffeejee, he was politically active whilst he was in school and played an instrumental role in organising a number of student protests. It seems Haffeejee continued his political activism on his return from India and thus he was under police surveillance. On the morning of 3 August 1977 he was arrested by the Special Branch under the Terrorism Act on suspicion of being a trained saboteur and of plotting to overthrow the state. He was dead within twenty hours of his arrest.

The 26-year-old dentist was found hanging from his trousers from a grille door at Durban's Brighton Beach police station. Captain James Taylor and Captain P.L. du Toit, the two Security Branch policemen, who made the arrest and interrogated Haffeejee, denied that they had tortured him during interrogation. However, his death was symptomatic of the brutality employed by the security police during Apartheid.

In the 1990s, Dr. Haffeejee's death in detention came before the Truth and Reconciliation Commission. Evidence suggested that Haffeejee in all probability died as a result of torture.

HOOSEN HAFEEJEE STREET

"Ngisabanga ukuthi isikhathi sethu thina bantu abamnyama sesifikile ukuthi sithandaze sicele ukuthi inkosi ivule iminyango isikelele okwethu kunya oluqondiswe kuthina kwezomthetho ngamaPhoyisa aseNingizimu Afrika. Ngethemba imithandazo yethu izophenduleka ngaphambi kuthina sonke ngaphambi kokuthi kudlulelwe isikhathi. Njengomama onosizi angeke ngikhohlwe ilesehlakalo esimbi. Ngiyohlale ngikhala enhliziyweni ngendodana yami." – Mrs. Fatima Haffeejee

uHoosen Haffeejee wazalwa zingu 6 kuLwezi 1950. uHaffeejee wakhulela eMgungundlovu, kwathi ngo 1966 wahamba wayohlala eNdiya eyofunda esikhungweni semfundo ephakeme waze wabuya eNingizimu Afrika ngo 1976.

Ngokusho kukabhuthi wakhe omdala u-Yusuf Haffeejee, wazibandakanya nepolitiki esasesikoleni futhi wadlala indima enkulu ekuhloleni kwezikhalazo zabafundi. Kubukeka sengathi ngemuva kokubuya eNdiya waqhubeka nomshikashika wakhe kwezepolitiki lokho okwamdalele ukuba ahlale eqhashwe ngeso lokhozi ngamaPhoyisa. Ngokusa zintathu enyangeni ka Ncwaba 1977 waboshwa ngamaPhoyisa ophiko lwe Special Branch ngaphansi komthetho wokuvukela umbuso ngezinsolo zokuthi wabe eqeqeshelwe ukucekela phansi izimpahla zikaHulumeni kanye netulo lokuchitha umbuso. Washona kungakapheli ngisho amahora angu 20 eboshiwe.

IoDokotela wamazinyo owabe eneminyaka engu 26 watholakala ezilengise ngebhulukwe ezinsimbini zomnyango wasesiteshini samaPhoyisa eBrighton Beach, eThekwini. Amaphoyisa amabili ophiko lwese Special Branch ambopha basebemushushisa okungu Kabuteni James Tailer kanye noKabuteni P.L. Dutoit baphika ukuthi bamzwise obukhulu ubuhlungu ngenkathi bemushushisa. Kodwake, ukufa kwakhe kwukuhlobene nesihluku esikhulu esasisetshenziswa ngamaPhoyisa ngesikhathi sobandlululo.

Kwathi ngabo 1990 ukufa kuka Dokotela uHaffeejee esekuvalelweni kwethulwa phambi kwekhomishana yamaqiniso. Ubufakazi obatholakala buyakhombisa ukuthi uHaffeejee isizathu sokufa kwakhe kwabe kungenxa yesihluku esasetshenziswa.

JABU NDLOVU STREET

“My message is to encourage women to struggle, even if they are not working, to be active within the community. They must help the community, especially the youth – help them when they have got problems. The youth complain that their fathers are not helping, especially on the weekends they go off drinking. So the women must help the youth...” – Jabu Ndlovu

Jabulile Florence Ndlovu was born on 25 March 1947 at Nhlabamkhosi, Impendle – a ‘native reserve’. Religion was very important to her and she became active in the church, joining the Mothers Union. In 1972 Jabu Ndlovu and her husband Jabulani settled in Imbali and in 1974 she started work for a kitchenware factory, working there until her death 15 years later. She became a machine operator in the press shop department.

In 1981 Ndlovu joined the Metal and Allied Workers Union (MAWU). Later she joined the NUMSA Women’s Forum, which made sure that campaigns around women’s health, child care and maternity pay were taken up.

With the formation of the United Democratic Front (UDF) in 1983 and The Congress of South African Unions (COSATU) in 1985, Inkatha, the political party of KwaZulu-Natal, felt under threat. With Ndlovu becoming increasingly involved in MAWU, which was a founder of COSATU, she quickly found herself in the path of violence, which started to manifest during the SARMCOL strike. Towards the end of 1986 Ndlovu was threatened with death. Her home became a focus of Inkatha vigilantes and police raids. Courageously she continued the fight for workers rights.

In 1989 Ndlovu’s house came under attack for the last time. Ndlovu, her husband and eldest daughter were shot and the house set on fire. She died 10 days later from her wounds.

JABU NDLOVU STREET

“Umyalezo owokugqugquzela abantu besifazane ukuba bazabalaze, noma kuthiwa abasebenzi, babambe iqhaza emiphakathini. Kumele basize umphakathi, ikakhulukazi intsha – babasize uma benezinkinga. Intsha iyakhononda ukuthi obaba bayo ababasizi ngalutho, ikakhulukazi ngezimpelasonto ngoba bayahamba bayophuza. Ngakhoke abantu besifazane kumele basize intsha...” – Jabu Ndlovu

uJabulile Florence Ndlovu wazalwa mhla zingu 25 kuNdasa 1947 endaweni yase Nhlabamkhosi, Empendle – ‘okuyindawo eyayihlelelwe abantu abamnyama’. Inkolo yayibaluleke kakhulu empilweni yakhe wabe esejoyina inhlangano yomama. Ngonyaka ka 1972 uJabu Ndlovu kanye nomyeni wakhe uJabulani bahamba bayohlala eMbali kwathi ngo 1974 wasebenzela ifemu eyenza izimpahla zasekhishini kwaze kwaba uyashona ngemuva kweminyaka engu 15. wayesebenzisa umshini endaweni okugxotshwa kuyo impahla.

Kwathi ngo 1981 wajoyina inyunyane i-Metal and Allied Workers Union(MAWU). Kwathi ngokuhamba kwesikhathi wajoyina uphiko lomama lwe NUMSA, laphe ayeqinisekisa khona ukuthi izidingo zempilo yomama, ukunakekelwa kwabantwana kanye nemali yesibonelelo somama abalindele ukubeletha kuyabhekelelwa.

Ukusungulwa kwenhlangano i-United Democratic Front (UDF) kanye nomfelandawonye wezinyunyana i-Congress of South Africa Unions (COSATU) ngo 1985, kwenza Inkatha okwabe kuyinhlangano yezepolitiki kwaZulu Natal yazibona isengcupheni. uJabu wayeseqala ukuzibandakanya kakhulu kwi-MAWU, (okuyinhlangano eyabumba iCOSATU), washesha wazithola esebhekene ngqo nodlame olwaqala ukudlondlobala ngesikhathi kunesiteleka enkampanini iSARMCOL. Ngasekupheleni konyaka ka 1986 uJabu Ndlovu wayesethola izinsongo zokufa. Ikhaya lakhe lazithola sekuyindawo ehlale iqhaphwe ngabantu benkatha kanye nokugasela kwamaphoyisa. Ngesibindi sakhe waqhubeka nokulwela amalungelo abasebenzi.

Kwathi ngonyaka ka 1989 umuzi kaJabu wathola ukuhlaselwa kokugcina. uJabu, umyeni wakhe kanye nendodakazi badutshulwa kwathi umuzi wabo washiswa. Wabe eseyashona ngemuva kwezinsuku ezilishumi (10) ngenxa yamanxeba okudutshulwa.

MOSES MABHIDA ROAD

“It is rarely given to a people that they should produce a single person who epitomises their hopes and expresses their common resolve as Moses Mabhida did. In simple language he could convey the aspirations of all our people in their magnificent variety, explain the fears and prejudices of the unorganised, and sense the feelings of even the most humble among our people.”
– Oliver Tambo speaking at the eulogy of Moses Mabhida

Moses Mbheki Mncane Mabhida was born in Thornville near Pietermaritzburg on 14 October 1923. His political mentors were his father and Harry Gwala. Mabhida joined the Communist Party in 1942.

He was a central participant in the development of the South African Congress of Trade Unions (SACTU) and was elected as vice-president at its first congress in 1955. He also served as secretary of the ANC’s Pietermaritzburg branch in the mid-1950s. Mabhida became a member of the ANC’s National Executive Committee (NEC) around 1956, and in 1958-1959 was acting chair of the Natal ANC.

A week after the declaration of the 1960 state of emergency, Mabhida was sent abroad by SACTU to represent the organisation internationally. In 1963 he was asked by Oliver Tambo to devote himself to the development of the ANC’s armed wing, Umkhonto we Sizwe (MK).

Throughout his years in exile, Mabhida enjoyed wide respect for his practical wisdom and earthy style. In the 1980s, Mabhida continued his work of political and logistical planning for MK. In 1985, while on a mission to Havana, Mabhida suffered a stroke, and after a year of illness, died of a heart attack in Maputo.

MOSES MABHIDA ROAD

“Akujwayelekile ukuthi kubekhona umuntu okulele amathemba abantu kuyena njengoba kwenza uMoses Mabhida. Kabanzi nje wayekwazi ukudlulisa izifiso zabantu ngokuhlukana kwabo, achaze abakusabayo kanye nokubandlululeka kwabo aphinde abahlanganise, futhi ekwazi ukubona indlela abantu abaphatheke ngayo ngisho nabantu abalungile.” – Inkulumbo ka Oliver Tambo kade kubungazwa uMoses Mabhida

uMoses Mbheki Mncane Mabhida wazalelwa eThornville, eMgungundlovu zingu 14 kuMfumfu 1923. Ezombusazwe wazifundiswa ubaba wakhe kanye noHarry Gwala. uMabhida wajoyina inhlangano yamakhomanisi ngo 1942.

Wabe eyingxenywe yokusungulwa kwenyonyane i-South African Congress of Trade Unions (SACTU) wabuye waqokwa njenganesekela mengameli engququtheleni yayo yokuqala ngo 1955. Wasebenza njengunobhala wenhlangano ye ANC egatsheni laseMgungundlovu phakathi neminyaka yo 1950. uMabhida waba ilungu lesigungu esphezulu se ANC ngabo 1956, kwathi ngo 1958 kuyaku 1959 wabe eyibamba sikhalelo we ANC eNatali.

Ngemuva kwesonto kade kukhishwe umthetho wesimo esimanzonzo ngo 1960, i-SACTU yathumela uMabhida ukuyomela lenhlangano emazweni angaphandle. Ngonyaka ka 1963 wacelwa ngu Oliver Tambo ukuba azinikele emizameni yokusungulwa kophiko lwezempi le-ANC, Umkhonto weSizwe (MK).

Impilo yakhe yonke esekudingisweni, uMabhida wathola okukhulu ukuhlonishwa ngendlela ayethatha ngakhona izinqumo eziphusile kanye nokuba nomoya ophansi. Ngo 1980 uMabhida waqhubeka nomsebenzi wakhe wezombusazwe kanye nokuhlela izindlela zeqembu le MK. Ngo 1985, ebhekise amabombo eHavana, uMabhida wahlaselwa isifo sohlangothi, kwathi ngemuva konyaka eguliswa yiso, wabe eseyashona ebulawa isifo senhliziyo eMaputo.

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<http://www.sahistory.org.za/>

African National Congress website

<http://www.anc.org.za/>

The on-line text of the extensive *New History of South Africa* by Hermann Gilomee and Bernard Mbenga (First edition published by Tafelberg, Cape Town: 2007; Second edition published by NB (Kwela) Publishers: 2010).

<http://newhistory.co.za/>

At the Alan Paton Centre and Struggle Archive

The Alan Paton Centre at the University of KwaZulu-Natal (Pietermaritzburg campus) is an important resource for anyone studying political conflict in the KwaZulu-Natal Midlands. The director is Nazim Gani (manuscript librarian at the university). The centre's telephone number is 033 260 5926. His e-mail address is: gani@ukzn.ac.za

PACSA (Pietermaritzburg Agency for Christian Social Awareness) Newsletter. Established by Peter and Joan Kerchhoff in 1980, the newsletter provided a constant flow of objective information about political violence in the KwaZulu-Natal Midlands during the 1980s and early 1990s. The newsletters have been archived, along with other PACSA documents at the Alan Paton.

A complete collection of the historical journal *Natalia* published by the Natal Society Foundation since 1971, is maintained at the Alan Paton Centre. The contents of the journal, published annually, are also available free of charge from its web-site (<http://www.natalia.org.za>). The journal contains many relevant articles concerning political conflict in the Midlands.

KNOWN ILLUSTRATION AND QUOTATION SOURCES.

Quotations:

Page 96

Quotation by Dr Hendrik Verwoerd, South African Minister for Native Affairs speaking about his government's education policies in the 1950s. As quoted in *Apartheid – A History* by Brian Lapping, 1987.

Illustrations:

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“Monks Cowl (15104561556)” by Darren Glanville from Acle, Norfolk, UK – monks Cowl. licensed under CC BY-SA 2.0 via Wikimedia Commons - [https://commons.wikimedia.org/wiki/File:monks_Cowl_\(15104561556\).jpg](https://commons.wikimedia.org/wiki/File:monks_Cowl_(15104561556).jpg)

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Old Topnaar Khoi woman (L. Schultze).

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Early Nguni-speaking farmers in KwaZulu-Natal (KZN museum collection).

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The Trek over the Drakensberg (Painting by W. H. Coetzer).

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Early illustration of Pietermaritzburg, Capital of Natal, 1853 (KZN Museum collections).

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Voortrekkers crossing the Drakensberg into Natal. (Painting by W. H. Coetzer).

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Market Square, Victorian Pietermaritzburg (Jennifer and Alistair Verbeek.

1982. *Victorian and Edwardian Natal*. Pietermaritzburg: Shuter & Shooter. 132 pages.)

The British Settlers of 1820 landing in Algoa Bay. (Painting by Thomas Baines, 1853).

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Adam Kok III in approximately 1870 (Public domain image sourced from Wikipedia).

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(Left) Early photograph of Fort Nottingham (Courtesy of the Fort Nottingham Museum).

(Right) Fort Nottingham Museum (Courtesy of the Fort Nottingham Museum).

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Photographs courtesy Fort Nottingham Museum collection.

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Photograph of Bishop John William Colenso in the public domain.

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Bishop Colenso sitting on his verandah, 1870. (KZN Museum collections).

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Photograph of Sir Theophilus Shepstone (1817 - 1893) in the public domain.

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Shepstone's house in upper Loop Street, 1880's (KZN Museum collections).

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Photograph of King Cetshwayo in the public domain.

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Photograph of Chief Langalibalele in the public domain.

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Unveiling of the Anglo-Zulu War Memorial in Pietermaritzburg by Sir Henry Bulwer, Governor of Natal, on 11 October 1883. (Photograph courtesy of the Natal Archives Depot).

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Photograph of Isandlwana, early 1900s, in the public domain.

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The defence at Rorke's Drift, January 22nd, 1879, a painting by Lady Elizabeth Butler. The original painting was commissioned by Queen Victoria and is still in Her Majesty the Queen's collection.

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Lyddite shell bursting in front of Boer gun, Natal. (KZN Museum collections).

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Vaal River, 1900, Anglo-Boer War. (KZN Museum collections).

Railway damaged by the Boers during the Anglo-Boer War. (KZN Museum collections).

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British troops firing from a trench. (KZN Museum collections).

Pages 30–31

Photos of the Anglo Boer War. (KZN Museum collections).

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Maphumulo chiefs Inkosi Meseni kaMusi and Inkosi Ndllovu ka Thimuni in jail after surrendering to Natal government forces during the Bhambatha Rebellion of 1906. (KZN Museum collections).

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(Photograph courtesy Museum Africa, Johannesburg)

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A rock monument at Mpanza, near Greytown, commemorates Chief Bhambatha Zondi kaMacinga.

(<http://www.greytown.co.za/bambathastment.htm>).

“Native levies” during the Bhambatha rebellion of 1906. (KZN Museum collections).

Page 36

Dinizulu. (E. E. Caney Photo). (Original photograph in the collection of the Killie Campbell Museum, Durban).

Page 39

“Utimuni”, a nephew of Shaka, by George F. Angas. (Published in George F. Angas. *The Kafirs illustrated in a series of drawings taken among the Amazulu, Amaponda and Amakosa tribes*. (London: J. Hogarth, 1849).

Page 40

A private house in Edendale, 1880s. (KZN museum collections).

Page 41

The Kholwa Choir which went to England in 1892. (Natal Archives).

Page 42

The black missionary society re-established Mahamba Mission in Swaziland. From the cover design by Rosalind Lurie, based on a Daily News photograph, for the book *Black Methodists and white supremacy in South Africa* by Daryl M. Balia (Durban: Madiba Publishers, 1991).

Page 46

Early photo of the Edendale Mission station. (Ogilvie collection KZN Museum).

Page 47

Edendale 2011 from close to where the photograph on page 46 was taken. (P. Croeser).

Page 53

Several generations of direct descendants of Daniel Mavuso Msimang, one of the amakholwa founders of Edendale. From left writer Phila Mfundo Msimang, local Freedom Struggle veteran Evans Obuti Msimang, and former MK High Command member Mavuso Msimang.

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(Left) Daniel Mavuso Msimang's original mud-brick walled home in Georgetown, Edendale, still occupied by his descendants. (Photographs: Peter Croeser).

(Above) Lorenzo Msimang's house in Georgetown, Edendale, is being restored as a museum. (Photograph: Peter Croeser).

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Jan Smuts and General Louis Botha. (Public domain).

Coat of Arms of the Union of South Africa. (Public domain).

Page 61

Indian Volunteer Ambulance Corps with Sergeant-Major M. K. Gandhi and 23 stretcher-bearers, Bambatha Rebellion, 1906. (Public domain).

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Pietermaritzburg Railway Station, early 1900s. (KZN Museum collections).

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Gandhi as a young man.

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Gandhi statue in Pietermaritzburg.

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Road sign around Johannesburg in 1956. (Getty images).

Page 66

Front cover of Msimang, R.W. [1913]. *Natives Land Act 1913 Specific Cases of Evictions and Hardships*. [Pretoria].

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The SANNC delegation that went to England to convey African people's objection to the 1913 Land Act in 1914. Left to right: Rev W. Rubusana, T. Mapike, Rev J. Dube, S. Plaatje and S. Msane.

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Oliver Tambo and Nelson Mandela.

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Anton Lembede.

Nelson Mandela.

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Walter Sisulu

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Above, the Sobantu exhibit in the Freedom Struggle gallery at the KZN Museum. Right, a typical house in Sobantu, Pietermaritzburg. (Photographs by KwaZulu-Natal Museum)

Page 77

A house in Sobantu, Pietermaritzburg. (Photograph by KwaZulu-Natal Museum)

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SS Mendi, accidentally sunk during the First World War, claimed the lives of 600 black South African volunteers.

Page 80

National Party caucus in the Volksraad (1950).

Page 81

Above left, the South African flag from 1928 to 1994. Above right, a certificate for contributing financially to the National Party. Featuring, from left to right, James Barry Munnik Hertzog, Daniel François Malan, Johannes Gerhardus Strijdom, Hendrik Frensch Verwoerd.

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South African uniform policeman checking the hated “dompas” pass book which every black citizen had to carry.

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Above and right, forced removals. (Alan Paton Centre and Struggle Archive).

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Above and below, forced removals. (Alan Paton Centre and Struggle Archive).

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Above and right, forced removals. (Alan Paton Centre and Struggle Archive).

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Above and top, forced removals. (Alan Paton Centre and Struggle Archive).

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Above right and below, forced removals. (Alan Paton Centre and Struggle Archive).

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Soweto uprising, June 16, 1976.

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Hector Pieterse, victim of the 1976 shootings. (Photo Sam Nzima).

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Overcrowded, but under-furnished, black primary school classroom.

Page 99

Women protesting against pass laws in Cape Town in 1955. (Photo: ‘Women resist pass laws’ – from the Cape Times Collection, the National Library of South Africa, Cape Town).

Page 100

Leaders of the 1956 Women’s March, from left, Sophie Williams, Helen Joseph, Lilian Ngoyi, Radima Moosa, before delivering their protest petitions to Prime Minister J.G. Strijdom at the Union Buildings in Pretoria. (Photo: Jürgen Schadeberg).

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Former banned members of the Liberal Party in Natal, Pietermaritzburg, 1976.

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Winnie Mandela (Photo: Superikonoskop, from Wikimedia Commons).

Alan Paton (Photo www.gnu.org/copyleft/fdl.html, via Wikimedia Commons).

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Protesters at the opening of the Treason Trial, 19 December 1956. (Museum Africa collection).

Page 117

The old Native High Court building in College Road. (Photo: The Witness).

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Convicted prisoners being transferred to Robben Island Prison.

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Robert Sobukwe.

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Sharpeville massacre, 21 March 1960.

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Nelson Mandela capture site near Lions River. (Sculpture by Marco Cianfanelli).

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Steve Biko.

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Steve Biko's gravestone in the Steve Biko Garden of Remembrance, Ginsberg township cemetery, King William's Town, in the Eastern Cape Province.

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Above and right, underground protest posters were a popular symbol of resistance. As fast as they were torn down, new ones appeared.

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COSATU march (Photo: Peter Croeser)

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SARMCOL strike in 1985.

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NUMSA trade unionist, Jabu Ndlovu, was shot and killed by unknown assassins.

Page 137

P. W. Botha, prime minister of South Africa from 1978 to 1984.

Page 174

Members of the Constitutional Assembly on the steps of the Senate House in the parliamentary precinct, shortly after they had unanimously adopted the Constitution of South Africa. Cape Town, 11 October 1996. (Photo David Goldblatt).

Page 175

Long queues snaked from the voting stations as millions of South Africans waited patiently, many for the first time, to cast their ballot in 1994.

In loving memory of

PETER 'KHEHLA' CROESER

(17 June 1949–29 October 2016)



Peter Croeser, a dedicated staff member of the KwaZulu-Natal Museum for 26 years (1982–2008), began his work at the museum in the arachnology department. He moved to the education department in 1991 to take up the post of Chief Education Officer because he felt that education and teaching was where his true calling lay.

From 1991 to his retirement in 2008, Peter dedicated his time to educational community projects such as giving free tuition in biology to school groups from underprivileged backgrounds and running post-school learner support programmes for unemployed youth to facilitate their absorption into the job market.

After retiring in 2008, he continued to consult for the museum, and was instrumental in updating the bird galleries and developing the museum's indigenous knowledge systems (IKS) displays and resources. His contribution to the museum was so valued that in 2015 he became a minister-appointed member of the Museum Council upon which he served until his death this year on 29 October.

He died at his home at the age of 67. Peter believed that the free availability of accurate and relevant information is a public good with great developmental potential. This book, which is the record of the permanent exhibition of the same name, stands as a tribute to Peter's work and legacy in this regard.