



Abalimi babantu abanzima eDriefontein ngomnyaka we-1988



Ukuhlukaniselana Ihlabathi

UKUCOCA KWETHU kukhambe kwafika la siye saqala ipumelelo nokuhluleka kweentjhaba ezithileko ezahlukahlukeneko zepumalanga yeTransvali ngokuqala kusentjhuri ye-19 ekube sikhathi sokulwisana nesentjhuri yama-20 ebe sikhathi sokukhula komnotho nokumukwa amandla kwezomnotho. Lesisahluko siqalise ngqo emzabalazweni wenarha nanyana ihlabathi kusentjhuri yama-20 eqinisweni ukuragela phambili ngokumukwa nokuthunjwa kwabantu abanzima ekwathoma ngesikhathi sokufika kwamaBhunu ngeminyaka ye-1845 kwaragela phambili ngomnqondo wokuhlukanisa abantu ekumqondo owawudzimelele eBritain namazwe amakholoni wayo bese siragela phambili ngomqondo webandlululo oneempande zawo ku-*Afrikaner Nationalism*. Sizokubuya sicoce ngemithetho nemigomo ethileko neqakathekileko eyabumba lesisifunda neempilo zabantu abaphila kiso ngeminyaka yesentjhuri yama-20. Kodwana akusilo iqiniso bona izinto zibunjwa mithetho nemigomo kwaphela. Lesisahluko sibuye sikhulume ngendaba yokuzabalaza kweentjhaba ezinzima ezaziqalene nokuthathelwa ihlabathazo ngalezo nkathi zokuhlala kuliwa. Indaba siyithatha ekupheleni kwePi yeSewula Afrika ngesikhathi ipatho kaMilner ikhohlisa abantu ababangani bombuso weBritain. Abantu abanzima baba nokuthembela okukhulu ngemiphumela yokuthumba kombuso wamaBritish kanye neendima abanye babo abazidlalako ukwenza leyo ibe yipumelelo. Kodwana ekugcineni babamba wangaphasi.

Ngemva KwePi YeSewula Afrika

Ipi yeSewula Afrika yaphela ngomnyaka we-1902, kuthumbe umbuso wamaBritish. Babeka indlela yokuphatha eyayidoswa phambili nguLord Alfred Milner, uKomitjhanara omKhulu wombuso wamaBritish eSewula Afrika (*British High Commissioner in South Africa*). UMazibuse wamaBhunu, iTranvali ne-Orange Free State (namhlanje esele yaziwa bona yi-Orange River Colony) yaba lilizwe lamaBritish. La eTransvali umphathi waba namandla khulu ukudlula wombuso wangaphambili we-ZAR. Wathoma ukuvuselela isifunda esasele sonakele ngesimanga sepi. Imizamakhe eminye yokuthoma kwaba



Umuzi womlimi womuntu onzima epumalanga yeTransvali .

kubuyisela amaBhunu amaplasawo awatjhiya ngesikhathi sezipi. Kodwana lokho kwakufakaza indlela anganandaba ngayo ekutjhejeni abantu abanzima agade basizana nawo amaBritish ekuthumbeni ipi. AmaBritish azifumana asemrarweni obudisi. AmaBhunu amanengi gade asahlomile begodu umphathi omutjha gade adonda ukwenza nanyana yini engavusa ukulwa. Esikhundleni salokho, amaBritish abonakala asekela amaBhunu sekunabantu abanzima.

Umbuso wesikhatjhana wamaBritish wasebenza kwaze kwaba mnyaka we-1910 lapha mhlana amalanga ama-31 kuMeyi, iYuniyeni yeSewula Afrika (*Union of South Africa*) yajanyiswa khona. Ngalesisikhathi umqondo wokuhlala ngokuhlukana wanzinza eSewula Afrika. Ngokususelwa eBritain nemilayo yakhona wawudzimelele emqondweni wokobana abantu abamhlophe neminye imihlobo yeentjhaba abakwazi ukuhlala endaweni eyodwa. Mbala umqondo wokuhlala ngokuhlukana wawudzimelele ekutjengiseni bona abamhlophe khulukhulu labo ababadabuka eBritain bangaphezulu kuneminye imihlobo yendabuko yeendawo ezahlu kahlukeneko zombuso weBritain. Igadango eliqakatheke khulu lombuso weYuniyoni wathoma ukuveza imigomayo ngomThetho weHlabathi (*Land Act*) womnyaka we-1913.

UmThetho WeHlabathi Womnyaka we-1913

Umnqopho womThetho weHlabathi womnyaka we-1913 kwabe kukuhlukanisa ilizweli ngeendawo ezingakghona ukuhlala amakhuwa nabantu abanzima. NgokomThetho 'abantu bendabuko' gade bangakavunyelwa ukuthola,

Ithebula 1: Inarha eyayihlezi abantu abanzima epumalanga yeTransvali

District	Native reserves or locations	Mission lands	Native owned farms	Crown lands occupied by natives	Lands owned by Europeans but occupied by natives	Total land under native occupation	Total area of district
Barberton	0	0	0	226 190	148 000	374 190	1 515 010
Bethal	0	0	0	0	170	170	384 035
Carolina	0	47	272	0	2 549	2 868	633 704
Ermelo	0	0	350	0	400	750	908 178
Lydenburg	120 175	0	1 197	149 764	521 800	792 936	3 077 276
Middelburg	30 603	19 051	17 335	2 000	338 442	407 431	1 520 664
Piet Retief	0	1 819	0	21 804	71 507	95 130	488 625
Standerton	0	0	0	0	1 097	1 097	605 855
Wakkerstroom	5 078	0	8 151	0	2 000	15 229	664 559
Totals	155 856	20 917	27 305	399 758	1 085 965	1 689 801	9 797 906

ukuqatjha nanyana babe netjisakalo yokuthola inarha ehlala amakhuwa. Iindawo zabantu abanzima zazizokuhlinzekelwa la amakhuwa nawo angekhe aba netjisakalo yokuba banikazi. Ezinye zaleziindawo ngilezi namhlanje ezibizwa ngeendawo zabantu ezathonywa mbuso wayizolo. Lokhu kwagcina sekuthatha i-7 lamaphezende welizwe lethu. Nanyana umThetho gade utjhugulula ilizwe msinya kodwana lokhu kwathatha amasentjhuri ambalwa weminyaka.

IKhomitjhini KaBeaumont NoStubbs

Ngemva komnyaka we-1913 umThetho weHlabathi wamukelwa, umBuso weBumbano (*Union Government*) wadinga bona uthathe isiqu nto bona kufanele ihlukaniselanwe njani inarha. Kwase kuthi ngomnyaka we-1914 kwahlonywa amakhomitjhini amabili agade afanele ahlole ngalendaba. Ikomitjhini kaBeaumont yahlola 'umbuzo wehlabathi' enarheni yoke kwase kuthi iKomitjhini kaStubbs yaqalana nombuzo wehlabathi epumalanga Transvali. IKomitjhini kaStubbs ngomnyaka we-1914 yakhupha ithebula iyatjengisa bona ihlabathi yabelanwe njani hlangana nabantu abanzima namakhuwa.

Hlangana nezinye izinto, ikomitjhini yayibuza abalimi abanzima nabamhlophe bona babe bacabanga bona ihlabathi ingabelanwa njani. Iimpindulo zamanye wamakhuwa ezirekhodiweko embikweni wekomitjhini zazinikela indlela acabanga ngayo kwaleso sikhathi.

Ngicabanga bona lombono ufanele ube ngewabantu bendabuko ukuze bakghone ukuthenga ihlabathabo nomuntu omhlophe naye enze njalo. Angitjho bona nanyana kunjalo kufanele bavunyelwe ukuthenga ihlabathi la kutholakala bona seyihlezwi makhuwa – (W Gillespie, Wakkerstroom).

Asitjho bona kufanele uhlathulule iindawo ezincani eemphandeni ezibomakhelwana beCarolina nanyana iPiet Retief, kodwana ezinye zeendawo zingabekwa kwezinye iindawo. Ababe nombuso ekungowabo benze abakuthandako kodwana bangahangani nabantu abamhlophe – (A G Kleinhouse, Ermelo)

Indawo engaba nesiphakamiso ngayo esiphandeni seBarberton pheze yayiyihle khulu bona ingaba ngeyabantu kodwana nanyana kunjalo kufanele banikelwe inarha ehle la bangaphila khona – (A Steyn, Carolina)

Ngicabanga bona angekhe basikghala nasingaphakamisa bona lamaplasi agega nomlambo abonakala afanele ikoroyi ne-oats kufanele agcinelwe amakhuwa ngombana abantu abanzima azange khebatjale ikoroyi ne-oats – (S R Coetzee, Lydenburg)

IHlabathi Nomsebenzi Kusentjhuri Yama-20

UmThetho weHlabathi we-1913 wathoma ukusebenza kancani begodu esiquntwini sokuthoma sesentjhuri ukuhlaliswa ngokuhlukana azange kwagandelelwa khulu. Iindlela ezindala zokunikelwa ihlabathi nokuqatha yaragela phambili eengcenyeni ezinengi zesifunda kwaze kwaba minyaka ye-1970 kanye neye-1980. Kodwana ngesikhathi sesiquntu sokuthoma sesentjhuri yama-20 abantu abanzima gade basakghona ukuziphilisa ngehlabathi. Babe bakghona ukuqatjha amaplasi, bahlale eentetjhini zamamitjhinari, bahlale enarheni abazithengele zona nanyana bahlale eendaweni zabantu.

Ukusebenza iplasini

Amakhuwa amanengi epumalanga Transvali nakwezinye iindawo gade asetjenzelwa babantu abanzima abaqatjhileko ngesimanga sokobana, ngakwelinye ihlangothi, gade kukuphela kwendlela abayikghonako ukuthola iinsebenzi. Ngaphasi kwehlelo lokuqatjhisa iinsebenzi, imindeni yabantu abanzima gade isebenzela amakhuwa abawakheleko la isikhathi esithileko somnyaka ukuze bakghone ukuhlala endaweni abakhe kiyo, isinyana abayilimako kanye nendawana abadlisela kiyo iinkomo. Abobaba balemizi babe balindele ukubona abafazi babo nabantwababo babasebenzela bebabuye



basebenzele namakhuwa abawakheleko. Lokho kwakugcina ngokobana kungazwanwa nasele abononzana namakhuwa ababakheleko bafuna bona abafazi nabantwababo bazokusebenza iplasi. Inengi lalemizi yabantu abanzima lalizwa belilalele amakhuwa. Nanyana lokho kwakuveza tshatshalazi bona umsebenzi nesikhathi sokusebenza amasimabo njengabantu abanzima sasengekho kodwana bakghona ukulima nokutjala lokho okungakghona ukubaphilisa nokuthengisa kancani lokho okuseleko. Leyo madlana ngiyo egade bayisebenzisela umthelo, ukwembatha, ukuzithabisa njengokuthenga okumnandi okufana netiye netjhukela. Abantu abanzima ababe bakhonze ngaphasi kwamaplasa wamabhunu gade baphumelela ekuziphiliseni kwaphela kodwana bangakghoni ukuthuthuka ngomnotho. Nawo amabhunu lawo, gade angaphumeleli ngaso soke isikhathi begodu bangenzi ipilo yabantu abanzima bona ibe budisi. Ukutlhagiswa nokugandelelwa kwakuyindlela kuphiliswa ngayo abantu abanzima kodwana amanye amakhuwa gade angasinjalo, abacabangela abantu babo. Phela nangabe abaqatjhi kwenzeka bona bakhambe kileyo plasi kwakutjho bona akunansebenzi.

Inengi lamakhuwa lalithaga ngokuthola iinsebenzi. Ngaphandle kobana kuvunyelanwe ngokuthi umuntu onzima anikelwe indawana yokulima namadlelo weenkomo gade kungasilula bona amakhuwa athole abantu abazabasebenzela iplasi. Inengi lamakhuwa agade anamaplasa amancani gade anganeliseki kuhle ngokuvumelana neendingo zabantu abanzima zokunikelwa iinsimu namadlelo wefuyo. Ngokufana namakhuwa agade anelitho gade angafuni ukunikela abantu abanzima amasimu ngombana

Umlimi womuntu onzima emzinakhe epumalanga yekangala yeTransvali.



Pixley ka Isaka Seme.

bacanga bona ngokwenza njalo bazinciphisela amaplasabo nemikhiqizo eletha inzuzo. Ngokungena kombuso webandlululo ngomnyaka we-1948 kwaba nendlela ethonywako yokulawulwa kwabantu abakhonze amakhuwa. Umbuso webandlululo nabalimi abathuthukileko esele barhweba ngaphandle wathoma wasebenzisa imigomo nemithetho ebeyenza bona abalimi bakghone ukulawula ihlelo labo lemisebenzi ngcono. Lokho sizakubona ekugcineni kwesahluko bona bebakwenza njani.

Abanye babantu abanzima gade baqatjha babhadala ngemali ukuhlala emaplasini wamakhuwa. Ngokungafani nabagade bakhonzile, labo gade banokukhululeka kancani begodu bakghona ukuphila ngaphandle kokuthikamezwa banini bamaplasi. Abakulime bakutjela gade kusivuno sabo, ihlabathi bayihlukaniselane ngokuthanda kwabo bazitjela bona ihlabathi leyo ngeyabo. Imiphakathi egade ihlala emaplasini anjalo gade ilawulwa makhosi nanyana amakhosana. Abanye balabo bantu gade bahlala eendaweni ezingaphasi kwamakhampani ezinye kungezombuso.

Kodwana inengi labantu egade baphumelela gade kungilabo abalima ehlabathini ekungeyabo. Nanyana beyiyinengi ihlabathi ekungeyabantu abanzima epumalanga Transvali kodwana sizokukhuluma ngeBoomplaats neDriefontein. Sibonile esahlukweni sokugcina bona umphakathi weBoomplaats gade uthuthuka begodu ubunjwa bukhosi babaPedi abamaKrestu ababe bahlala eBotshabelo base bafudukela eMafolofolo, la bafika khona basahlelwa bahlulwa. IBoomplaats yaba yindawo yesibili ekulikhabo labo. Yathengwa yiKosi uMicha Dinkwanyane namanye amadoda womphakathi. Kiyi lendawo kwakukhona nabanye abantu abaqatjhe lapho ngesimanga sokubhaqa ngombana bathathelwe iinarha zabo nanyana babaleke ubujamo bokuhlalela ukulwa emplasini wamakhuwa nebhoduluko. Abaqatjhi balapho gade babhadala i-£1/10 ekosini bese babhadala i-£2/10 kumnikazi wesiqetjhana saleyo plasi. IBoomplaats yathuthuka begodu kunokuthula nomthetho emphakathini wakhona. Umphakathi wakhona wawuphila ngendlela yobuKrestu.

Ubunikazi beplasi yeDriefontein azange buthome kuhle njengebe-Boomplaats. Lendaba ithoma njengomjarho weempera la ipera yomuntu onzima, uNtshebe Ngwenya, yagijima yatjhiya zoke. Amanye wamabhunu azange akwamukele njengento efaneleko lokho, omunye wabo wabe wathi akwamukeleki ukobana ipera yomuntu onzima ingadlula yakhe. Ngalokho waqunta ukulwa noNgwenya. UNgwenya wazidela kilokho wabetha ikhuwelo 'walibethela ukulibulala.' Ngemva kobana iperakhe ithumbe umjarho begodu abethe nekhwa uNgwenya walemuka bona ipilwakhe nomphakathakhe uzokuba sengozini.



Ngelinye ilanga wahlangana noPixley ka-Isaka Seme, ilunga elalingu-sosikhwama wokuthoma we-South African Native National Congress (ANC). USeme wasibona isidingo sokobana abantu abanzima babe nehlabathi nabo wabese uhloma ihlangano yeNative Farmers' Association of Africa (NFAA). Wabalekelela ukuthenga iDaggakraal, Driefontein neDrieapan ngemali engange-£3 umororho ngesewula yepumalanga yesifunda.

IDriefontein yaba siphephelo esidumileko sabantu abanzima. Iplasi leyo yahlukaniswa ngeentandi la abantu bakghona khona ukwakha nokutjala abakufunako. Abaqatjhi babhadala R25 ngomnyaka. Nasiqala umtlole wamalunga weBlack Sash uthi:

Abalimi abaphumelelako babe bathengisa imikhiqizwabo emarageni wekhaya la kunemizi emidala khona, amasimu wesiphila, iimbhontjisi, amazambana nemigade begodu la iinkomo zidla khona emadlelweni amahle.

Ngokukhamba kweminyaka isitjhaba sanda iplasi leyo yathoma ukuzala khulu. Abantu abavela eentjhabeni ezahlukahlukeneko, amaZulu, amaSwati nabeSuthu bakhulisa lendawo yeDriefontein.

Abantu abahlala eentetjhini zamamitjhinari nabo bakghona ukubaleka eminye yemigomo eneenthintela zebandlululo ngesikhathi sesentjhuri yama-20. Nanyana kunjalo kwafuneka bona bakhambisane neminye imithetho ehlukeleko eyayigandelela begodu ingakhambisani namasiko wabantu.

Ifuyo neembaya zamatje eplasini yomuntu onzima.

Isitetjhi esasaziwa nesasiphumelela eMpumalanga kwakuyiBotšhabelo (Qala isahluko 2). Ngesentjhuri yama-20 lesisitetjhi saba liziko elidume khulu lefundo enarheni le.

Lemiphakathi eyayiqatjhile, abanikazi beplasi kanye nabantu abahlala kilesisitetjhi basatjiswa mThetho weHlabathi womnyaka we-1913, kodwana imbijana yabo baba netjisakalo kodwana bafuduswa ngemva kweminyaka ematjhumi. Ngaleso sikhathi, ngemva kokwamukelwa kwalowo mThetho, kwaba bakhonzi bamaplasa, abasebenzi bamaplasa namakhosi aseendaweni zabantu ababa nokutshwenyeka ngalomThetho weHlabathi bona utjho ukuthini kibo. LomThetho wawulawula indlela yokuqatjha abasebenzi bese kuthi amakhosi atshwenywe yindlela ekwakuzakuhlukaniswa ngayo ihlabathi ngokweKomitjhini kaBeaumont noStubbs, ngendlela yokobana lokho kwakuzokuba nesithintela esikhathini esizako ehlabathini yamakhosi ekhona njenganje. Iinhlango ezifana ne*Transvaal African Congress* (TAC) ne-*Industrial and Commercial Workers' Union* (ICU) zavela zizokuphikisana ngamazinga agade ehla ngobujamo behlabathi.

ITransvaal African Congress

Ngomnyaka we-1913 nakwamukelwa umThetho weHlabathi iinhlango ezinye zaveza iinthintela ezimbi zawo umthetho lo. Hlangana nazo kwabe kuyi-TAC, ihlangothi lesifunda le-ANC. Ngemva komnyaka we-1913

Ikarada le-ICU
lobulunga bokuba
mphekisi



i-TAC yabeka umbonwayo kuKomitjhini kaBeaumont la isekela khona amakhosi wabaPedi namaSwati, izama ukuqinisekisa bona ukuhlukaniswa kwehlabathi eTransvali kungenzeka kubazuzise nanyana kungabalimazi khulu. Kodwana ukungena hlangana kwe-TAC kwenzeka ngenyanga kaJanabari 1921 kwaphela. Ihlangano le yathumela uMandlesilo Nkosi, indodana yekosi yeNatal eemphandeni ze-Ermelo, Standerton neWitbank ukobana ihlanganise abasebenzi. Wathoma wabuthelela amathikithi (wokuzitlolisela) kubasebenzi bemaplasini wabatjela bona umhlango wawuzokubanjwa mhlana amalanga ama-21 kuJanabari eStanderton.

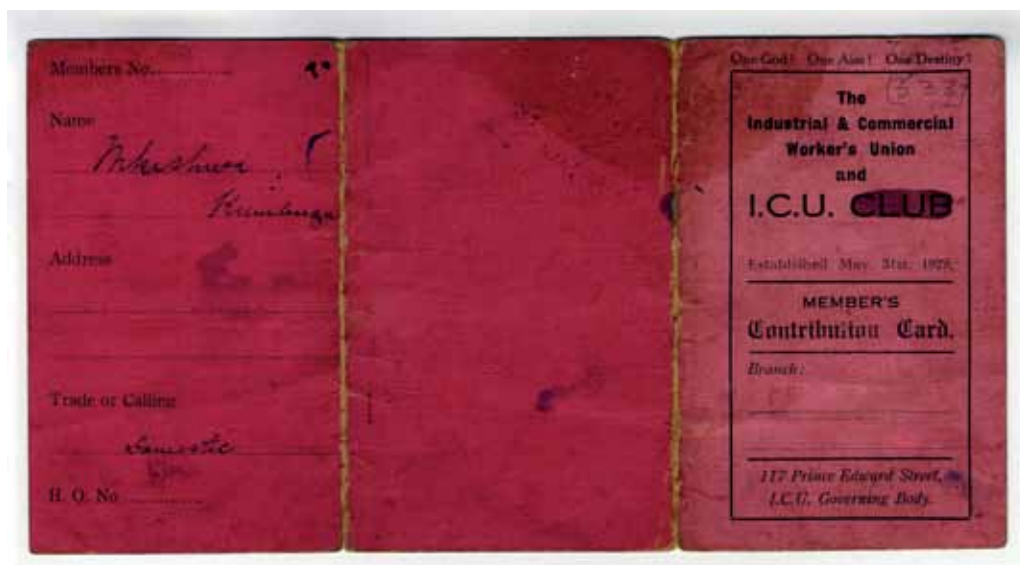
Emhlanganweni uNkosi waphikisana nehlelo 'lokukghubugana ngokuhlala' wabawa bona abasebenzi bafune imirholo eyimali. Ngesikhathi 'ihlelo lokuhlala ngokukghubugana' lalingafunwa 'nokuqatjhela ukusetjenzelwa simahla' kwakuyindlela enyulwako yokusetjenzelwa ngemali, yayibuye ikghone ukuhlukumeza abantu inganikeli indlela yokwenza izuzo yabaqatjhi. Abanye bebinzana lamalunga we-TAC ababavela eStanderton bakarwa yikulumo kaNkosi babe bathoma bafuna imali. Baragela phambili ngokurhwanta abanye

babo bagcina babotjhiwe, babotjhelwe 'ukuphula isivumelwano' kodwana babuye batjhatjhululwa ngesimanga sokobana iimvumelwana zabo zazingakhambisani neendingo ezifuneka emThethweni weHlabathi we-1913. Imizamo yabarhwanti yaba negandelelo kwabanye abalimi ukobana babbhadale abasebenzi babo imali ebonakalako. Isithintela se-TAC nanyana kunjalo azange sibambelele isikhathi eside. UNkosi wakhandelwa mbuso begodu kunganakuzwana ngaphakathi kwe-TAC kwase kuthi abasebenzi beplasi bajanyiswa ngesikhathi ithabo lisesephezulu.

Ithikithi Elibovu le-ICU

Ipumelelo ekulu yomnyakazo wepolitiki yaphumelela ngesimanga sabasebenzi nehlabathi efanele itholwe basebenzi. Omunye weminyakazo eyaziwako eyaba khona ngeye-*Industrial and Commercial Workers' Union* (ICU). Ngemva kokuhlonywa kwayo ngomnyaka we-1920 eKapa, i-ICU yafika epumalanga yeTransvali ngomnyaka we-1924 yahloma amagatja aphumelelako kiso soke isifunda ithembisa abasebenzi 'ihlabathi nekululeko'. Yabuye yathembisa nokuthengela abasebenzi bamaplasa la bazakuhlala khona ngokukhululeka. Akusibo abasebenzi bamabubulo nabarhwebi abaphendula kilelisisimezele kodwana omunye nomunye osebenza eplasini gade anelungelo lokuzitlolisela ku-ICU. Ngeminyaka yokuthoma elitjhumi yesentjhuri i-ICU yathoma ukutjhitjhingisa abantu ngobujamo bezokusebenza emaplasini ngalokho baba nabalandeli abanengi enarheni.

Amalunga we-ICU anikelwa amakarada abovu wobulunga agade aqaleka



amumethe iinthembiso ezenziwa yihlangano. Ngalelikarada enye indoda yacabanga bona;

ingaphila ngcono nange inganikelwa iplasi yekhuwa ...Nakufika umphathi ophezulu kufanele umtjengise ikaradeli ngemva kwalokho uzakutjihiya iplasi leyo ezandleni zakho.

I-ICU yagcugcuzela abantu abanengi bona banghonghoyile esifundeni soke ngeminyaka ye-1920. Yaphumelela ekuthini abantu abanzima bakhambe emaphevimendini begodu abasebenzi bamaplasi bakhambele imihlangano ngaphandle kokuthi amakhuwa abakhonze kiwo abanikele imvume etlolwe phasi. Eminyakeni ye-1920 lehlango yathoma itjhitjingo eliphikisana nokuphathwa kweembhugwana. ENelspruit, i-9 000 zabantu zarhwantela ukuphathwa kweembhugwana:

[Bona] bavuma iNkosi Sikelel' i-Afrika, babawa ukobana babotjhwe... amapholisa akhulumisana wodwa ngokuthi abantwabo babe bazoba-bekaphi kwathiwa abakhambe; ngemva kwalokho bakwakwazela bakhamba babuyela esigoga.

Abantu abalandela i-ICU gade baphathwa kabuhlungu mapholisa namanye amakhuwa. Inengi laragela phambili ngokutsitsila okwakuhlelwa badosiphambili. Kwesinye isikhathi wawuthola bona abatsitsili, amakhuwa namapholisa ayahluleka ngokwawo. Lokho kwenzeka eBethal ngomnyaka we-1928. Ukusilingeka kwaya ngokukhula kwaze kwafika la abatsitsili baveza khona bona bayokubulala woke amakhuwa nabantu abanzima agade bawalekelela. Ukutjharagana kwasele kuyinto yangamalanga kwaze kwathi amakhuwa amanengi abaleka. Kodwana izinto zatjhugulula ngokuthoma komnyaka we-1930. Leso kwakusikhathi esikhulu *seGreat Depression*, ekwakusikhathi sokuwa komnotho wephasi loke. Abalimi babadosa emhloni ukuze bakghone ukuphila begodu kwakungananto abangayenza engafaka amaplasabo engozini. Iimfuno nemibandela kubasebenzi yagedliswa. I-ICU yalahlekelwa mamandla abasekeli bayo bancipha. Amathuba wokobana kungaba namatjhuguluko enarheni le gade alahlekile.

UmThetho weHlabathi we-1936

UmThetho weHlabathi we-1936 walandela umThetho weHlabathi womnyaka we-1913. Lomthetho wandisa iindawo zabantu ngamaphesende ali-13 wenarha. Wawuphethe nesahluko esibuyisa imithetho 'yokuhlala ngokukghubugana'



eyamukelwa kokuthoma ekupheleni kwesentjhuri ye-19. UmThetho weHlabathi we-1936 ngalokho wazama ukuhlukumeza amalungelo wabantu abakhonze njengeensebenzi ukube unabisa umsebenzi ekufanele bawenzele abaninimaplasi. Kodwana lokho kwakufanele kukghoneke ngokobana kumenyezelwe ngokomthetho qangi.

Ngomnyaka we-1938 lengcenywe yomThetho weHlabathi wathoma ukusetjenziswa njengesibonelo esiphandeni seLydenburg. Abalimi bamakhuwa bathemba bona abasebenzi babo kufanele basebenze amalanga ali-180 ngomnyaka. Ngaphandle kwalokho kuzakufanele bona batloliswe e-ofisini kamarhastrada ukuze ukukhamba kwabo nemisebenzabo ikwazi ukugadwa. Abalimi bamakhuwa barhaba bagijimela ukwazisa abantu babo ngalomthetho. Abasebenzi bemaplasini azange kubathabise ukuzwa ngalobubujamo obutjha bokusebenza. Abanengi bathatha amagadango wokufuduka kilawo maplasi bayokufuna imisebenzi kwezinye iindawo la gade bangekhe babe nemibandela nokugadwa. Ukulahleka kwabasebenzi okwabangelwa ngilokho kanye

UNDunakulu wombuso webandlululo, uDorh.H.F. Verwoerd neenkhulu ezingakavezwa amabizwazo 'zeeNdaba zabaNtu' ziqalaqala inarha engafakwa ngaphasi 'kwesabelo.'

nokusabisa okwakukhona bokobana abasebenzi gade bangakhamba boke ngesikhathi sinye kwaba mraro omkhulu wabosomaplasi nombuso. Umbuso, ngalokho, waqunta ukurhoqisa lesi simemezelolo.

Ukuthoma Kwebandlululo

Ngomnyaka we-1948 *iNational Party* (NP) khulukhulu eyayijamele ama-Afrikaner yathatha umbuso yabese iletha umgomo owaziwa kumbi khulu wokuhlalisa abantu bahlukane ngokwemihlobabo neenhlanga, ekwaba lihlelo elenziwa ngokukatelela. Njengombana kuvezwe ngaphambilini imibuso yangaphambilini yalandelela imigomo yokuhlukanisa abantu ngokwemihlobo iminyaka embalwa ematjhumini. Lokho kwakubonakala ngokwalela abantu abanzima bona babe nehlabathi, ukudinywa amalungelo wezepolotiki kanye nokubenza iinsebenzi ezibhadalwa imali encani makhuba anama-bhizinisi. Nanyana kunjalo, umbuso we-NP imigomo yokuhlaliswa kwabantu ngokwemihlobo wayithoma ngendlela ehlelekileko nangamandla ukudlula yangaphambilini imibuso. Ngeminyaka ye-1950 waqedelelwa wanzinziswa kuhle lomgomo wokuhlaliswa kwabantu ngokwemihlobo wenziwa umqondo othi, 'ukuthuthuka ngokuhlukana' ekwakumqondo othi woke umuntu onzima kufanele abe sisakhumazi endaweni yesitjhaba sakhe ekwakuzokuthi ngokukhamba kwesikhathi isabelo esinjalo sibe ngesinomazibuse ozeleko. Abantu ababahlala emadorobheni gade bazokukatelelwa nanyana bagcugcuzelwe bona babuyele eendaweni zabo zemakhabo 'ekuzizabelo'. Labo abasasebenza 'eSewula Afrika yabamhlophe' gade bathathwa njengama '*temporary sojourners*', agade bazokuhlala bahlukane namakhuwa, bangavunyelwa ukuba nehlabathi nanyana ibhizinisi begodu bangabi namalungelo wepolotiki.

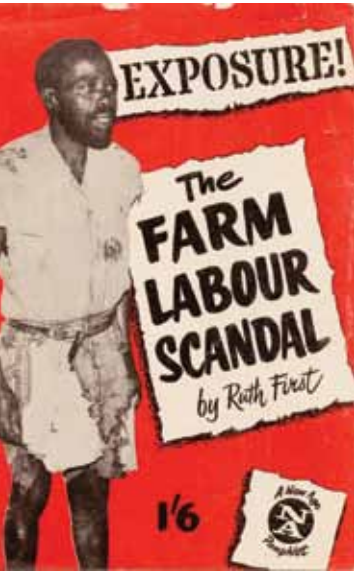
Ngaleso sizathu umbuso wahlanganisa iindawo zabantu. Lokho kwabuyele kwaqinisa 'imithetho yeembhugwana' iindlela zokulawula ukukhamba nanyana ukunyakaza kwabantu abanzima nokulawula ukusebenza kwabantu abanzima. Woke umuntu wabalindeleke bona apha the ibhugwana etlolwe bona unemvumo yokuhlala nokusebenza kileyo ndawo. Abantu abanzima abahlala ezabelweni gade bavunyelwe ukufika basebenze eendaweni ezithileko zamakhuwa isikhathi esithileko. Abantu ababelethelwe lapho, 'eendaweni' zamakhuwa gade bavunyelwe ukuhlala emadorobheni kodwana ngaphasi kwemithetho ababekelwe yona kodwana balindelwe bona ekugcineni kufanele babuyele ezabelweni zamasikwabo.

Amapholisa gade avama 'ukusahlela afune iimbhugwana' eendaweni zemadorobheni ngomnqopho wokufuna ukubamba abantu abanzima agade



Abalimi ababaqatjhi
abalindele ukuqotjhwa
eWakkerstroom
ngomnyaka we-1989





Ukuvezwa kokuthoma kobujamo bokusebenza emazambaneni emaplasini weBethal, eGert Sibande, isithombe sathathwa ngeminyaka ye-1980

beze emadorobheni ngaphandle kweemvumo. Labo egade babanjwa gade bagwetjwa banikelwe isigwebo babuyiselwe emakhabo 'ezabelweni' la bahlala khona. Ngesikhathi izinga lebandlulo liphakeme khulu inengi labantu abanzima gade baba bongazimbi bomthetho wokuphatha iimbhugwana.

Abalimi babantu abanzima nemiphakathi elimako eyayihlala emaplasini ngaphandle kwezabelo gade bathathwa njengabantu abangakavami. Ngokuhlathululwa ngokuthi 'ma-black spots' ngelimi lebandlululo langokomthetho gade balindela ukuthuthwa basiwe ezabelweni eziseduze nabo. Izabelo ezine ezaba nomthelela epumalanga Transvali zavulwa, iKaNgwane, epumalanga yesifunda, iKwaNdebele ngetlhagwini tjingalanga, iLebowa neGazankulu ngetlhagwini. Ngokomlando wesiphande esinye nesinye kwakunabantu abanengi nemiphakathi eminengi elimako egade ineendawo eendaweni zamakhuwa kodwana ngaleso sizathu kwafuneka bona nabo basuswe basiwe kilezizabelo ezingehla. Inengi labo lala. Lemizabalazo yayiphathelene nehlabathi, begodu abanye babo abaphikisana nebandlululo sizokukhuluma ngabo kiso lesisahluko.

Ukulawula Ukusebenza Kwabaqatjhi

Umbuso webandlululo wathoma iindlela ezahlukehlukeneko zokulawula abantu abanzima abasebenza emaplasini wamakhuwa. Wawufuna ukuhlukaniselana abantu bokusebenza ngokulingana kangangobana abanye babalimi bamakhuwa bangazuzi ukudlula abanye. Nangabe abantu abakanikelwa ilungelo lokukhamba ngokukhululeka baye emaplasini la ubujamo bungcono khona amakhuwa kwakufanele abe namandla amanengi wokubalawula begodu bakhona nokukatelela bona basebenzele imali encani.

Ngalokho umbuso wakha amabhodo wokulawula iinsebenzi ngeminyaka ye-1950. Abalimi bamakhuwa ababe babona kwanga baneensebenzi ezinengi babe bakatelelwa bona bazisuse ngekani ezinye. Ngalokho abaqatjhaba kwakudinga badlule ehlelweni elithileko lokusebenza sakuhlunga ekwakhulelelo elibathumela bona bayokusebenza emaplasini athayelelwa ziinsebenzi. Kwesinye isikhathi imindeneni gade iphikisana nokususwa ngekani, bazame ukuhlala kilezi ndawo ngoba imindenabo ihlezi lapho isikhathi eside esadlulako, iinzukulwane ngeenzukulwane. Okwakuvamile ekumaboni walokho kwakuba mjeje weenlori zombuso ezaziza zizobafudusa nemithwadlanabo.

Akusiwo woke amakhuwa agade akarwa ngilendlela etja yokuphatha abantu abanzima. Amanye amakhuwa gade anobudlelwana obuhle khulu nabaqatjhi bawo. Kwamanye amaplasini iinzukulwani zamakhuwa nezabantu abanzima zazihlala ndawonye zibuye zibambisane ngokusebenza iplasi

leyo ukuze zikghone ukuphila. Kwakubudisi bona amakhuwa asuse abantu abanzima ngekani nangabe bakhule badlala boke, imindenabo ikhula phambi kwabo. Kodwana lokho ngikho okwakusenzeka. Omunye usomaplasi esiphandeni seLydenburg azange akghone ukutjho bona ngiwuphi umndeni afuna ususwe ngekani waze wakutjhiyela ezandleni zabaqatjhi babantu abanzima bona bazikhethela bona ukuthi ngubani ofuna ukukhamba ngubani ofuna ukuhlala.

Kodwana lamagadango azange asebenza kuhle begodu ukuqatjhelwa ukusebenza kwaragela phambili kwezinye iimphande. Umbuso wagcina uthatha isiqunto sokuqeda abaqatjhi kwathi phakathi komnyaka we-1967 ukuya kowe-1972 kwaqedwa ngesiphande ngesiphande vele. Eminye yemindeni yakghona ukuhlala emaplasini kodwana amalungelwabo wobudlelo wefuyo nokulima bawaqeda. Abanye akunanto abakghona ukuyenza ngaphandle kokuya eendaweni zabantu.

IBethal

Kwakubudisi ukuthola abantu abanzima bona bazokusebenza emaplasini asele abonakala bona aphelelwe mamandla begodu sele kuphileka nzima kiwo. Hlangana neenzathu ezazikhona ngaleso sikhathi kukobana kwakuneendawo zabantu la abantu abanzima gade bakghona ukuya khona nangabe akukho la bangayokusebenza bathole umrholo ongcono khona njengalowo owawunikelwa ziimayini namabubulo enza izinto ezithileko. Kodwana abantu abanzima, khulukhulu labo ababe batlhaga khulu, gade kwenzeka ibabambe lendaba yokusebenza amagontraga. Indaba eyaziwa khulu yokudla abantu abanzima izandla yindaba yokurhujwa kwamazambana eBethal, ekusizinda esikhulu kunazo zoke la ngetjingalanga sewula. Ubujamo bokusebenza emaplasini alimela ukurhweba gade bubumbi isikhathi eside kodwana lobo bujamo bavela kuhle tihatjhalazi ngeminyaka ye-1940 neye-1950. Ngalokho kuthokozwa ukuthuthuka kwabantu abanzima msinya ngomqondo wezepolitiki nokusetjenziswa kweenrhatjhi ekuvezeni lendlela embi kangaka yokuhlalisan. Ubujamo nokudoselwa kwabantu bona bazokusebenza emaplasini wamazambana eBethal kwavezwa siqhenyana esincani sabosopolitiki nabathatheli beendaba.

Usopolitiki wokuthoma kilendaba nguGert Sibande, owazibandakanya wathanda ipolitiki ngeminyaka ye-1930 kwazokuthi ngomnyaka we-1956 wakhethwa bona abe lilunga lesigungu esilawulako se-ANC. Wabe abizwa bona 'Libhubezi lePumalanga' (*Lion of the East*) ngesimanga sesibindi agade anaso ekuhlanganiseni abasebenzi bemaplasini. Ngeminyaka ephakathi kwe-1940 wazifihla wazenza isisebenzi samazambana ngomqopho wokuzitholela yena

Umlimi weBethal
ubutha iinsebenzi
ezibotjhweko eJohan-
nesburg Fort ngomnyaka
we-1959 .



Isisebenzi esimntwana
esembethe umgodla
eplasini eBethal
ngomnyaka we-1952.



mathubha ngobujamo bokusebenza emazambaneni eBethal. Akubona lapho gade akudlulisela kuRuth First, owabangusondaba owathi ngemva kwalokho watlola i-atikili eyavela ku*New Age* ngomnyaka we-1947. Leyo ndaba yaba nesithintela esincani kodwana ngemva kweminyaka embalwa eyalandelako usondaba uHenry Nxumalo, nanyana uNom. Drum wagcugcuzela umhleli wemagazini i*Drum* bona amvumele atlole i-atikili ngeBethal.

UNxumalo wakhamba waya eBethal nosonthombe uJürgen Schadeberg. UJürgen Schadeberg wafika lapho wazenza usondaba kwathi uNxumalo waziphatha njengesisebenzi sakhe. Bakhamba amaplasini weBethal bazibonela ngawabo amehlo ukudlelezelwa nokutlhagiswa kwabantu abanzima emasimini.

Kwamanye amaplasini abantu abanzima gade bahlaliswa eenkoponi ezikantjelwe ngedrada ehlabako. Babe basebenza ama-iri amanengi kwesinye isikhathi bebabethwe nokubethwa. Kwamanye amaplasini gade banganikelwa neempahla zokwembatha banikelwa amasaka bona bambathe ngomnqopho wokobana bangakghoni nokubaleka.

UNxumalo nakafika eJohannesburg wenza ngokubhaqa nokuzifihla wabeka tihatjhalazi indlela abosomaplasini beBethal baphatha ngakho abantu emasimini wamazambana. Wambatha njengomuntu onzima otlhagako wajama walindela ema-ofisini weembhugwana eJohannesburg. Wathola umsebenzi eplasini eBethal (nanyana eMiddelburg, nasele iindaba zirhatjhekile ngeBethal). Akwenzako ukuze athole umsebenzi kwaba kuthinta ipensela eyayibanjwe mqatjhi ekwathi ngemva kwalokho wazalisa iforomo legontra. UNxumalo azange ayithinte ipensela leyo kodwana wabona abanye abayithintako. Nabasuka ema-ofisini weembhugwana gade bazokuthathwa basiwe eBethal la gade baphathwa khona njengeengcila.

I-atikili eyatlolwa nguNxumalo yakhutjwa ku*Drum* ngoMatjhi 1952, lelo phephabhugu lathengwa loke. IBethal yaphenduka indawo edumileko ngokuhlukumeza kwase kuthi amazambana aba matshwayo wegandelelo. Nanyana umbuso waphikisana ne-atikili leyo wajama nabagandeleli ababani-nimaplasini, i-ANC yamukela iqhinga ngomnyaka we-1959 lokobana kuhlonywe itjhitjingo lokutsitsila elalizokwaziwa ngokuthi 'kunghalwa kwamazambana'. Iphephandaba lahlathulula ikusasa lamazambana ngalendlela:

Amatani angehla kwe-1 500 wamazambana alingana pheze imigodla ehlangana nama-90 000 ne-100 000 alele apakwa ama-750 ka-60 yamafidi emakethe eJohannesburg begodu nangabe isigamu sesigidi sabantu abanzima eengoga zeJohannesburg ziragela phambili ngokunghala kuzabe kutjho khona bona amazambana la ngobunengi bawo kufanele alahlwe.

Umntwana neensebenzi
ezibotjhweko emaplasini
weBethal ngeminyaka
ye-1952 .







Ababe bahlanganyele
ekunghaleni ukusebenza
emazambaneni
ngomnyaka we-1959.

Indundu yamazambana
emakethe
yeJohannesburg.



Ukunghala kwajanyiswa ngoSeptemba 1959, kodwana umoya omutjha olwisana nokuhlukunyezwa gade sele unzinile.

Amabala Anzima

Njengombana sitjhwiwe ekuthomeni, umbuso we-NP wawuthatha bona yoke ihlabathi iqatjhiseweko nanyana ekungeyabantu abanzima 'eendaweni zamakhuwa' 'zilibala alinzima' (*black spot*). Wasuka lapho wathoma ihlelo lokubafudusa kilezo ndawo. Sizakuqala-ke iimbonelo zalabo bantu abafuduswako. Sithoma ngomphakathi wakwaMasha, ekumphakathi owabhadala irende ukuze uhlale ehlabathini eyathengiselwa ikhampani ethileko ngomnyaka we-1920 ingeyabo.

Umphakathi WakwaMasha

Ngokukhamba kwesentjhuri yama-20 intengo yehlabathi yayikhuphuka kwase kuthi, ngokwepolotiki, abantu abanzima azange kusavumakala bona bangaqatjhiselwa iindawo. Ngalokho amakhampani aneenhlabathi anyula ukuqatjhisela amakhuwa sekunokuqatjhisela abantu abanzima. Lokho kwenzeka ngeplasi iKalkfontein eSteelpoort Valley, eduze neLydenburg, ekuliplasi elingaphasi *kweLydenburg Platinum Areas Company*. Isitjhaba sakwaMasha esihlobana nobukhosi babaPedi sasihlezi kileyo ndawo iminyaka epeze ibe li-100. Ngeminyaka ye-1920 bathoma ukubhadala irende *kuLydenburg Platinum Areas Company*. Ngomnyaka we-1943 ikhampani yathengisela umlimi wakhona lapho, uMartin Nieuwenhuize. UNieuwenhuize watjela amalunga womphakathi bona kufanele basebenzele yena nanyana bafuduke eplasinakhe. Umphakathi wakwaMasha azange ukuvume lokho kodwana bazimisela ukulwela into abakholelwa bona yihlabathabo ekuyihlabathi abahlezi kiyo isikhathi eside. Ngalokho angekhe bamamukele uNieuwenhuize. Lomzabalazo wawudoswa phambili nguGawie Masha. Wathengisela amalunga womphakathi amathikithi we-ICU wabatjela bona: 'Lemali engiyibuthelalelo yimali ezonivikela ... uNom Nieuwenhuize angekhe enze litho. Ragelani phambili nilime.' Kwadlula iminyaka esithandathu umpakathi uloku ulima ukube i-ICU ilwa nepi yombango odoswa phambili nguRobert Malatji. Nanyana uNieuwenhuize abafudusa ngekani ngomnyaka we-1947 bavele babuyela emuva bayokwakha ngekani.

Kodwana lesi kwakusikhathi esimbi sabantu abanzima ngokukhululeka begodu nabogcwetha bomphakathi azange baphumelele ekuhluleni uNieuwenhuize nombuso. Iplasi le gade isendaweni yamakhuwa isitjhaba sakwaMasha 'silibala elinzima'. Mhlana amalanga ama-27 kuJuni 1949 umbuso wathumela iinlori namapholisa ama-60 ahlomileko. Nakulayitjha

ipahla yabantu amapholisa gade agiriza izindlu. Ukufuduswa ngekani kwasele kuqedelelwa ngaleso sikhathi.

Obunye ubukhosi obabandakanyeka eendabeni zehlabathi ezifana nalezi ngebakwa Ngomane. Ekuthomeni kwama-20 wesentjhuri isitjhaba sakaNgomane sasibhadala irende ukuze sihlale endaweni ekwakungeyombuso. Lendawo, iTenbosch, yayisewadini leKomati eBarberton, emlanjeni iCrocodile. Lendawo yabekelwa ngeqadi ukuze isetjenziswe njengesabelo sabantu abanzima okutjho bona umphakathi wakwaNgomane wawusebujameni obuvikelekileko. Kodwana ngomnyaka we-1926 kwaphela lokho. Umbuso wakhetha enye indawo wayingeza esabelweni sabantu abanzima kwase kuthi ubunikazi beTenbosch badlulela ku*Transvaal Consolidated Lands and Exploration Company*. UmNyango wezeHlabathi waragela phambili ngokuzibophelela kileyo ndawo. Eminyakeni eminengi amakhuwa gade eza akhambe ngombana akekho ogade asazi bona enzeni ngendawo le. Nangabe umlimi uphumelela ukulima imirorho nanyana igwayi eplasini izinto zimane zitjhuguluke ngehlangothini lesitjhaba sakwaNgomane.

Ngomnyaka we-1945 umNyango wezeHlabathi wathenga iTenbosch ngemva kokulemuka bona ukulimela ukurhweba kwakuyinto ekghonakalako kileplasi. Wawufuna ukuhlalisa abalimi bamakhuwa. Ngemva kokuzama kambadlwana ukususa uNgomane uhluleka, umbuso waragela phambili wakhangisa amaplodi ama-29. Ngamanye amagama abathengi balawo maplodi ngibo ababe bazakufudusa abantu bakaNgomane abalapho. Isitjhaba sakaNgomane saphikisana nakho kabuhlungu lokho. Bahlala azange basasebenza nemaplasini abomakhelwana babeka kuzwakale bona 'bazokulwela ukufa nokuphila' ukuze bathole amalungelwabo wokuhlala ehlabathinabo. Ngaleso sikhathi umbuso wasele uqinile unamandla wokufudusa abantu. Ngenyanga ka-Arhostesi 1954 iinlori zangena kwazokufuduswa imizi ezi-7 000.

Okwenzeka esitjhabeni sakaMasha noNgomane kwakuyinto evamileko nemaboni weentjhaba ezinengi zabantu abanzima. Ubudisi babo gade buya ngokuhlangahlangana ngesimanga sokobana ngokomthetho gade bangasibo abanikazi behlabathi kodwana babaqatjhi abangafuduswa nanyana kukunini. Nanyana kunjalo, inengi lalemiphakathi gade lifuna ukuba banikazi balehlathi ngokomlando othi gade bahlala kizo iminyaka ngeminyaka begodu nazithengiswako iindawezo khangе batjelwe. Umgomo we-ANC wokubuyiselwa kwehlabathi kubanikazi uthome ngomnyaka we-1994, wenza kwakghoneka bona imiphakathi eyamukwa iindawo zayo zendabuko ibuyiselwe godu. Inengi lalayo miphakathi likwenzile lokho.

Okumbi nokwakutshwenya khulu ngebandlululo elalikhona kumukwa nokufuduswa kwabantu eendaweni ekwakungezabo njengombana kwagcina

sekwenza bona balwe kabuhlungu balwele amalungelwabo wokuhlala eendaweni abazithenga kade. Emibili yaleyo miphakathi kwaba miphakathi ohlala eBoomplaats neDriefontein amaplasisele sikhulume ngawo ngehla.

IBoomplaats

Kusahluko sesi-5 siye saqala iplasi iBoomplaats, ekuyiplasi eyathonywa miphakathi wamaKresto owawudoswa phambili yiKosi uMicha Dinkwanyane. IBoomplaats kwakungenye yamaplasisele athuthukako esiphandeni begodu amakhuwa anomona ngokuthuthuka kwayo. Amakhuwa la gade aziqalele abasebenzi kwaphela wona. IBoomplaats yayisiphephelo sabantu abanengi abanzima ababe babaleka ubudisi abahlangana nabo emaplasini wamakhuwa. Lokho kwaba liphuzu eliphathisa ihliziyo ebuhlungu kubalimi ababomakhelwani egade bathi nababodwa bazitjele bona iBoomplaats ibebela abasebenzi, kanti akusinjalo. Amanye amakhuwa aseduze neBoomplaats gade athi iBoomplaats ifuye iingebengu kanti akusinjalo, aphethwe mumona.



Amalunga amabili womphakathi weDriefontein ngeminyaka ye-1980.

Ngeminyaka ye-1950 iinkhulu ezibuya emNyangweni weeNdaba zabaNtu wathoma wavakatjhela abarholi bomphakathi weBoomplaats ngokubafudusa. Baveza bona umphakathi uzokubhadalwa iimali zehlabathi begodu ubafunele enye indawo la bazakuhlala khona boke. UJohannes Dinkwanyane nendodanakhe, uThomas, namanye amalunga womphakathi azange bavume. Nanyana kunjalo, ngomnyaka we-1950 uJohannes Dinkwanyane wabhubha, indodanakhe, uThomas, nayo yalala eminyakeni emibili eyalandelako. Uburholi badluliselwa kumkaJohannes, uVictoria Thorometsane.

UVictoria azange anghanghe esivumelwaneni zomNyango weeNdaba zabaNtu njengoJohannes noThomas. Ngemva kweminyakana embalwa wasele awuvumele umNyango weeNdaba zabaNtu bona wenze okufunako. Bakhetha iplasi eyayibizwa bona yiSterkspruit (namhlanje yaziwa bona yiPhiring), la babe bazokusiwa khona. UVictoria neminye imindeni ema-36 bafuduka lapho mhlana amalanga ali-12 kuNovemba 1956, eminye imindeni eli-13 yabalandela. Kodwana abanye abanengi khangela bafune ukufuduka, banghangha. Amadoda amabili adosa umtjhagalo eplasini. Kwakuziinsebenzi ezimaphandle uHezekiel Mpanye noPetrus Magabe, owakhethwa njengekosi yasitjhaba sabaPedi amaDinkwanyane. Igadango labo lokuthoma kwaba kukuzitlolisa efemini yabogcwetha babantu abanzima, iMandela noTambo, eJohannesburg. Le kwakuyifemu kaMandela no-Oliver Tambo ekwathi ngokukhamba kwesikhathi badlala iindima ezikulu ku-ANC nemlandweni wepolitikini yeSewula Afrika. Abanikazi befemu yabogcwethaba batlolela umNyango weeNdaba zabaNtu iphethitjhini. Batlola bona, 'Imfiso zethu ziphathelene nomnotho, ukuhlalisana nomoya weemfiso zethu othintene nehlabathi yeBoomplaats ... kuzabe akusikukuzithoba kithi ukusukela abaleleko bemindenethu siyokuhlala kwenye indawo nanyana ingaba ngenotho nenokudla kangangani'. UmNyango weeNdaba zabaNtu nawo waphendula wathi, 'Imithandazo yabatloli bephehthitjhini le ayamukeleki.' Ngomnyaka we-1957 umnyango wamukela uVictoria Thorometsane njengomjaphethe wesitjhaba sakaDinkwanyane sabaPedi beSterkspruit.

Abahlali beplasi iBoomplaats basilingeka baphuka nomoya. Ukufuduswa bakukhandela ngeendlela ezinengi, nangokulwa. Nakufika abaphathi bezelimo eBoomplaats ukuzokuqala ubungako beendleko zepahla elapho bahlangatjezwa zizakhamuzi zihlome ngamatje neensimbi kwadinga bona nakanjani babuyele emuva.

Kodwana ukunghangha kwabo kwakubuye kuqinisewe mumoya abanawo. Lomphakathi wawuvuma ingoma evela kuMarhalani 137, ukudlulisa ubudisi neenlilo abanazo.

Ziyoni siyakhukhumbula
 Sihlezi ngemilanjani
 Yalelilizwe elizele ubuhlungu
 Njengombana silila siyakucabanga
 Izitha zidlala ngathi
 Zithi asivume
 Iingoma ezizasithabisa
 Susa ihabhu lakho
 Uliphanyeke phezu kwemidubi

Ukuze lihlakazwe
 Ngombana akekho owabethako
 Singazivuma iingoma zakho
 Zimu, osekuphalaleni (isigcila)?
 Yiba msinya ekusikhululeni
 Sizokufika nini ekhaya?
 Jerusalem, ilithabo lami
 Nangingalibala kukukuqala

*Zion we remember you
 Seated by the rivers
 Of this country of sorrows
 As we cry, we think of you.
 The enemies make fun of us,
 They ask us to sing
 Hymns that would make us happy.
 Remove your harps
 And hang them on the willow
 trees,
 For them to be destroyed,
 For there is no one playing them.
 How can we sing your hymns
 Lord, in exile (slavery)?
 Be very quick to save us.
 When shall we reach our home?
 Jerusalem you are my happiness.
 If I can forget to look for you*

USaul Mkhize (kusukela
 ngesinceleni) emhlan-
 ganweni eDriefontein.



Ngizokuqalekiswa	<i>I will be cursed.</i>
Ngifisa lowo muzi	<i>I long for that village and</i>
Engihlala ngiwucabanga	<i>I always think of you.</i>
Akunathabo emhlabeni	<i>There is no happiness on earth.</i>
Jehova, vuka usivikele	<i>Jehovah wake up and protect us</i>
Kibo boke labo abasizondako!	<i>From all those who hate us!</i>
Yilwela iJerusalema	<i>Fight for Jerusalem</i>
Nabathi, Woza, bhubhisa	<i>When they say: Come, destroy</i>
Bathethelele abonako	<i>Have mercy on the criminals</i>
Mphulusi, bathelele ngombana	<i>Saviour, forgive them for the evil</i>
abakwazi abakwenzako	<i>they are doing.</i>
Abantwana babathikazisi abeze nabo	<i>Let the children of the teasers</i>
	<i>also come</i>
Bagone ubamange!	<i>Embrace them, kiss them!</i>
Obusisiweko ngozabalandelela	<i>Blessed is the one who will</i>
	<i>persuade them.</i>

Kodwana iinkhulu zombuso ezazifuna ukufudusa umphakathi zazingalandelelwa ngemva. Mhlana amalanga ama-26 kuJanabari 1961 amapholisa neenkhulu zomnyango, iingaragra neenlori zafika endaweni leyo zathoma zabhuruza izindlu abantu balayitjhwa. Lomphakathi wahlakazeka kokugcina. Ngemva kokuhlala iinyangana ezimbalwa la bebababeke khona eminye imindeni yasuka yaya eMashishing, esigoga esingaphandle kancani kweLydenburg; Jane Furse, ekumumuzi wabaPedi neWitwatersrand. Bahlala ekuphalaleni iminyaka emadikheyidi amane alandelako. IBoomplaats ibuyiselwe kubanikazi bayo ngomnyaka we-2001.

IDriefontein

Izipi nombuso webandlululo azange zigcine ngokuhluleka zoke. Enye yeendaba ezaba yipumelelo yokunghangha kwabantu abanzima baphikisana nombuso webandlululo kwaba sendaweni yeDriefontein, ekwakuyindawo ehlala imihlobo ehluhlukeneko begodu ekwakuyindawo eyathengwa ngokusizwa nguPixley Seme kanye neNative Farmers' Association of Africa. Ngomnyaka we-1980 abadosi phambili abanamandla nomphakathi owawunghangha balwa eDriefontein balwela ukuhlala endawenabo yendabuko.

Isimemezelo esasizokuba simbi ngokuthi iDriefontein 'yayilibala elinzima' nokobana abahlali bakhona bazokususwa kwathoma ukukhulunywa ngomnyaka we-1965. Umphakathi owawuhlala lapho waziswa ngomnyaka we-1975, kwazokuthi amagadango womtamo wokubafudusa baziswa

ngomnyaka we-1981. Abakhuluma isiSwati batjelwa bona bazokusiwa eLochiel eseduze neKaNgwane, abakhuluma isiZulu basiwe eBabanango eKwaZulu bese abakhuluma isiSuthu basiwe eQwaQwa. Umphakathi wahlangahl-angana wabhalelwa kubona bona kwenzekani. Ukube lomtlamo waphumelela imindeni eminengi yayizokuphuka nobungani buphele. Iinkhulu zombuso zatjela abantu bona nabangafuni ukufuduswa angekhe babhadalwa nasele bazifudusa bona ngokwabo. Izakhamuzi ezazinamathayitlela weendawo zabo azange zikwamukele lokho. Kodwana kwatholakala bona balalela umthetho begodu bakholelwa ekuvikelweni komthetho. Amanye amalunga womphakathi akubona kubulula kibo ukufuduka. Abaqatjhi abalikhulu namalunga anamathayitlela abama-80 batlikitla amaforomo bavuma bona bangafuduswa. Mhlana amalanga ama-3 kuNovemba 1982 ama-30 wamaSwati afuduselwa eLochiel, ngemva kwamalanga asithandathu kwafuduswa ama-21 wamaZulu asiwa eBabanango.

Lezo ndawo ezitja abasiwa kizo zazinganalitho begodu nepilo yakhona azange ibaphathe kuhle nabafikako. Inengi lalababantu ababe babuya eDriefontein babuyela emuva. Nabafika lapho batjhugulula iinhliziyi zabo. Bathumela abajameli bona base umlayezo emNyangweni weeNdaba zabaNtu,

Isilahlo sakaSaul Mkhize, eDriefontein mhlana amalanga ali-18 ku-Apreli 1983.



Umhlangano
onomoya otjhubileko
hlangana neenkulu
zombuso namalunga
womphakathi weDrie-
fontein. Umuntu
ophakathi otlolako lo
nguPickston Mkhize,
umnakwabo
kaSaul Mkhize



owawusele ubizwa bona mNyango wokuBambisana nokuThuthukisa. Umlayezo lo wawusithi umphakathi wawuhlezi endaweni leyo ngehla kweminyaka ema-70 ngalokho unamalungelo wangokomthetho wokuba banikazi behlabathi yalapho begodu abafuni ukufuduka lapho.

Ngaleso sikhathi umphakathi wawungakathabi ngomrholawo, uSteve Msibi. Phela wabe amukele umtamo wokufuduswa kwabo begodu afuna ukwenza lokho kwenzeke ngendlela elula. Ngenyanga kaDisemba 1982 izakhamuzi ezizi-3 000 zabamba umhlangano la zakhetha khona uSaul Mkhize njengomrholazo omutjha. UMkhize wabanelwazi lokufuduswa kwabantu beSophiatown eJohannesburg, ngalokho angafuni ukubona umphakathakhe ubona lokho akubona eSophiatown. Wabamrholi ozithembako begodu akuveza tjhatjhalazi ukuzimisela komphakathi ngokuphikisana nokufuduswa.

Umbuso waqinisa igandelelo ngokuthi ubambe amalunga womphakathi ngobunengi ngomlandu weembhugwana begodu wehlise iinthunzi zabomma ngokobana babaphenye nemizimbeni. Umbuso wabuye wariyadisa iimbawo zomndende begodu ezinye zingamukelwa. Ngenyanga kaFebherbari 1983 amapholisa athumba umsanyana kaSaul Mkhize, uParis oneminyaka eli-17 ubudala bamhlukumeza bambuza bona kungani uyise angafuni ukwamukela indaba yokufuduswa. Lokho kwaba nesithintela esikhulu kuyise kaParis, uSaul Mkhize. Azange alise ngalokho azimisele ngakho kodwana wabona bona amandla agade alungiselelwe ukulwa nomphakathi gade amakhulu kunangendlela alindele ngayo.

Emhlanganweni owabanjwa mhlana amalanga ali-19 kuMatjhi 1983,



wakhanjelwa babantu abama-80, uMkhize wabeka indlela umphakathi uphikisana ngakho nokufuduka ngalendlela:

Lombiko esiwuthola namhlanje, siyacolisa ukutjho bona angekhe sawamukela ngombana akukakhulunyisanwa begodu ngalokho angekhe sifune ukubona ituthuko nanyana umbuso ungena eDriefontein uzokubamba ama-inthaviyu nabantu beDriefontein.

Amalunga womphakathi weDriefontein athabele isiqunto sombuso sokobana awusazobafudusa ngomnyaka we-1987.

Sinezinto ezinengi khulu esifuna ukuziveza emnyangweni ... umphakathi awamukeli litho.

Abantu bomphakathi ababe balapho baphendula ngokukwakwazela okukhulu nokulila okuthi, 'Yizwa yizwa!'. Omunye umhlangano wabekelwa ilanga kodwana ngemva kwamalanga, ngemva kwalo owawukhona ipholisa elalibizwa bona nguNienaber, wadumuza wabulala uMkhize. Mhlana amalanga asi-6 ku-Apreli 1983, abantu abangaphezulu kwe-2 000 beza esilahlweni sakaMkhize. Msinya ngemva kwalokho ipholiselwa uNienaber watholwa anganamlandu ekhotho ngombana kuthiwa uMkhize gade azithatha njengomuntu omkhulu, anyaza abanye abantu begodu bekadelela.

Ngemva kweenyanganyana umnakwabo kaSaul, uPickson Mkhize, waya emhlanganweni kangqongqotjhe womNyango wokuBambisana nokuThuthukisa, uDorh. Piet Koornhof. Omunye owabalapho kwakunguSteve Msibi. Batjelwa bona bakhe ikomidi yokutlama ezakulekelela umbuso

Iinloro zombuso
zijame phambi
kwesikolo seBotšhabelo
ngesikhathi
sokufuduswa
ngoJanabari 1972.

Umtjhini omkhulu
ugadanga indlu
eBotšhabelo.
Leziinthombe zathathwa
nguPeter Gastrow,
ekwathi ngemva
kwesikhathi waba
lilunga lepalamende,
owakhulela
eBotšhabelo.



ukulungiselela ukufudusa. Ngesimanga salowo mhlango uPickson Mkhize wamemezela bona:

Ngubani onguMoses ongasikhulula kileSewula Afrika ... ngicabanga bona kungcono uZimu asibulale; thina abantu abanzima ngombana siyabona bona siziindalwa eziqalekisiweko la emhlabeni. UKoornhof wathi nibahlali ngokukghubugana noke nina bantu abanzima. Aninawo amalungelo. Uze wasitjela bona ekuthomeni kwakunganamuntu eSewula Afrika. Soke sibuya e-Afrika, ngenca yangePumalanga ... umuntu wokuthoma owavela ngapho, ngomnyaka we-1497 kwakunguVasco da Gama

Iinkhulu zombuso zaragela phambili nokubamba imihlangano ephathelene nokufuduswa kwabantu. Ukumodza kwalokho nakho kusenzeka. Ngenyanga ka-Oktoba 1985 ipi yaphela. Ukunghangha kwakube nomvuzo omuhle ngombana umbuso wamemezela bona akusenamuntu ozokufuduswa.

IBotšhabelo

Akusizo zoke iindlela zokufudusa ezazinokunghangha okuvikelekileko. Umphakathi weBotšhabelo gade ungasibanikazi behlabathi ngokomthetho kodwana wawuhlezi kileyo hlabathi yamamitjhinari isikhathi eside. Ngesikhathi banelungelo lokufuna ukuba banikazi baqalana nokufuduswa ngomthetho otlolweko nokuthemba bona kuzakuhlangahlanganisa ubuKresto baleyo ndawo abazokusiwa kiyo. Amatjhuwe weBotšhabelo gade aphele soloko kwangesikhathi sayo sokukhula ngesentjhuri ye-19 kodwana kwathi ngeminyaka ye-1960 yasele kuliziko elaziwako lefundo begodu kulikhaya lemiphakathi eminengi emaKresto. Babe bahlala lapho ngaphasi kwelawulo *leBerlin Missionary Society* kanye namamitjhinari wamakhuwa namatitjhere ahlezi nemindenawo.

NgoSondo ekuseni ngomnyaka we-1971, ngesikhathi sesondo isimbi yesondo yasasamba. Abantu ababalapho babona lesisehlakalo kulitshwayo lokobana isikhathi sabo sokuhlala eBotšhabelo sasiphelile. Kodwana nanyana amalungiselelo wokubafudusa gade selathome ngeminyaka ye-1960, abahlali gade bangazi bona bazokusiwa kuphi. Umbuso wawusabafunela enye indawo. Ukubasa esigoga kwakungasiyo into ehlananiphileko ngombana abanengi gade bafuyile. Iinkhulu ze-BAD zabawa iKosi uMokhomo Matlala, eduze neMarble Hall, bona angaphumelela ukubeka abantu abavela eBotšhabelo endawenakhe na ? Leso sibawo saphikiswa ngemva kobana uNgqongqotjhe asalile. Indawo yalababantu ekugcineni yatholakala eMotetema, ngaphandle

nje kweGroblersdal.

Emhlanganweni owawubanjwe mhlana amalanga ama-28 kuMeyi 1971, izakhamuzi zeBotshabelo zavuma ngokomthetho bona zingafuduka. Mhlana amalanga ali-10 kuJuni 1971 lesisiqu nto safakazelwa begodu izakhamuzi zathoma ukuthengisa ifuywazo balayelisa. Mhlana amalanga ali-10 kuJanabari 1972 iinlori zombuso zafika zathutha i-167 lemizi. Abahlali balendawo baqala babukela imizabo igirizwa ziinkatapula. Kodwana ukuthutha kwakunokuthula. Abantu beBotshabelo babe banomkhuba wokuhlonipha umthetho kungakhethi bona mamitjhinari, abantu abadala nanyana umbuso. ULouisa Ranthla, nabantu abadala ababahlala eBotshabelo owabona iinzukulwana zabantwana besikolo zikhula ngaphasi kwakhe wahlathulula ipilo yala esitetjhini samamitjhanari ngalendlela:

Umma ohlulwe kuthaba
ngemva kwekonzo
yokubuyela ekhaya
eDoorinkop ngoDisemba
1994..

Kwakusitetjhi samamitjhinari. Sasinganamakhosi lapho. Ipilo yayiyihle nanyana amamitjhinari gade anemithetho elikhuni. Abantu babahlonipha umthetho begodu ebusuku abantwana bangakhambi eentradeni. Abantu babahlonipha umthetho. Akunamuntu owabazula ... sasineenkolo namakholoji wokubandula begodu abantu bahlonipheka.



Ngesikhathi uRanthla amukela umbuso webandlululo wabubona ubumbi balokho. Ngokulandelela itjhuguluko ledemokhrasi lomnyaka we-1994, wadisa phambili isibawo sehlabathi yabantu ababahlala eBotšhabelo ngokwamahlelo wombuso wokubuyiselwa kwabantu ihlabathabo. Leso sibawo saphumelela umphakathi wayithola godu ihlabathabo.

Ukuzwisisa Ipolotiki

Njengombana kufakazeka kilesisahluko, umzabalazo wehlabathi epumalanga Transvali wawukhambisana nepolotiki begodu wenza okukhulu ekulawuleni imizwa yezepolotiki ebantwini abanzima nekutjaleni umoya wokobana umbuso webandlululo utjhitjhilwe nanyana amandlawo amanengi abonakala ngaleso sikhathi. Kodwana abantu abanzima epumalanga Transvali badlala iindima ezikulu eziqepenene zomzabalazo wepolotiki ngaphasi kokuphikisa igandelelo labantu abamhlophe elaliya ngokukhula kwaze kwaba kuphakathi kweminyaka ye-1980 la iSewula Afrika yagcina ibanjwa yipi ebuthule. Njengombana vele sizakubona esahlukweni esilandelako ezinye zalezo zehlakalo zepi zenzeka epumalanga Transvali.