

necessary, as the inevitable distortions creep into memories of what he stood for, that his successors in the liberation struggle are continually reminded that it was a **non-racial** "Africa for the Africans" that Robert Sobukwe wanted.

Because they died having achieved neither political success nor power Leo Marquard and Robert Sobukwe could be regarded as failures in their lifetimes. That would be a very wrong assessment. If they did nothing else they influenced every person with whom either of them came into contact.

Their lives will only have been failures if we allow what they really stood for to be forgotten and a series of distortions to take their place.

Leo Marquard may have been the son of a Free State Dominee and Robert Sobukwe the son of a Graaff-Reinet woodcutter but, by the time of their deaths, either could have lived quite happily under a Government run by the other.

Surely South Africa has something to learn from that. □

2.

CLEMENS KAPUUNO

The assassination of Clemens Kapuun, the leader of the Herero people, was a terrible act. He had fought as long and as hard as anyone to bring apartheid to an end in Namibia, and longer and harder than most, and he did it on the spot, which is often more uncomfortable than doing it from a distance.

Clemens Kapuun decided to give the Turnhalle solution to Namibia's problems his support and, whether he was right or wrong to do so was surely a matter for debate, not assassination. The suggestion that by accepting the Turnhalle he had gone soft on apartheid is quite ludicrous. It is more likely that he accepted the Turnhalle because he thought apartheid in Namibia was finished. It is also possible that he accepted the Turnhalle because he no longer had faith in

the bona fides of some SWAPO policy-makers. And if it turns out that they were responsible for his killing, who could now say that he was wrong?

One hopes that Clemens Kapuun's death will bring everyone involved in Namibia to their senses and to appreciate just how great their responsibility now is to agree on some solution which, even if it isn't perfect, might just work. Or are they all, – SWAPO, Pretoria, the Turnhalle – going to be so determined to see their own solution prevail that they will embark on a spiral of escalating violence – assassination followed by reprisal, border foray followed by hot pursuit – which may end up by leaving one of them in the seats of power but will, in the meantime, have destroyed a great many ordinary decent people? □

STEVE BIKO

As one whom his mother comforteth
So will I comfort you.
That is the prayer at death.

It was not the grievous shackle
Nor the torment of your stripping
Nor the naked journey
Nor the blow.

There was no face, no smile, no touch, no kiss,
No word.

We grieve outside the walls.

by Jacob Stern.

DIALOGUE AT EASTER

"You can't do this to me.
You can't just take away my land.
I'll have to call the police."
"We are the police."
"Then I'll appeal to the Government."
"We represent the Government."
"Then I'll kneel and pray to God."
"In South Africa God
is created in our likeness."
"But the God I know is a God of justice –
Jesus, for all mankind arisen."
"We think you'll drop that view of things
after a month or two in prison."

by Vortex