

ELEPHANT BILTONG *by Jay Zuenne*

It was the day of the big indaba. The long-mooted "national" convention was about to begin, and the venue was thought to be as neutral as anybody could get. It was Sun City — the pleasure resort, not its jail version near Diepkloof, Soweto.

In attendance were people from the coloured House of Representatives, others from the Indian House of Delegates (if they are Indians, why don't they go to Punjab?) and people from the supreme Parliament where only Makhulu-Baas and his volk sit.

Also seated at the table were some of the biggest sell-outs the world has ever known, some of whom even Judas Iscariot would not have wanted to be seen dead next to. But as sell-outs go, these men went very far and years of trading their own people for the thirty pieces of silver had obliterated any semblance of conscience from their minds.

Also present was Joachim, in his capacity as representative of Mozambique. Whatever else preoccupied his thoughts, there was no doubt that the subject of apples was never very far from his mind.

Someone else represented Swaziland, and was so fawning that even Makhulu-Baas felt very ashamed at times.

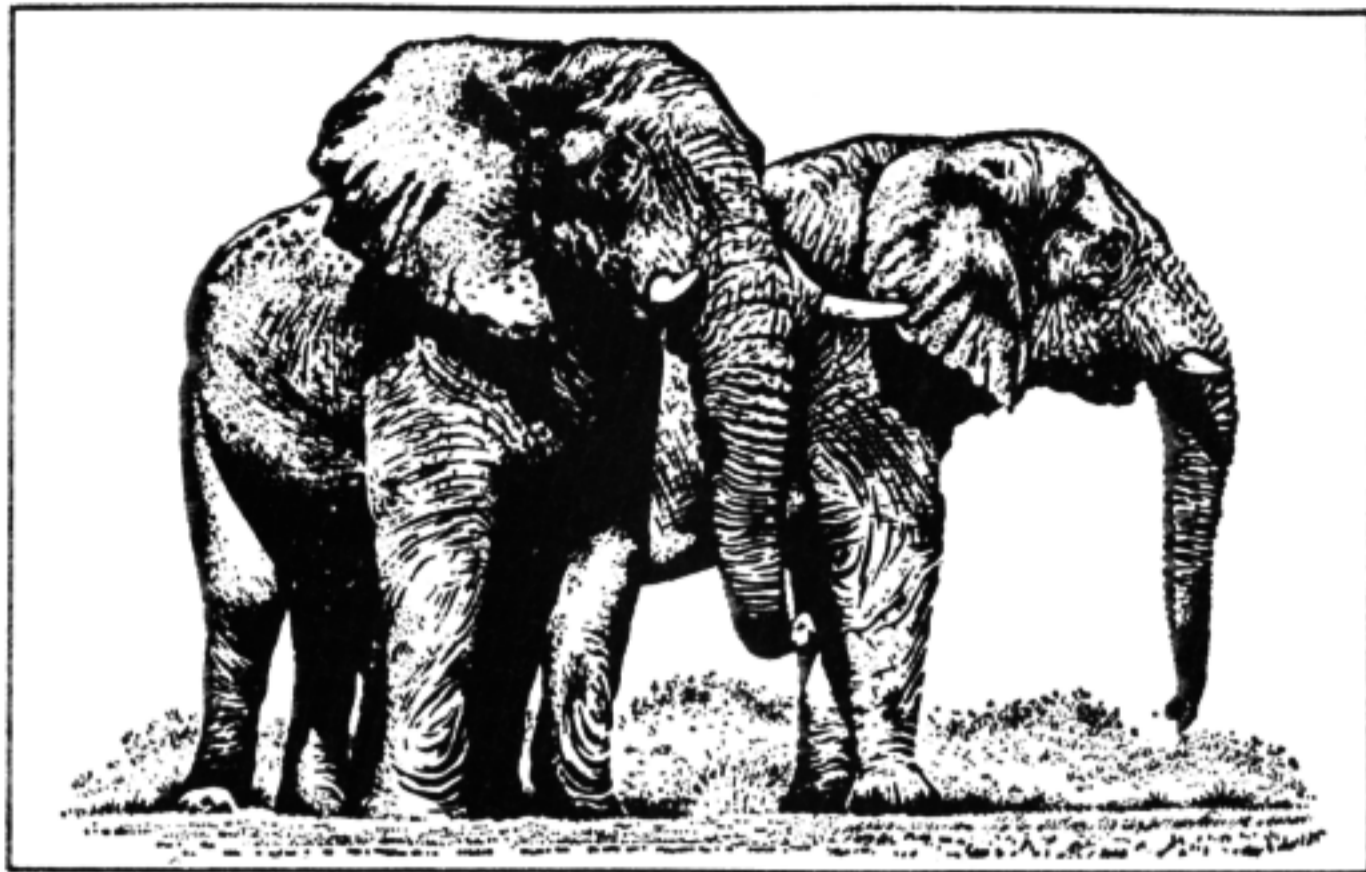
And then there was Makhulu-Baas himself, looking every inch as oppressive and exploitative as he had always been. He smiled hugely from ear to ear as he surveyed the motley crowd assembled for his "national" convention.

Makhulu-Baas cleared his throat and swallowed quite a cupful of spit in the process, and declared the meeting open.

"So now, kêrels, you say you want an end to apartheid. Very well, though it shows you do not read newspapers regularly. Don't you remember that a few years ago ou Piet, he of a million promises, told Americans in a public speech that apartheid has long been dead?"

He glanced around the room to see if anyone wanted to challenge the statement. Instead, Luke lifted up his hand in support and actually said the fact that a multiracial crowd was gathered under one roof at Sun City showed apartheid was not only buried but its corpse had long been devoured by the worms.

Lennie from down south also raised his hand, and Makhulu-Baas turned to him and said: "Yes, Len. I see you want to say something. Why, man,



you look quite smart in that suit and it almost makes you look like a twin brother of Patrick's over here."

Lennie took exception to being compared with Patrick, whom he loathed because it was generally accepted among collaborators that Patrick was the stupidest and ugliest of the bunch.

It must be mentioned here that the suit Makhulu-Baas spoke about was one of several he had offered for the lackeys, so that they must be nicely dressed for the occasion. The suits were made by patients of Loskop Mental Asylum, who because of their state of mental health, had sewn trouser legs where sleeves should have been on the jackets and by the same token had placed jacket sleeves where the legs should have been on the trousers.

But such had been the pleasure of the collaborators at attending the gathering — making history, as Makhulu-Baas termed it — that they had not been in the least bothered by their state of dress, which made them look every inch a bunch of priceless asses.

When Lennie took too long to state his objections to being compared with Patrick, a coloured member of the House of Representatives rose on a point of order and said Lennie was out of order. The coloured was seconded in his view by an Indian, and Makhulu-Baas ordered Lennie to sit down.

"As you can see, this is a very important and representative convention to discuss our problems," proceeded Makhulu-Baas. "We have here peoples of different cultures, peoples from the three pahlaments, from the Native Reserves — sorry, I mean bantustans. No, I mean homeinds. Hey,

what am I talking about? I mean we also have here today peoples from the national and independent states."

The delegates laughed heartily, and eagerly pointed out that it was Makhulu-Baas who was behind the times. How could he talk about Native Reserves, bantustans, homelands, national and independent states when those had been dead ages ago? The "in" thing was black states, they reminded him.

"Oh yes, oh yes, you are right. There are no more bantustans and Native Reserves, or anything of the sort," he said and the motley crowd of participants yea-yeard in unison, and it was time to pass to the next item on the agenda.

The Swazi delegate rose on a point of order before the next item. He wanted to praise Makhulu-Baas, but did not know where to begin. So he chose to extol Makhulu-Baas' talents as a statesman.

"Your speech reminds me," said the Swazi, "of the occasion when the other Makhulu-Baas gave us an elephant to slaughter for our young Crown Prince. It was such a lovely speech he gave, telling us how to make elephant biltong in the good old-fashioned Karoo manner."

Here Joacqum saw his chance, and seized it. He told of the time when six million tons of apples arrived in Maputo, and said he had never heard in his entire life a speech as beautiful as that delivered by Stephanus Gerhadus Johannes Poggenpoel at the ceremony when the fruit was handed over.

The Indian from the House of Delegates thought it was now open season for general comments, and said had the Swazis consulted him when

they made their elephant biltong he could have freely supplied them hot chilli from the cayenne plantations of Bangladesh. It would have made all the world of difference to the biltong.

A coloured from the House of Representatives said Mozambique should have consulted him about how to make nice apple chutney, and Patrick said the fat worms his followers plucked from Mopane trees in the Northern Transvaal were something out of this world. Whereupon Lennie said the biltong would have gone down well with "umnqusho" — the mealie samp from down south where it was the staple diet.

Makhulu-Baas called for order, and said the meeting should move to item three on the agenda.

"Kêrels, we can all sing together but we can definitely not talk together. Now Mr Tanabhai, you said something about hot chilli from the plantations of Bangladesh. Where is that place? Surely not in some corner of the Free State, because you know the law Mr Tanabhai," said Makhulu-Baas.

The delegate thus addressed gave all assurances that Bangladesh was as far from the Free State as could be

imagined, and reaffirmed his total obedience to the laws which ensured a lily-white Free State.

Five hours later the convention was over, but a few important resolutions had been unanimously adopted.

- The first was that, in the interest of good neighbourliness, next time an elephant was donated to Swaziland that country should contact Mr Tanabhai for hot chilli from the plantations of Bangladesh.

- The second, based on mutual trade and the interdependence of all the people of the subcontinent, each time Mr Tanabhai was approached for hot chilli from Bangladesh he should also remind Lennie to provide mealie samp from down south.

- The third, taking cognisance of the constellation of states policy, required Mr Stephanus Gerhadus Johannes Poggenpoel of the Apple Board to be appointed chief PRO (perishables division) to carry on with his excellent speeches each time apples arrived in Maputo.

- The fourth, recognising the need for vital economic growth in the region, gave Patrick of the Northern Transvaal full support to grow plantations of Mopane trees from which fat

worms would be plucked.

- The fifth and final resolution gave Makhulu-Baas unwavering support for his statemanship, and thanked him hundredfold for the beautiful suits he had dressed some collaborators in. In his vote of thanks, Makhulu-Baas promised the men more clothes from the skilful hands of the inmates of Loskop Mental Asylum and said in cases of emergency he would ask the patients of Kopdraai Psychiatric Hospital to assist.

Three days later a worldwide message which was issued from the White House in Washington, was beamed to millions of homes on television and was also printed in hundreds of thousands of newspapers.

It was brief but simple: "The Reagan Administration once more reiterates its total belief in the South African government's intentions for real change. It is for this reason that the Administration pledges its total support for Pretoria, because the national convention just ended in Sun City has once more shown how vital and effective our policy of constructive engagement with South Africa is."

 **ONE PEOPLE ONE AZANIA**

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burden of being called an anti-semitite . . . Black political, civic and religious leaders who repudiated me on the basis of a lie without ever contacting me or getting my words to find out what I actually said run the risk of being looked upon as pawns of Jewish leaders and Jewish interests and therefore cannot lead in the best interests of Black people. The religious scholars and scientists who advised presidents and politicians have gravely misunderstood the scriptures where Israel is concerned and have misapplied these scriptures to justify taking land from the Palestinians by force and they used these same scriptures to justify America's continued support of Israel . . . We can prove that the Israel that is the creation of the Zionists with the help of England and America is not the fulfillment of Divine prophecy and has no Divine power behind it and before too many days pass it will prove to be the destruction of the power of the Western world."

Frank Talk subscribes only to the heritage of Black Consciousness and to the revolutionary culture of the oppressed and the exploited of the globe.)

FARRAKHAN

- I was glad to read Minister Louis Farrakhan's address in *Frank Talk* Volume 1 Number 5 page 14. The Minister's strongest call is for unity

and for all Black groups in the USA to talk to each other and link up in a united front.

Is it not high time that AZAPO took the same initiative as the Nation of Islam and sat at a table with the UDF and Inkatha? We cannot afford divisions which the white oppressor can exploit, especially when it spills over into Black-on-Black violence as in the numerous clashes between UDF and Inkatha and between AZAPO and the UDF. I am firmly of the view that responsible leadership in the liberation movement has a positive duty to unite all the warring factions and make sure that all our energies are harnessed against the common enemy.

ERIC YAWA

Mdantsane, East London

"ZANJI" DEROGATORY

- George Wachope's explanation of the meaning of the word "Azania" (*Frank Talk* Volume 1 Number 5 page 7) fails to mention that the word *Zanji* is a derogatory term for Black people used by Arab slave-traders. Thus the name 'Azania' actually celebrates racist terminology and negation of the human beingness of Black people.

It is a well-known fact that the Arabs enslaved many Black Africans: can we afford a name for a liberated South Africa which has such ugly connotations?

DELIA LAING

Kuils River, Cape Town

- The arrogant attitude that is so characteristic of the Botha regime in its attitude to the aspirations of the black working class in this country seems to have found a home in the Manenberg, BBSK and Parkwood Tenant's Association.

On the one hand the Botha regime has made the black working class suffer under the avalanche of anti-working class legislation it has propounded over several decades. The black working class has struggled to find its feet and at most times it has expressed itself against the ruling class and its puppets by spontaneous violent action. An example would be in the anti-rent protests in the Vaal Triangle in which the regime's puppets — the community councillors — were murdered and their properties destroyed.

On the other hand a group of intellectuals that has grown up in working class environments seeks to treat the black working class in this and neighbouring countries, with disdain. This little group considers itself a "super-revolutionary" force that takes "super-revolutionary" theory and attempts to mould reality to it. This group has cast its theory upon Mozambique and because Mozambique has not fitted into its snide categories, this group condemns Frelimo's efforts in Mozambique.

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