

whole sizeable leadership of the movement that agreed on this new different language. They decided to embark on the armed struggle. As a banned organisation, they were doing their things underground.

In South Africa today the situation needs determined and responsible politicals who must be very accurate in what they are discussing about with the regime and shall never make cannon-fodder of our people. We do not have to expect the leadership within the enemy territory to speak in one and same fashion of language as we do here in exile.

Again I would like to request the international community through their official political bodies, to undergo not only a psychological research but a practical and physical one, to visit some of these places where we have some of our people being incarcerated. Mocambique, Zambia etc. and I promise that I will write their heads of states and try to speak my little but sound mind to them. Looking forward to see our people FREE, at last to determine our own destiny!

From oppression, suppression, exploitation and subjugation, shall the opposed to birthright to land

our land, we poor people, black people, proceed from poverty to prosperity, toiling and humiliated people, black people, provided we are prepared to pay the real prize.

THE WAR SHALL CONTINUE
UNTIL VICTORY.

THE REVOLUTION SHALL
CONTINUE.

THE REVOLUTION OF THE
OPPRESSED PEOPLE SHALL
TRIUMPH.

ALUTA VAI CONTINUAR ATE
AVITORIA!

A REVOLUCAO VAI CONTINUAR!
A REVOLUCAO DOS POVOS
OPRIMIDO VAI TRIMFAR!

CHIEF OWEN SITHOLE'S SON INSTALLED

By Bongani Majola

Chief Nsikayezwe Winston Sithole of the Sithole tribe at KwaNtabamhlophe in Ladysmith has been installed on the 18th of February this year. He is the son of the late Chief Sithole, the Former Minister of Agriculture and Forestry in KwaZulu.

Chief N.W. Sithole has been working in the KwaZulu Government for many years. He holds a Diploma in state Finance and Auditing and was clerk in the Commissioner's Court Pietermaritzburg.

SITHOLE TRIBE

The Sithole tribe originally lived in the area of Qhudeni under Chief Ntshiba Sithole. Ntshiba was succeeded by his brother Jobe. On agreement with King Shaka, Jobe resettled with the Sithole tribe across the Mzinyathi river. Jobe lived for a long time such that his eldest son Mondise, who was to take over chieftainship from him, predeceased him. However, Mondise left behind his eldest son, Matshane who was still very young to assume chieftainship

from Jobe, hence Vela, one of Jobe's sons acted as chief until Matshane became of age.

As a result of a clash between Matshane and a group of whites, Matshane fled from across the Mzinyathi river and returned to Qhudeni where he resettled and changed the name of his kraal from that of Ondini to Ensingabantu.

The eldest son of Matshane was Manzekhofi.

When Matshane crossed the Mzinyathi river back to Qhudeni, Mugabo, son of Siwula, remained behind with a group of Sithole people. Later Mugabo became the Chief of the Sithole tribe in this area where the Sithole tribe is settled today.

Mugabo was succeeded by Sibankwa, then Bhande. The eldest son of Bhande was the late Chief Sigidisabathembu Owen Sithole who assumed Chieftainship in 1956 until 1983 when he died. His successor is his eldest living son Nsikayezwe Winston Sithole who is being installed.

CHIEF BUTHELEZI'S COMMENTS

This official installation of Chief N.W. Sithole was officially performed by Dr M.G. Buthelezi, Chief Minister of KwaZulu. Chief Buthelezi commented that the installation of a Chief is always a very important occasion. It is an occasion which fills many people with mixed feelings. There is a feeling of joy and happiness at the prospect of having a new chief. On the other hand, it is difficult to suppress the reality that a new chief is installed because death has taken away their Chief, who on such an occasion is being replaced.

INSTITUTION OF CHIEFTAINSHIP

The institution of chieftainship is a people's institution. It is an instrument which has served Black people for several generations. It has always been an instrument in the hands of the people. It has always been a democratic institution. It is only when it is used to serve only the interests of the chief without the concurrence of the people that it can turn sour.