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ANCSA

The following press statement was issued by the African National Congress of South Africa (Lusaka) following the cowardly murder of three Freedom Fighters in Salisbury on Wednesday 6th March, 1968.

PRESS STATEMENT

The African National Congress of South Africa strongly condemns the dastardly murder of three African Freedom Fighters who were hanged in Salisbury this morning.

Ian Smith and his gang of cynical and ruthless outlaws . . . have now placed themselves in the black book of retribution of the liberation movement. All those involved in this crime will not escape just punishment at the hands of the people.

Great Britain which like Pontius Pilate belatedly tried to wash its hands of the crime is in reality an accessory before the fact. The man who provides the murderer with a pistol to shoot his victim cannot claim innocence. It is Britain which supplied the White minority with the armaments with which they now suppress the African people. Great Britain stood by and thus aided and abetted Ian Smith in the so-called UDI which has now led to the murder committed today.

Scores of our people are in the hands of the fascists in Salisbury. Their lives are at stake. Their lives must be saved. That is the challenge to all those who believe in Freedom and harmony between races and nations in Africa and the world. A mighty international campaign must be launched to stay the hands of the White executioners.

For our part we would give a solemn warning to Ian Smith and his supporters to remember that "Hangmen also die". It is not too late for them to turn back from the precipice in the future interests of their kith and kin in Southern Africa.

O.R. TAMBO
President-General
A.N.C. (SOUTH AFRICA)

6th March, 1968.

In the days of colonial expansion and plunder it was customary and fashionable to send reports back to the metropolitan country about the "savagery" of the indigenous population. To add colour and evoke the requisite response of horror and revulsion such reports usually contained references to the treacherous slaying of missionaries, the rape and mutilation of women and the murder of children.

"WHITE MAN'S BURDEN." This was a mystique created about the innate brutality, treachery, and ignorance of the so-called "primitive" non-White people; thus the whole period of colonial plunder was nationalised as a "civilising and christianising" mission; thus arose the oft-repeated concepts of the "White man's burden". That this idiotic nonsense was deliberately circulated in the metropolitan capitals has been amply proven elsewhere; that it was an absolute lie has also been demonstrated; that its purpose was to disguise the cruelties of colonial expansion is self-evident.

CATALOGUE OF SAVAGERY. The real savages were and are the colonialists who professed a "civilising" mission; it is they who have been and still are responsible for all the brutalities and outrages against humanity. Nothing was allowed to stand in the way of the greed for profit and the lust for lucre. Hence the virtual extermination of the American Indian population; hence the unimaginable horrors of the traffic in slaves between Africa and the Americas. when uncountable millions perished; hence the annihilation of the aboriginal population of Australia, hence the barbaric destruction of the great Maya and Inca civilisations; hence the shamelessness of the opium traffic in China. One could go on and on and on - the list of savagery and brutality perpetrated by the colonial exploiters is endless.

THE REAL BARBARIANS. And it continues to the present day. It was an imperialist power and so-called "civilised" power which unleashed the nuclear holocaust on Japan; it was an imperialist and "civilised" power (Nazi Germany) which horrified the world with its concentration camps; it was an imperialist and "civilised" power which refined to a fine "art" (SIC!) the techniques of torture in Algeria; who is responsible for the horrors of Napalm and poison gases in Vietnam? We are sick; we cannot continue this horrendous catalogue of the savageries of those who have taken upon themselves the mantle of safe-guarding and extending civilisation; we have also run out of adjectives for it has been horror, horror all the way!

MURDER IN SALISBURY. It is in this perspective that we must place the brutal murder by hanging of three Freedom Fighters in Zimbabwe this week. The spontaneous revulsion this act of savagery generated throughout the world is a measure of its barbarity. Civilised men and women are numbed by the sheer callousness of the murderers. In the second half of the twentieth century, when man is reaching out to the stars, it is, for a moment, difficult to believe that there are still such primitives around. Their crime is compounded by the fact that they claim to be acting in the name of civilisation.

BRITISH/.....

BRITISH CYNICISM. The cynicism displayed by the British Government before and since the Unilateral Declaration of Independence is truly shocking. For a long time now the oppressed people of Southern Africa have ceased to expect Britain to act in the name of humanity. But we could be forgiven for asking: "What has happened to the renowned British judicial system?" Murder has been committed in a British colony and it is a murder expressly forbidden by the Sovereign. The famed Scotland Yard detectives do not need to go into action for the murderers are known. Nay, more, they have committed their crime with loud fanfare. Will the criminals be brought to book by every means possible? We expect not, for the only means available is the use of military force and this the British government will not use. And why? So far, in this editorial, we have refrained from using the term "Whites" and have rather referred to the colonialists, and named some of the countries. But are we wrong in assuming that Britain refuses to act because the Rhodesian rebels are white, are kith and kin? How is it possible to use force in Guyana, Aden, Cyprus, Kenya, etc. etc., and not in Rhodesia? What is the difference? In the face of British inaction the proposed declaration of a republic by the Smith rebels becomes irrelevant and academic.

THE ARMED STRUGGLE. The oppressed people of Southern Africa are fully conscious of the fact that the liberation of their countries and peoples from the clutches of the inhuman savages who have usurped all power and authority can only be brought about by themselves. We are also aware that the fascist-racists will not hand over power easily and that, therefore, the armed struggle will have to be prosecuted with increasing vigour. The world knows that we have taken up arms only as a last resort when all other methods have failed. Having taken that decision we will fight with every resource at our command. But we will not kill for the sake of killing - we are not common murderers.

THE MURDERERS MUST BE STOPPED. But our enemies have already demonstrated that they are murderers. They have calculatedly murdered three Freedom Fighters in cold blood. Many more of our Freedom Fighters are held in the prisons of the fascist-racists in Salisbury. Their lives are now in jeopardy. Their gaolers, having already committed murder, may find that it is easier to commit the next murder. Freedom lovers everywhere must take immediate steps to mount a vigorous international campaign to protect the lives of the Freedom-Fighters.

THE TIME TO ACT IS NOW!

THE MURDERERS MUST BE STOPPED!!

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MARCH 8 - INTERNATIONAL WOMEN'S DAY

58 years ago March 8th was proclaimed as International Women's Day. Why March 8th?

On March 8th 1857 (111 years ago) the ill-clad Garment and Textile women workers marched in New York; it was the first demonstration of women. The marchers carried placards and shouted slogans "We Want A 10 Hour Day! Decent Wages!! Equal Rights!!! They had worked for the past 30 years in the New York factories 15 hours a day for miserable wages, very much less than their men workers. The police trampled on them and arrested their leaders. But their will to fight and win could not be trampled nor arrested. By 1869 (12 years later) they had won and voted for the first time in the State of Wyoming. Other States had to do the same.

The action of the American women became known to women in other countries. In England where women had no political rights and were exploited they began to organise. In 1866 Emily Davies and Elizabeth Garrett organised a petition signed by 1499 women which demanded the right to vote. Stuart Mill M.P. presented their petition to the House of Commons - it was not accepted, but in 1869 the English women won the municipal suffrage and a suffragette movement developed. Their movement had an impact on women all over the world including South Africa.

10,000 French women fought with the communards in the Paris Commune in 1871. Their association for the rights of women received support from famous men like Victor Hugo.

Women in Japan in 1878 demonstrated for the right to vote and in Oslo women in a match factory went on strike in 1889 for an 8 hour day and equal pay for equal work. Women obtained the vote in New Zealand in 1893, in some States of Australia in 1903. In 1906 Finland became the first country in Europe where women were granted the vote. A South African Women's Federation was formed in October 1908 and subsequently the Women's Enfranchisement League with Olive Schriener as its leader. She wrote "To be born a woman is to be born branded", and campaigned under the slogan "No taxation without representation". The English working women joined the Women's Political League. Women in France, Germany, England, America, Russia joined the early Socialist Movement.

Two famous Communist women Rosa Luxemburg and Clara Zetkin organised the International Socialist Women's Conference in Copenhagen in 1910 against war. At this Conference the struggle begun 53 years previously by American women was recalled and thus March 8th was proposed as a day of struggle in memory of the first women's revolt in New York. March 8th was declared to be International Women's Day.

From then March 8th was taken up by women the world over in their struggle from exploitation, male domination and against war. In 1913 women in Tsarist Russia marched in Petrograd demanding "End the famine! Down with War!"

The women/....



B. ZULU

Freedom and Peace

The women in Tsarist Russia were treated like outcasts without economic, political and civic rights. They toiled in the fields and at home from sunrise to sunset. Together with their men they overthrew the ruling capitalist class - the Tsarist power which like South Africa today was known as the prison of the world. The Russian working men and women under the leadership of the Bolsheviks Party with Vladimir Lenin at the head brought about the Great October Socialist Revolution in 1917 and established the Union of Soviet Socialist Republics (U.S.S.R.) and won a constitution that granted men and women irrespective of race and nationality equal rights in all spheres of life. They started a new human history in 1917. Today March 8th International Women's Day is a public holiday in the U.S.S.R.

The October Revolution set women free - women all over redoubled their struggles for equal rights. The English suffragette movement won the right to vote in 1918 only for women over 25 years of age. Only in 1925 were they granted the same rights as men. The spirit of the Socialist October Revolution swept across the whole world and communicated with peoples of all races and sexes. Women took part in the struggle against war, fascism and for national liberation in China, India and the whole of Asia and Africa.

We in South Africa have our own first black suffragettes - the African women in Bloemfontein who in 1913 organised themselves, filled the prisons and refused to carry passes. Our Lilian Ngoyi, Albertina Sisulu, the late Ida Mtwana, Florence Maphosho and others are the followers of our African women who pioneered in nursing, teaching and leading the women like Mrs. Charlotte M. Magxeke.

Women in this short period of history have and are taking part in a remarkable way in the general struggles of the people. They struggled in the resistance movement in countries oppressed by fascism and are participating today in the national liberation movement in South Africa. The women in Vietnam have excelled themselves in the fight against the brutal American militarists. Women the world over will salute them on March 8th and redouble their efforts for peace and freedom!

* * *

NEWS ITEM:

A solidarity meeting to commemorate March 8th - International Women's Day - will be held on Saturday 9th March 1968 at the Africa Liberation Centre, Market Street at 3 p.m. The AFRICAN NATIONAL CONGRESS (S.A.) WOMEN'S SECTION, extends to you an invitation to attend this important occasion. The main address on the significance of the International Women's Day will be delivered from the chair and solidarity speeches will be given by leading members of fraternal organisations.

LONG LIVE THE SPIRIT OF SOLIDARITY AMONG THE WOMEN OF THE WORLD.

R. MAKIWANE

SECRETARY ANC (SA) WOMEN'S SECTION

THE TRANSKEI IN PERSPECTIVE. By Mp'ayipheli

Four years ago the South African government launched what it called a self-government scheme for the Transkei. This was immediately dismissed as a clumsy fraud by the liberation movement and the oppressed people of South Africa. Subsequent events have borne out the correctness of this assessment. This area of our country has continued to be a seat of unrest, discontent and resistance, particularly over the last decade.

BACKGROUND. The idea of granting self-government to the Transkei did not come of its own accord neither was it negotiated for by the people of the Transkei. It came as a result of a general wave of resistance by the oppressed throughout the country which in Pondoland assumed the form of armed resistance. Although, in Pondoland, the fascists won the day through wanton violence against the people, brutally killing 13 from a crowd that had peacefully gathered for a meeting at Ngquza Hill, and by sending scores of men to the gallows, the racists never mistook that for victory. They hurriedly piloted through their parliament the Transkei constitution Bill which became law in 1963. This was Verwoerd's answer to world-wide criticism of apartheid and the ever-mounting struggle of the oppressed people.

"Self-government" came in tottering under the gloomy shadow of the Transkei emergency regulations in operation since 1960, whose Section 400 provides for the indefinite detention of persons suspected of being opponents of the state. These emergency regulations are still in force even after four years of "self-government". Many opponents of the Transkei puppet regime of Chief Kaizer Matanzima and of the South African racist regime have fallen victim to these regulations.

EDUCATION. In the field of education the puppet "government" and the opposition in the Transkei found common ground in their condemnation of the "Bantu Education" system and recommendation for its immediate repeal in the Transkei. This recommendation could not, of course, be implemented since all laws passed by the Transkei "Parliament" must have the approval of the South African State President. Naturally, he would not give his approval to this measure concerning education as it went counter to the policies of the racists.

BANNINGS. Banning orders by the Pretoria regime on resistance fighters in the Transkei are still the order of the day. Between January and November 1966, ninety-one orders were issued against Transkei citizens. In 1965 the South African government dismissed Mr. Curnick Ndamse, a senior lecturer at Fort Hare, for what was alleged to be conduct "academically and professionally reprehensible". The Transkei subsequently appointed him professional assistant to its "Department of Education" but shortly thereafter the Pretoria regime imposed severe banning orders on him, inter alia, prohibiting him from entering educational institutions. It took several months of top level negotiation between the two "governments" before the orders on Ndamse were relaxed to allow him into educational premises.

Since/....

Since "self-government" a number of people have been detained and jailed for alleged plots to kill the Chief Minister, Matanzima. The most publicised incident was when seven opposition M.P.'s were detained in 1966 in connection with an alleged plot to kill Matanzima. Two of them, Jackson Nkosiyanane and C. Nongcantsi, were subsequently charged and sent to prison for 7 years. Besides Vorster, Matanzima is the most heavily guarded individual in South Africa.

POLITICAL DEVELOPMENT. On the political front too there have been some significant developments. Political power, however limited, once tasted cannot but generate stronger demands for complete sovereignty. And this became the case in the Transkei too. In both the "government party" and the "opposition" agitation for independence from Pretoria grew and later became uncontrollable. The result became a split firstly within the ranks of the "government" chief-dominated Transkei National Independence Party. In a highly charged meeting in the Maluti Region, Shadrack Sinaba, former chief whip of the T.N.I.P. called for complete independence by the 5th May, 1966. Matanzima hurriedly opposed this motion and recited from his master's teachings, "The road to freedom is a long one and has to be negotiated carefully step by step....we cannot be political dreamers". - Rand Daily Mail 20.4.66. Sinaba resigned and formed the Transkei People's Party whose main object, he claimed, was to struggle for immediate independence from Pretoria.

The Opposition Party is opposed to the balkanisation of the country and thus demands complete freedom for the whole of South Africa. However, this stand did not enjoy the support of Mr. T.W. Vangqa, a leader of the Opposition Democratic Party based in East London, who argued that notwithstanding the fact that he supported the ideal of a non-balkanised and free South Africa he felt that the Transkei since placed on a self-government footing already should demand freedom for itself first and should later use that independence as a lever for the struggle of the oppressed people throughout the country.

We will not here discuss the pros and cons of the stand taken by these various groups. What can be noticed, however, is that the elements of a politically sick society seeking a remedy are prevalent. The ultimate goal of freedom from White rule has become the dominant feature in the policies of this area. There are other incidents like the demand by the Transkei "government" for more land and for the establishment of an army of its own which Matanzima chose to christen the "Bantu Battalion". Both of these demands and many others met with a blunt refusal from the racist White minority regime.

ECONOMIC. Since 1963 the Transkei has only been granted the so-called "departments" of the Chief Ministry, Finance, Justice, Education, the Interior, Agriculture and Forestry and Roads and Works by the Pretoria regime. The 1964-5 budget was £8,284,296 17/4, 75% of which was provided as a grant by the Pretoria government. Expenditure came to £6,232,681, 11/1. We need not mention that this is a perpetually drought stricken area whose main income is earned through migratory labour in the White-owned farms, mines and industries. In 1965 this labour brought £4½ million to the Transkei.

The much/....

The much publicised government scheme for a take-over of White-owned land and businesses in the Transkei has not materialised. Although land has been transferred to the Transkei government, rights in minerals and strategic materials have been withheld by Pretoria. Few Africans have been able to buy any businesses and property from the Whites because of lack of capital. Building societies, with which very few Africans are able to have any dealings as a result of poverty, are White-owned and thus are unable to acquire any interest in land or buildings in the "African reserves". As a last endeavour to make the Transkei a going concern economically, industrialists and City Councillors from the Rand were recently invited to a lavish tour of the Transkei by the South African government to "see for themselves the investment opportunities" there. Previously government policy was to exclude White capital from the "reserves". It undertook to assist through its agencies in development projects inside the "reserves" while White private entrepreneurs could establish their firms on the "South African" side of the borders with the reserves. None of these schemes have worked out and Pretoria is now trying to pass the buck over to the industrialists, because, indeed, the government never intended to develop "African areas". The unanimous verdict of the industrialists after the tour, who cannot be mistaken for apartheid opponents, was that there were no investment opportunities there since the place is grossly under-developed and is without natural resources that could be tapped.

"AFRICANISATION". The Pretoria regime boasts of the rapid Africanisation of the civil service in the Transkei. Impressive figures of Africans who have replaced Whites in the police force, the prisons etc. receive wide circulation. Now we are told that four prisons will be headed by Africans. Two men, Lennox Mbuli and Donald Stofile, who have had long civil service in the various dummy institutions that Pretoria had established for the Transkei and who are shortly due to retire on pension, have been appointed district magistrates. These appointments failed to bluff anybody. And, in a move to lull any disapproving reaction from the Whites, the fascist government made it public that no Whites would stand trial before these magistrates and that the prisons headed by Africans would not be allowed to admit White prisoners. And above all, these magistrates will administer laws in whose making Africans are refused a hand. Their verdicts can be over-ridden by White judges and magistrates.

The truth of the matter is that conditions in the civil service hold no attraction for workers in South Africa. Warders and policemen (White) who take up these jobs, for lack of suitability for jobs in commerce and industry, are well known for their susceptibility to bribes and corruption. Africans have always been preponderant in the civil service in "African areas", for the simple reason that these men, who in many cases are better qualified, cannot obtain employment in the urban areas due to Influx Control. They cannot get better employment in the "reserves" for there is none. The civil service thus becomes their Hobson's choice.

DENIAL OF/.....

DENIAL OF RIGHTS. "Self-government" for a Transkeian means denial of rights in the rest of the country, including the Transkei. As a result of the application of the Bantu Laws Amendment Act no African has any right in any part of the country. The Transkeian is even different because he can always be reminded that his rights are obtainable there. When outside the Transkei he is treated like a "foreign African" from Zambia, Botswana etc. by Pretoria. Yet unlike the other "foreign Africans" he has no government to protect and shield his interests. And as time passes by he realises how much he is placed at the mercy of the Pretoria regime despite "self-government".

THE PEOPLE LASH OUT. The Transkei "experiment" has never had smooth running from its birth. It was hatched as a result of mounting resistance from the people. Opposition has continued to rise, bringing home the failure of the scheme even to its very authors. The Transkei "Parliament" since its establishment has been a scene of scalling attacks against Matanzima's "government" and the Pretoria regime, from progressive chiefs as well as M.P.'s and Party leaders.

One of the most outspoken opponents of apartheid, Chief Sabata Dalindyebo, in January 1968 accused the South African regime of practicing slavery through Influx Control. He said that Influx Control locked up thousands of starving people in the primitive and drought-stricken territory of the Transkei. He said they prevented African workers from selling their labour in the best markets.

Also in January in Port Elizabeth Chief Jongabantu Joyi, a leading member of the Democratic Party whilst addressing a crowded meeting there lashed out at Matanzima by calling him a "sell-out". He said that Matanzima was not a ruler but a "boss boy" who enjoyed better privileges than other "boys". His high remunerations were for his suppression of the aspirations of his people for the benefit of the Whites. He said Matanzima was even inferior to the Malawi cabinet ministers who visited South Africa last year because he could not go beyond the entrance of the hotel which accommodated these men who are as black as he is.

The people of the Transkei, indeed of South Africa, have not been duped by the racists' trick to dampen their resistance to oppression. And to rid South Africa of the scourge of racism they will leave no stone unturned. The statements by Dalindyebo and Joyi are merely expressions of general and overall discontent whose result will be open armed rebellion until they establish freedom and democracy for all.



PUTTING HIS GENIUS TO WORK: The late Todd Matshikiza is pictured above working on the score for the play *MADUKOBA* in 1959. The music for the play is one of his best alongside *ALIB KONG*, especially the parody on the 'bantustans'. He is seen in the picture with Alan Paton the S. African author.

OBITUARY - TODD MATSHIKIZA (1921-1968)

by RATA BOTSWERERE

On the evening of Sunday 3rd March, 1968, Todd Matshikiza - teacher, journalist and musician - died at the Central Hospital, Lusaka at the age of 47. He is survived by his wife, Esme, and two young children.

Todd Matshikiza was born on the 7th March, 1921 at the Eastern Cape town of Queenstown in South Africa. He was the youngest in a family of five boys and two girls all of whom grew up to be famous teachers and musicians. Only the two sisters survive Todd.

Todd received his primary education at Queenstown and later in Kimberley where his elder sister taught at St. Matthews Primary School. He proceeded to St. Peters Secondary School, Rosettenville, Johannesburg (known as the "African Eton") and completed his matriculation at Adams College, Amanzintoti, Natal. It is at Adams College that he came under the influence of the great musician and composer who headed the music school - Caluza. This was the period just before the Second World War which was a golden age of African choral composition. Much of this was protest music reflecting African reaction to oppression. This was a theme that would never be absent from Todd's music. Caluza himself was an emotional, restless genius, intensely proud of his African origins who inspired a whole generation of great musical artists.

From Natal Todd went to Lovedale where he completed his teacher training and was appointed to the staff of the High School in 1941. He taught English and History and was the school choirmaster whose work has never been surpassed since. A dazzling pianist, Todd found time to write a number of choral pieces at this time. Among his exciting experiments was to make the voices of his choir take the place of instruments in an orchestra with delightful results.

After seven years of teaching Todd went to Johannesburg to which he was largely drawn by musical opportunities. In Johannesburg Todd plunged into a veritable maze of activities. At first he worked for Vanguard Booksellers. But he found time to do part-time piano playing for the South African Broadcasting Corporation and the famous Harlem Swingsters Band. The recording done by the band at that time are collector's pieces today. It is at this time too that he did his first big choral work "Hamba Kahle" which he was commissioned to do for the Johannesburg Music Festival.

On December 26, 1950 Todd married Esme Palmer who was to be a powerful source of inspiration to him for the rest of his life.

When Drum magazine was started in 1950 Todd was persuaded to write what was intended to be a musical feature. It turned out that Todd was a brilliant writer with a style entirely his own. Tributes to Todd's writing as a journalist was most lavish in the book "Drum" written by a famous author and editorial writer on the London Observer - Anthony Sampson.

But Todd's first love continued to be music. In 1954 he wrote a song called "Makhaliphile" (The Dauntless One) in honour of Father Trevor Huddleston, now Bishop of Masasi. The song recalls the risks that Father Huddleston ran in the cause of African Freedom in South Africa.

In 1958 Todd was asked to do the score to the musical King Kong. For the first overture he chose the haunting melody of the song "Sad Times, Bad Times" composed a year earlier after the tragic deaths of Henry Nxumalo, the great journalist and Victor Mkize, the comedian. In the choral overture "Ityala La La Madoda Alaziwa (The Crime Of These Men Is Not Known) Todd returned to the protest theme. This song contained the implication of the world famous Treason Trial then proceeding in South Africa against 156 leaders of the liberation movement. King Kong which was first performed at Witwatersrand University in February 1959 was such a success that the producers decided to stage it in London where it achieved fresh triumphs.

In 1959 Todd co-operated with the author, Alan Paton, in the production of a musical called "Mkhumbane". This dealt with the situation in the worst slum area of Durban. The musical was put on in February, 1960.

The same year Todd and his family left for London. There he did freelance journalism and a stint with the BBC. It is there he began his great collection of protest music on South Africa. He also found time to write his delightful autobiography entitled "Chocolates For My Wife".

In 1964 the Matshikiza's moved to Zambia where Todd took up a job with what later became Zambia Radio. His programmes always revealed his profound knowledge of classical and jazz music.

He left the Radio in 1966 and joined the film section of the Zambia Information Service.

Todd loved life and people. His friends from all walks of life were legion wherever he was. Yet this man so full of laughter and music never once forgot the plight of the Africans in South Africa. His music cried out for a free South Africa in which all men would walk the earth with complete dignity.

THROUGH THE MEDIUM OF MRS. ESMÉ MATSHIKIZA ON BEHALF OF BOTH HER OWN FAMILY AND THAT OF THE PALMERS, WISHES TO EXPRESS HER INDEBTEDNESS TO ALL FRIENDS IN ZAMBIA, SOUTH AFRICA, EUROPE, AMERICA, AND ELSEWHERE, WHO, BY WORDS AND DEEDS HAVE BEEN A SOURCE OF LIGHT AND HOPE TO THE ENTIRE FAMILY IN THEIR MOMENT OF GRIEF. THE FAMILIES WISH TO EXPRESS SPECIAL GRATITUDE FOR THE INVALUABLE ASSISTANCE GIVEN BY THE GOVERNMENT OF ZAMBIA THROUGH THE MINISTRY OF INFORMATION; THE SELFLESS DEVOTION AND CONCERN BY INDIVIDUALS AND GROUPS OF MOURNERS FROM ALL WALKS OF LIFE AND LASTLY BUT BY NO MEANS THE LEAST, FOR THE EFFICIENT MANNER IN WHICH THE COMMITTEE HANDLED THE FUNERAL ARRANGEMENTS.

FIGHTING TALK:

THEY REFUSED TO SURRENDER

It was a time of crisis for Great Britain. The Nazis had crushed underfoot a big chunk of Europe and noisily knocked at Britain's door, bayonet in hand. At that hour the great English statesman, Churchill addressed his people thus:

"Never give in, never give in, never, never, never, never. Never yield to force. Never yield to the apparently overwhelming might of the enemy."

Many years later, an African youngman sat in court facing judges who had been placed on the bench on the grounds that they were White men. Under the prevailing law in Rhodesia, a law made by the White's only parliament, these judges could administer one kind of justice. They were obliged to pass only one kind of sentence - MANDATORY DEATH SENTENCE, for the African youth had dared to take up arms against a ruthless oppressive regime which for generations had brushed aside pleas for mercy from the African people. When the time for him to speak came the youngman said defiantly:

"Even at this moment, while I am quietly sitting here, I am planning and scheming to kill....I came into this country intending to kill, not to dance". (Times of Zambia 7/3/68).

Our brother talks of having returned to his motherland with only one purpose in his mind. Just one. When he left his home, family and country, some ill-advised might have thought he was running away. That he could not take humiliation anymore. But even at that time the martyr had one purpose in mind. His resolve was to leave temporarily and go anywhere where he could learn the art of revolutionary warfare of a people's war - the art of liberating his people. Having acquired his knowledge he returned. As he marched proudly into the motherland, fear no longer possessing him, he saw the leaflets dropped by the enemy from aeroplanes and he picked one up and read it. He switched on his portable radio and heard the menacing voices of his foe announcing something. By radio and leaflet they called out to him: "SURRENDER!" They issued threats: "IF YOU DON'T SURRENDER WE WILL SHOOT YOU DEAD!" But the martyr advanced. Somehow, either because you ran out of ammunition or you were betrayed, they captured you. They put you in prison. There you were tortured. These "civilisers" and "defenders of Christianity" laid their dirty hands on you hoping that you will reveal the plans and whereabouts of your comrades. You refused to talk. Like "Winston Churchill" you said; "I never yield to force."

You were already a dead man because their laws in whose making
you were/.....

you were refused participation, offer no justice to the fighter for Africa's freedom. And ^{when} the judge donned his black cap you asked for no mercy because you knew you would get none. Now you are dead! But the hangman's rope still dangles at the scaffold...waiting for more victims because you were not alone, you are not alone. Many have rallied to the call "Freedom or Death!"

The other day we stood up in silence for a minute in tribute to you and the other fallen comrades. We swore that you have not died in vain. We pledged to avenge your foul murder. Above all we pledged to carry on the fight for which you have laid your life. YOUR REFUSAL TO YIELD TO AN APPARENTLY OVERWHELMING MIGHT OF THE ENEMY is a source of tremendous inspiration to us.

There have been many voices of protest about your murders. Some as you know were genuine others were false. For instance, someone tried to place a bomb near the British Embassy here in Lusaka. The newspaper, Times of Zambia which always pretends to be sympathetic to our cause, jumped to the conclusion that somehow the Freedom Fighters were responsible for this infantile provocation. In their issue of March 9th, they wrote inter alia:

"By their action they have invited the ridicule of their enemies in their country and the anger of their friends here."

It never occurred to this reactionary newspaper that the planting of this bomb like the Reichstag fire in 1933 could be the work of enemy agents vainly hoping that their evil act would isolate the Freedom Fighters from progressive mankind. You will remember that the Nazis in Germany burnt the Reichstag themselves and then staged a trial of the Communists over this incident. The Times of Zambia without a shred of evidence has put the Freedom Fighters in the dock. Are they perhaps attempting to draw attention away from the direction where the accusing finger of humanity is pointing?

This newspaper, my late brother, also tries in the same issue to give advice about how the Freedom Fighters should fight guerrilla warfare. But you and many, very many of your colleagues have been taught the art of people's warfare by those who were properly qualified. By those whom you found still busy beating their triumphant swords into ploughshares. You learnt what you wanted to know and you returned home. Your head was full of theory and you knew that the only way to put that theory to practice was to do one thing. YOU HAD TO KILL. YOU HAD TO KILL THOSE WHO FOR DECADES HAD WORKED OVERTIME SHOOTING OR HANGING YOUR FELLOW AFRICANS FOR THE "CRIME" OF DEMANDING THEIR FREEDOM.

Through the years you identified those who gambled with the future racial harmony and the future of the Whiteman's survival in Africa. How they recklessly pawned that future so as to enjoy short term comforts. After we left your graveside, we looked at the pawnbrokers' shop and saw the signboard with the inscription "Whiteman's future SOLD."

GO, WELL, BROTHERS. REST IN PEACE!!

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