

A GLANCE AT OUR AFRICA

Facsimile reprint of

**SOUTHWESTNEWS
SUIDWES NUUS**

1960



The only non-racial newspaper
in the territory



Mehindi ojo otijaitonga
ndji hina mbangu komihoko
aijerike



Compiled
by Dag Henrichsen
Introduction
by Zedekia Ngavirue



BASLER
AFRIKA BIBLIOGRAPHIEN
1997

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Impressum

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Contents

Acknowledgements	5
Introduction by Zedekia Ngaviru	7
Historiography “A Glance at our Africa”. The history and contents of <i>South West News</i> by Dag Henriksen	11
Reprint <i>South West News–Suidwes Nuus</i> March–September 1960	45
Translations <i>South West News–Suidwes Nuus</i> Otjiherero/Oshiwambo–English	85
Index <i>South West News–Suidwes Nuus</i>	109
Abbreviations	120

Acknowledgements

This book contains the facsimile reprint of the first African newspaper published in Namibia, *South West News – Suidwes Nuus*. Published in Windhoek in 1960 in nine issues, *South West News* was the only newspaper in the colony with a non-racial and nationalist concept. It has to be regarded as one of the few public documents representing African issues to Africans themselves and to the colonial society in Namibia at large. Today, the newspaper is largely forgotten. This book makes *South West News* accessible again and examines its history and contents.

5

I came across *South West News* in 1988 whilst organising a collection of papers from the late Fritz Gaerdes, a resident of Okahandja between 1921 and 1975. The collection was entrusted to Carl Schlettwein, director of the Basler Afrika Bibliographien (BAB) – Namibia Resource Centre in Switzerland.¹ It contained seven issues of the newspaper. Given the lack of reliable information about the paper, we decided to make reference to it in an article published in *The Windhoek Advertiser*.² Responses indicated that hardly anybody remembered the newspaper. The National Archives of Namibia in Windhoek was unaware of its existence, and the only complete set in a public institution is held by the National Library of Namibia. That set provides the copy for this reprint and I thank the National Library for granting permission for its reproduction.

The initial idea of producing a reprint of *South West News* emerged in discussions with my colleague Gesine Krüger, one of the very few researchers at the time who realised the importance of the document. In 1995 I could gain the support of the initiator and *de facto* editor of *South West News*, Zedekia Ngavirue, to establish a research project. Ever since, his enthusiasm and his willingness to share his knowledge on recent

Namibian history were crucial to the progress of the project. Without his help and patience the research essay in this volume would have been much poorer in depth and consistency. Despite his many duties he devoted considerable time to comment on each step of the project and eventually became a historian again when writing the introduction to this volume. It is quite impossible to thank him and his wife Bertha adequately.

Unconditional support also came from other people directly connected to the newspaper, notably Tunguru Huaraka, David Meroro, John G. Muundjua, Michael Uandara and Gerson Veli. They realised the importance of making *South West News* accessible again in an independent Namibia. Others like Otilie Schimming-Abrahams, Rosina Gawaxas-Boois, Paul Helmuth and Mburumba Kerina shared their knowledge about this period of time with a group of students of the University of Namibia in Windhoek who conducted interviews on behalf of the project. The students participating were Bennet Kangumu, Sabina Katshuna, Chris Masule, Aggie Mbidzo, Abednego Mkhulisi, Richard Moyo, Samuel Mumbula, Abed Teofilus, Rachel Uushona, Bernhard Wakudumo and Kenny Wasamuna. They were guided by Wolfram Hartmann of the History Department, whose commitment to the vast fields of untold Namibian histories proved to be important intellectual capital for my own research. Help and advice was also generously provided by Jan-Bart Giewald, Roland Graf, Urs Graf, Werner Hillebrecht, Herman Kinghorn, Peter Koep, Didier Péclard, Christopher Saunders, Pierrette Schlettwein and Marion Wallace. Every effort was made to trace documents about the publisher of *South West News*, the African Publishing Company (APC). I am most indebted to the tireless efforts of Tilman Dederling, Mary-

Lynn Suttie and Mrs. J. Hamman who conducted research in various archives and libraries in Pretoria. Renate Morgenstern of the National Archives of Namibia has taught me to regard electronic data bases as relevant as any other archives and it is due to her efforts that an important document of the APC¹ could be traced.

Many articles in *South West News* are written in either Otjiherero or Oshiwambo. Ebson Kapuuu, Barney Karuombe and Petrus Mbenzi translated these texts into English. They have been added at the end of this volume and can be considered important texts for the social and political history of Namibia in 1960. Reiner Schneider-Waterberg was "brought back home" by these texts and I am most grateful for his sensitive support during the final stages of the editing.

Working on the project has been richly rewarding, not least because of the many people involved in the project. To all of them sincere thanks are offered. Needless to say, none of those mentioned here bear any responsibility for the interpretations advanced in my essay. Also, any inaccuracies in this volume are my own responsibility.

Dag Henriksen

Basel, 9 July 1997

¹ See Dag Henriksen (comp.) *Registratur PA.1. Teilnachlass Fritz Guerdes (1892-1975) im Personenarchiv der Basler Afrika Bibliographien*. Basel, 1988.

² Dag Henriksen "Out of Africa – the Namibia library in Switzerland". In: *The Windhoek Advertiser*, 19.8.1988, pp.12f.

Introduction

The history of *South West News* forms but a chapter in the various activities of the Windhoek Old Location and the role of that community in the cultural and political life of Namibia after the Second World War.

7

In this book, which comprises a reprint of the newspaper, plus an appendix of English translations of those items which appeared in other languages, Dag Henrichsen provides a professional content-analysis, which will enable the reader to have a fresh appreciation of the lives and struggles of the people of Namibia in the late 1950s and early 1960s. He occupies a unique position, being simultaneously an outsider and an insider. Having grown up, on the one hand, a white Namibian from a notable family, he obviously approaches black society with a certain degree of fascination and easy professional detachment. On the other hand, being a third-generation Namibian, he has sufficient depth of understanding of his country and society as a whole.

Despite the complimentary remarks which Dag Henrichsen makes about my own contributions to his efforts of researching and analysing the material in this book, every credit should go to him for the passion and the unprecedented dedication he has shown for *South West News* and the history of his country in general. It is true that Dag Henrichsen asked me many questions about our activities and about almost everything that went on in the Old Location at the time *South West News* was founded. He also referred drafts of his texts to me for comment. However, I preferred to leave him to make independent analyses and interpretaions of the paper, confining myself to the correction of factual errors.

He now presents us and the newspaper to the world, warts and all. And warts there were many, since we were clearly neither professional in the field of journalism nor knowledgeable at that time. But we had the will and the determination to do something about the lives of our people and the destiny of our country. Some of our contributions were not original, but derivative. Nevertheless, in borrowing, we selected what we thought was good for our society and, in that sense, the ownership of what we published remained ours. Fortunately – or unfortunately – the printed word can neither be ignored nor changed. Hence, *South West News* is here again, to expose everything that we were. Our only consolation is that somewhere in our humble attempts there must have been something good. We trust that readers paging through this forgotten relic will learn something from it.

Being the good historian that he is, Dag Henriksen has conveyed much of the history of *South West News* in the process of analysing and presenting the paper, and so has made my task relatively simple. What follows is a simple chronicle of the events which preceded and led to the appearance of the newspaper, as well as a brief account of what forced *South West News* to close shop.

In January 1959, the South West Africa Progressive Association (SWAPA) organised a reception to welcome me. It was held in the Sybil Bowker Hall of the Windhoek Old Location in conjunction with the Municipality of Windhoek who had newly engaged me as the first black Namibian social worker. In my address I stressed, *inter alia*, the importance of a newspaper for the black population of Namibia. This point was reflected in the report on the event which appeared in the *Allgemeine Zeitung*.¹

This aroused an interest, not only among the educated Africans, mostly teachers, nurses and clerks, but also among the few liberal whites. I was soon to discover that I was not alone in desiring a newspaper which would both articulate the interest of the Africans and would secure a place for itself in the larger Namibian society. Members of the African Improvement Society then serving on the Herero Chiefs' Council, Emil Appolus and SWAPA had all toyed with the same idea. It was therefore not difficult to rally support for the project, although it took months to carry out the necessary investigations which led first to founding and registering a company – the African Publishing Company (APC) – and ultimately to equipping ourselves for writing, producing and distributing a newspaper. Since only Emil Appolus had some experience in writing for a newspaper and formatting it, the rest of us had to attend elementary evening lessons on reporting and preparing a newspaper, which were conducted on a voluntary basis by the then editor of *The Windhoek Advertiser*, Daan Minnaar, an incredible soul who was more than willing to assist. The then editor of the *Allgemeine Zeitung*, Ferdinand Lempp, was equally ready to help with advice, and later contributed articles to *South West News*.

For the practical establishment of the company, we hired an Afrikaner attorney, a Mr. Hanekom. The attorney guided us not only on the legal requirements for registering a company, but he also discussed with us, in detail, the memorandum and articles of association of the proposed African Publishing Company. At the end of that process, the attorney lodged the relevant document and application for registration with the Registrar of Companies on our behalf. On 28 October 1959, the African Publishing Company was registered under the Companies

Ordinance No.19 of 1928 (as amended), with a share capital of £500, divided into 500 shares of £1 each. The founding directors of the APC paid the attorney, from the initial subscription of the shares, the handsome fee of £25 for his services. The APC was thus ready to start business.

However, the biggest challenge that the APC had to face at this stage was to find a firm prepared to print a black-run newspaper. We knocked at the doors of each and every printer in Windhoek, but in vain. It was only in the then Union of South Africa that we ultimately found a firm which agreed to print *South West News*, namely, the black-owned Prometheus Printers and Publishers (Pty) Ltd., of East London. The owners of Prometheus Printers were members of the intellectually sophisticated Unity Movement of South Africa.

Although, from the outset, the objectives which the APC set for its paper were "to serve all the people of South West Africa, irrespective of colour or creed"², it was imperative that *South West News* should pay special attention to the bulk of the population, which was both illiterate and ignorant. The people had to be educated and stimulated to take a keen interest in their own lives. Simultaneously, the paper had to speak for them and give them hope and pride. Some months later the policy of the newspaper was clearly articulated as follows:

To give objective news and political reporting, unclouded by racial or political prejudices, to promote the economic growth and political maturity of the country, declaring that no political party, religious sect or individual of any standing shall in any way dictate, direct or influence our policy, but we will pursue a path of impartiality, honesty and objectivity in all issues.

South West News also pledged itself to

*constantly fight to uphold basic human rights for all people, and expose any injustice that may be perpetrated deliberately by governments, individuals or organisations on any section of the community.*³

Emil Appolus, whom we appointed as the first editor, immediately set about preparing for the first edition of *South West News*. He enthusiastically solicited advertisements for the newspaper, a task he accomplished with a modicum of success.

The first edition, printed on 5 March 1960, bearing the photograph of the venerable Chief Hosea Kutako on the front page, was, to the editor's credit, both attractive and balanced. It sold like hot cakes. The second edition of *South West News* ran into two unforeseen disasters. Before Mr. Appolus could prepare the second edition, his partner was served with a deportation order and the two of them had to flee the country to avoid adverse police action. No sooner had those of us who remained hastily put the elements of the second edition of the paper together and dispatched it to East London than the South African Government pounced on the principals of Prometheus Printers and incarcerated them. The determined wives of the detained men then set the machines and printed the second edition of *South West News*, before the printing works were shut down. The marks of both these traumatic events on the second edition are quite obvious.

With the closing down of Prometheus Printers, we had to look for another solution. Almost one month later, Ferdinand Lempp called me to his office and suggested that a Danish man, a Mr.

Steffensen, who had just purchased new printing machines and was looking for business, might agree to print *South West News* for us, if we explained our problem to him. Mr. Lempp was himself prepared to put in a word for us, which he did. The outcome of our negotiations with Mr. Steffensen was positive. The Windhoek Printing Works at Ausspannplatz agreed to print our paper. The terms were £31 for two thousand copies of a four-page edition. *South West News* No.3 thus became the first edition to be printed locally. Its format was considerably better than that of the second edition and, reporting on the funeral of a popular chief, Josaphat Kambazembi, it also sold out relatively quickly.

The paper was now set on the road to popularity. Subscriptions came from a wide spectrum of people and distances. The paper of the Liberal Party, *Contact*, of Cape Town, subscribed, as did an official at the American Embassy in Pretoria. So too did a black shoemaker in Tsumeb and farmers in the communal areas. While the paper was chiefly sold by young boys on the streets of Windhoek, there were agents in other places. Two white-owned bookshops turned out to be, perhaps, the most reliable of all. They were the Swakopmunder Buchhandlung and Dan Tregoning, Stationers and Booksellers, of Otjiwarongo.

To facilitate its distribution, *South West News* had to be registered at the General Post Office as a newspaper. This was done without any fuss, which was in sharp contrast to the negative response we got from the NPU (Newspaper Press Union) of South Africa when we applied for Press Identity Cards for our editors and reporters. The NPU, which boasted affiliation with the Newspaper Society of the United Kingdom and the Commonwealth Press Union, replied as follows:
In terms of our arrangement with the Commissioner of Police,

Press Identity Cards may only be issued to members of the Newspaper Press Union, and I am therefore not in a position to comply with your request.

Insofar as membership of the NPU is concerned, I enclose an application form and would draw attention to the following provision in our Constitution relating to membership:

*' 3. (1) (a) European employers, being the proprietors of newspapers, engaged in that section of the Printing and Newspaper Industry in which newspapers are published in any part of South Africa, shall be eligible for membership, provided however that where the applicant is a company it shall not be eligible for membership unless the directorate of such applicant is composed solely of Europeans.'*⁴

The African Publishing Company applied for membership of the NPU in spite of the above stipulations, but nothing came of its application.

Another area of practical difficulties for *South West News* was that of procuring advertisements. Many of the prosperous white-owned businesses shied away from advertising in this paper for fear of negative reaction from the state and conservative white customers. One company, which we need not mention, asked for the withdrawal of their advertisement, arguing that they had agreed to advertise on the understanding that the newspaper would deal only with non-political topics.⁵

For the price of sixpence per copy the gross income of *South West News* should have been £50 per edition, all things being equal, but this was never to be. It was always difficult to recover all the

sixpences. The paper was therefore running at a loss even though, apart from commissions on sales and mailing costs, overheads were kept to a minimum as our services were offered gratis. The hands of every volunteer were always welcome, and often available, although a fair amount of the practical work was done by my family at home.

The directors of the APC owned little by way of material possessions. Only one of the directors, David Merero, owned a motor car, a pick-up van for his small business. In most cases, we would walk from the Old Location (the site of present-day Hochland Park) to Steubel Street, to the Post Office in Kaiser Street, and then to Windhoek Printing Works in Aussparplatz, before returning to the Old Location, sometimes twice or thrice each day. These walks must have ranged from between 12 and 24 kilometers per day. All of us were therefore lean and fit.

Except for the municipal house I lived in, the houses our directors occupied had no electricity and no running water. Yet the morale and aspirations of the group were at their highest. It was, indeed, when we owned little that we were prepared to make the greatest sacrifices. Self-interest and the profit motive simply did not enter the calculations of the founders of the APC. That was characteristic of the times. The communal farmers who contributed £1 each and the women who sold 'vetkoeke' (fat cakes), all in an effort to raise funds for the purpose of sending Jariretundu Kozonguizi to the United Nations, or the migrant labourers who raised funds for the Ovamboland People's Organisation (OPO) to enable Sam Nujoma to go to the United Nations, were not motivated by personal gain. It was the nobility of the human spirit which provided the driving force.

On the other hand, the successful running of a newspaper cannot rely on goodwill and dedication alone, but must ultimately depend on a sound business plan. Ideally, the printing of *South West News* should have been paid for shortly after distributing every edition but, in practice, we had to rely on collecting those sixpences, many of which never materialised. Hence, the paper had to be subsidised from the subscribed capital which, by August 1960, had totalled only £85. When this amount was depleted, we had to dip into our pockets again, a practice which could not be sustained. The printers were already inconvenienced by the slow collection of the sixpences but, when the cost of the ninth edition was only about one-third covered – and it did not look as if the paper would pay its way through – they let the tenth edition die in the mould. And that closed the chapter on *South West News*.

There were, of course, other factors which contributed to the demise of *South West News*. I was sacked from my job as a social worker and ejected from the municipal house I was occupying on the grounds that I was too involved in politics, as evidenced also by my appearance before the Hall Commission which investigated the circumstances which led to the shootings of December 10, 1959. This action had a direct negative effect on the paper, as I had become the principal actor in the APC and the whole operation.

By the last quarter of 1960, divisions between the South West Africa National Union (SWANU) and the Herero Chiefs' Council became fairly pronounced and they began to impact adversely upon the newspaper as well.⁶ Two of the founding directors, Clement Kapuuo and David Merero, who were important to *South West News*, withdrew from the project. Their

12 replacements could hardly fill the void they left behind.

At about this time, the reconstituted board of directors, with me retaining the chairmanship, drew up a document of appeal for financial and material assistance, which John Garvey Muundjua sent out to various organisations, including the United Nations. There were no responses at all to this appeal except for one from an Afro-American news agency in Chicago, which Mburumba Kerina had supplied with our document of appeal. The agency pledged to supply only news reports and educational materials, which we received too late to be of use.⁷

By 1961, the African Publishing Company had become moribund, and its name was included by the Registrar in the list of liquidated companies which appeared in the Official Gazette of 2 January 1962. The company thus died quietly. By that time, the directors of the APC were literally scattered over the four corners of the world – Emil Appolus was in East Africa; Tunguru Huaraka was in Ghana; Uatja Willy Kaukueto was at Lund University in Sweden; in 1962 I registered at the University of Stockholm as a student; the directors and former directors who remained in the country had turned to other things.

I have, over the years, carried with me all nine copies and other mementos of *South West News* wherever I went. Those newspapers have consequently become yellow and dog-eared and are literally crumbling. Keeping them has been a matter of sentimental attachment. The idea of re-printing *South West News*, as such, had never occurred to me. The day Dag Henriksen came to talk to me about the paper, I did not fully comprehend his seriousness and commitment to the project, despite the glint in his eye. Moreover, when the founders of the APC set about

working to realise *South West News*, they never thought that posterity might one day look back with a certain degree of appreciation for their humble endeavours. However, as time went by and as I followed his research and writing, I began to realise that there was more to the legacy of *South West News* than met the eye.

Dag Henriksen has not only produced a work of love; he has indeed resurrected this roughly hewn piece of art for the future generations of Namibia so that they might see what we tried to do with the rudimentary tools we had at our disposal. I commend him for his worthy efforts.

Zedekia Ngaviru

Brussels, 1 July 1997

¹ *Allgemeine Zeitung*, No. 15, 23.1.1959, p.2. The report was written by Walter Sicker, then a young German student of architecture at the University of Cape Town.

² Quoted from a document of appeal prepared by the board of directors of the APC in 1960. It is the same document that John Garvey Muundjua sent to the United Nations in September 1960. It is cited in the bibliography of the essay by Dag Henriksen in this volume as United Nations, General Assembly, Committee on South West Africa, 30 October 1961.

³ Ibid.

⁴ NPU letter to Director, APC, 8.12.1959. In the possession of the author.

⁵ A copy of their letter of 29.8.1960 is in the possession of the author.

⁶ See the exchange of letters from Mbaeva and Kamusuvise in the 8th and 9th editions of *South West News*.

⁷ These materials were among documents confiscated by the police when they raided my home in 1961.

The history and contents of *South West News*

by Dag Henrichsen

South West News–Suidwes Nuus (SWN) was the first newspaper in Namibia published and owned by Africans.¹ Published in 1960 in Windhoek in nine issues, it has to be regarded as the earliest example of independent African journalism in Namibia. Forgotten as it is, SWN is a unique document on African history in Namibia.

SWN was an alternative paper, committed to the concepts of non-racialism and nationalism in a racially and ethnically segregated South African colony. It articulated the political and social ramifications of the colonial state and provided a platform for the incipient nationalist movement in Namibia. Also, SWN was a community paper for the Old Location, the African township in Windhoek. It was launched shortly after the shootings at the Old Location, whose residents were threatened with forced removals. The paper reported on the developments following the shootings and on the diverse social activities in the location.

Surprisingly, historiography has virtually ignored SWN. The first, and for a long time the only, researcher who referred to the newspaper was Ruth First, the wellknown South African investigative journalist. In her book “South West Africa”, in which she covers her fact-finding tour to Namibia in 1962, she refers to SWN as “the first and only African publishing enterprise, no longer in existence.”² In 1972, Hidipo Hamutenya and Hage Geingob, in an influential essay on “African

nationalism in Namibia", referred to SWN as an "African newspaper" founded in 1959 by members of the South West Africa Progressive Association (SWAPA), written in both English and Afrikaans. According to them, the newspaper sought "to foster the growth of nationalism among Namibia's urban African youth" but was "banned" by the colonial administration in 1960.³ More recent researchers who mention SWN base their scant knowledge about the newspaper on this essay⁴ which contains a number of errors. Neither was SWN founded in 1959 and nor by members of SWAPA only. It was neither written solely in English and Afrikaans, and nor was it banned. It seems that hardly any researcher ever consulted copies of the newspaper.⁵ Zedekia (Zed) Ngavirue, the initiator and *de facto* editor of SWN, cited the newspaper in his doctoral thesis of 1972 on the history of the "Political parties and interest groups in South West Africa". Two other researchers, Peter Katjavivi in his doctoral thesis on "The rise of nationalism in Namibia" (1986) and William Heuva in his essay on the history of "The nationalist press during the Namibian liberation" (1993), refer to SWN. Most surprisingly, none of the researchers who wrote about the history of the Old Location consulted the paper.⁶

This essay attempts to provide an analysis of the history and content of SWN. The first part identifies the founders, editors and supporters of the newspaper and seeks to determine its editorial policy and readership, as well as the role of the colonial state. The second part provides an analysis of some of the issues addressed by SWN: entertainment and sports; education and the ideology of self-advancement; the forced removals and protest. Some of these issues have largely been ignored by researchers writing about Namibia's recent history. The nationalist

historiography⁷, with its near to exclusive focus on national political mobilisation, resistance and state coercion, is silent on crucial social experiences and expectations of Africans. In part, this essay seeks to highlight aspects regarding everyday life of Africans in Namibia.

1. The history of South West News

The African Publishing Company (Pty.) Ltd.

SWN was launched by a small group of young men in Windhoek who aimed at establishing a modern platform for African interests and aspirations, both politically and socially. As outlined by Zed Ngavirue in the introduction to this volume, it was for that purpose that the African Publishing Company (APC) was formed. Officially registered in Windhoek in October 1959, its object was "to serve as a vigorous instrument to promote the social and educational well-being of all inhabitants of South West Africa, irrespective of race, colour or creed." More specifically, the object was to launch a newspaper "for the majority of our people whose voices are silenced."⁸

A month earlier, in September 1959, the first modern African political party in Namibia, the South West Africa National Union (SWANU), had been formed after preparations by a committee consisting *inter alia* of Ngavirue, John Garvey Muundjua and Clement Kapuuo.⁹ The latter two were members of the Herero Chiefs' Council, which was then the dominant political body in Namibia. All three of them became founding directors of the APC.¹⁰ The Vice-President of SWANU, Uatja Willy Kaukuetu,

became another founding director of the APC.¹¹ He was also the President of the South West Africa Progressive Association (SWAPA), a body established in 1958 for the promotion of “cultural, political and economic advancement” amongst the African population.¹² Another SWAPA member, Tunguru Huaraka, became a shareholder of the company. Two other founding directors were Emil Appolus and David Meroro. Appolus was the only one amongst the directors who had previous experience in journalism. In 1959 he had been a founding member of the Ovamboland People’s Congress (OPC), established amongst Namibian workers in Cape Town and then transformed into the Ovamboland People’s Organisation (OPO), and, in 1960, into the South West Africa People’s Organisation (SWAPO).¹³ Meroro, in 1960 a member of SWANU and later a prominent SWAPO member, was one of the few businessmen in the Old Location and his shop served as the official address of the APC.¹⁴

In addition to these men, support for the APC came from a closely-knit network of people connected to all the organisations mentioned. They included Eduard Ndjoze and Michael Uandara, who became shareholders of the APC, and Assaria Kamburona, Werner Manugwe and Gerson Veli, who contributed to SWN.¹⁵ Other contributors were Louis Nelengani, Vice-President of OPO and an initial member of the SWANU executive, and Mburumba Kerina, then already a petitioner on behalf of the Herero Chiefs’ Council to the UN in New York.¹⁶

Some of the men involved had received schooling at one of the few African schools in the colony, notably the St. Barnabas Anglican Church School in Windhoek.¹⁷ A few, like Ngavirue

and Appolus, had obtained additional education at South African colleges. Whilst studying in South Africa, they and other Namibians established close contacts with leading members of the African National Congress (ANC) and attended rallies and defiance campaigns of the South African Congress Alliance. These experiences were crucial for their political careers.¹⁸ When returning to Namibia, they formed a new generation of political activists, who saw the need for national mobilisation as a complementation to the petition politics of the Herero Chiefs’ Council.

The time during which the APC was registered was a period of intensely organised resistance by residents of the Old Location against the forced removals launched by the municipality. Most men named here were leading figures in the protest activities and most of them experienced the shootings by the police in the Old Location on 10 December 1959.¹⁹ The incident and its aftermath highlighted the crucial importance of launching an independent African newspaper. When the first issue of SWN came out on 5 March 1960, it carried a column entitled: “Those who died”. It provided “the names of the people who were shot dead during the December 10 rioting last year. This list was never published inside or outside S.W.A.”. (SWN 1/4) Eleven names were listed.²⁰

The first editorial of SWN reflected on the historical occasion of the launching of an African newspaper:

If you had talked to any man a year or two ago about a newspaper for the indigenous people of South-west Africa [sic], he would either have considered you an eccentric dreamer or simply have dismissed you as a fellow-traveller. Viewed from all

angles the idea was unthinkable. The deplorable economic as well as political position of the non-White people of this territory makes a venture of this kind impossible. But today, thanks to the perseverance, planning and sacrifice from a group of men, the idea is a reality at last. Men who have deeply felt the need of the press as a teacher, a pulpit, a parent. (SWN 1/2)

The idea of launching an African newspaper, however, had already been put forward by members of the African Improvement Society, a forerunner of SWAPA established in Windhoek in 1946. In 1950 the society made an application to the administration for publishing a "monthly newspaper" to be called *Ondjivera*; David Meroro was one of the applicants.²¹ Yet, despite an official approval after investigations into the backgrounds of the applicants, the project did not materialise. In 1959 there existed only one periodical which was not published by Europeans – the quarterly journal of the S.W.A. Coloured Teachers Association (SWACTA).²² In Cape Town, Kenneth and Otilie Abrahams in 1960/1 published the *SWAPO Commentator*, which was not only read by those Namibians working and studying there, but was also distributed in Namibia.²³ None of these ventures, however, was what SWN was: a newspaper in the true sense.

In order to finance the press venture, the APC had to rely solely on its own income-generating abilities. It issued 500 shares for one pound each, of which, a year after registration, only 85 had been bought, mostly by those directors and men mentioned above.²⁴ This was too little capital to keep SWN running. As John Muundjua explained in a funding proposal sent to the UN in September 1960:

*Chances are very narrow for Africans to secure loans. Racial discrimination does not only make it impossible for the African Publishing Company to secure loans but cripples the press machinery in many ways.*²⁵

New funding projects like a mobile cinema and a taxi business did not materialise either.²⁶ The 9th issue of SWN, dated 3 September 1960, remained the last one to be published. The APC became a dormant company and was dissolved by the state in 1962.²⁷

Editors

SWN was officially registered by the General Post Office (GPO). According to Ngavirue, the name *South West News–Suidwes Nuus* had been decided on without much debate. Ironically, *Suidwes Nuus* was the name of the first Afrikaans newspaper in Namibia, published for a brief period in 1922/3.²⁸ Both names used the popular expressions 'South West' or 'Suidwes', which designated the territory somewhat affectionately as one separate from 'the Union' of South Africa.²⁹ The two Afrikaans newspapers published in Windhoek in 1960, *Die Suidwester* and *Die Suidwes-Afrikaner*, drew on such sentiments, at the same time emphasising the creation of a specific type of colonial 'tribe'.³⁰ The editors of SWN, it seems, had a somewhat different perspective in mind. In June 1960 the newspaper reported on the "South West team" in New York consisting of the petitioners Mburumba Kerina, Jariretundu Kozonguizi, President of SWANU, and Sam Nujoma, President of OPO, and re-emphasised their plea to the Union: "Hands off South West Africa". (SWN 4/1) The editors of SWN were not concerned with the creation of a 'tribe', but with the creation of a 'nation'.

As John Muundjua phrased it: '*South West News* strives to serve all the people of South West Africa, irrespective of colour or creed, on a territorial basis as well as [in] relation to the whole of Africa and the world.³¹

The first official editor of SWN was Emil Appolus, the only one of those involved who had some previous experience in journalism. However, he had to leave the country after his partner Putuse was issued with a deportation order. He found refuge in Katanga from where he continued to report for SWN on the unfolding Congo crisis.³² Nos. 2-7 do not mention any official editor, whilst Nos. 8-9 name Gerson Vei as the reporter responsible. Vei at that time was SWANU Deputy Secretary-General and a student activist at the Augustineum Training College in Okahandja.³³ Yet, as Vei pointed out, the *de facto* editor after Appolus had left was Zed Ngavirue, who did most of the writing, whilst the preparation of each new edition was done in his house in the Old Location with the help of others, including his wife Bertha.³⁴ As Ngavirue was employed by the Windhoek municipality as a social worker and as his wage was vital for the financing of the newspaper, it was decided for security reasons not to use his name as editor. His name was stated explicitly only a couple of times in SWN: the 3rd issue features his article "The Burial of Chief Josaphat Kambazembi", a relative of his; in the 4th and 5th issue he advised readers on the functioning of the Non-European Advisory Committee in Windhoek; the 5th issue published a speech he delivered at the 12th Annual African Teachers' conference in Windhoek in July 1960; the 1st issue carries an article by "Mr.Z" on "progressive activities" in the Old Location; in the 2nd and 3rd issues he was acknowledged by his Herero name Tjitana Ngavirue as the Otjiherero translator of

extracts from the "Wind of Change" speech delivered by the British Prime Minister Harold Macmillan to the South African Houses of Parliament on 3 February 1960.

Each issue of the newspaper was written in at least three languages. English, Otjiherero and Afrikaans are the main languages used in the paper, while a few letters to the editor are written in Oshiwambo and one article in German. The multi-lingual concept of SWN and the inclusion of both African and European languages, whilst being typical of many African newspapers in South Africa³⁵, differed radically from the mono-lingual European newspapers published in Windhoek at the time.³⁶ Otjiherero, apart from being the home language of most people involved with the newspaper, was apparently the language of the social and political elite in the Old Location, which included well-established Herero families, a couple of entrepreneurs and members of the influential Herero Chiefs' Council.³⁷ Afrikaans was the *lingua franca* in central Namibia and the home language of several communities in southern Namibia.³⁸ English, in turn, while hardly spoken in Namibia at the time, was the dominant language in which African politics was conducted throughout southern Africa. As such, English held powerful symbolic significance amongst political activists.³⁹ This may have been one of the reasons why it was increasingly seen as an alternative medium of instruction, notably by Herero parents in Windhoek.⁴⁰

The multi-lingual approach followed by the editors consciously served the aims of non-racialism to which the APC committed itself. The credo of SWN, written in English and Otjiherero, reads: "The only non-racial newspaper in the territory". It

resembled that of one South African paper⁴¹ and drew on a political discourse in southern Africa in which concepts of non- and multi-racialism as well as African nationalism formed key issues. In South Africa, the African National Congress (ANC) had endorsed the Freedom Charter of 1955 which stated that “South Africa belongs to all who live in it, black and white” and “promise[d] equal status for ‘all national groups’”.⁴² This multi-racial concept, however, had come under strong criticism by Africanist dissenters opting for a radical policy of “Africa for Africans”. In 1959 they founded the Pan Africanist Congress (PAC). A coherent ideology of non-racialism, in turn, took shape only in the late 1960s. As Devan Pillay observed with respect to the ANC of the late 1950s, non-racialism “in practice ... has often meant ‘multi-racialism’, i.e. the coming together of different ‘racial’ and cultural groups”.⁴³

The editors of SWN followed a discourse that embraced features of all three concepts. They wanted a *press who at all times condemns injustice, exploitation and racial discrimination as unpardonable crimes, on the other hand endeavours to protect the rights of each individual and hails the merits of each man's labours, irrespective of the colour of his skin.* (SWN/1/2)

Such a non-racial and, indeed, liberal vision⁴⁴ was an innovative political perspective amidst the rigid segregation in the colony. The editors attacked the “cracy ideology [sic] of apartheid” (SWN 9/4) and addressed the issue of “race”, “multiracialism”, and “tribalism”. On the other hand, the editors regarded SWN as “a newspaper for the indigenous people”. (SWN 1/2) As Muundjua pointed out, “the paper must strive to give hope and pride” to those “who have been conditioned to accept a lower

status in life by continuous subjugation, the denial of basic human rights, and unhealthy indoctrination ...”⁴⁵ Consequently, the paper reported overwhelmingly on issues and concerns of the “non-White people” or “Africans”. SWN, then, was an African protest paper with a nationalist and non-racial concept. In 1960 it was the only paper in Namibia to envisage such a perspective.

Printing and Advertising

The nine issues of SWN appeared irregularly despite its claim of being a fortnightly paper. Altogether, they make up only 38 pages. Up to the 8th issue, each one consists of four pages whilst the last issue comprises six pages. Its format, layout and offset printing resembles those of the other local newspapers published at the time. As has been pointed out by Zed Ngavirue in the introduction to this volume, the first two issues were printed by the African company Prometheus Printers and Publishers (Pty.) Ltd., in East London (South Africa). As the printing company was raided during the State of Emergency in South Africa following the Sharpeville-Langa massacres in March 1960, SWN from the 3rd issue onwards was printed by the Windhoek Printing Works.

With the exception of the second issue, all issues include several photographs. Some depict – probably for the first time in public – young men and women, who later became prominent Namibian personalities: Tunguru Huaraka, Mburumba Kerina, Jariretundu Kozonguizi, Zed Ngavirue, Sam Nujoma, Nora and Otilie Schimming. Other portraits depict African soccer players and “Miss Windhoek” of 1959/60, Rosina Gawaxas-Boois. Significantly, the first issue published on its front page a portrait

of Chief Hosea Kutako, then the leading African politician in Namibia and an internationally acclaimed figure. Significantly too, the portraits of only two local Europeans were published in SWN: One of Heiner Schneider-Waterberg, a prominent German farmer with close relations to the Herero community, attending the funeral of Chief Josaphat Kambazembi, the other one of Japie Basson, South African Member of Parliament for SWA, who in 1960 together with Ferdinand Lempp founded a new liberal party, the shortlived South-West Party.⁴⁶ Other photographs published in SWN depict local festivities, like the annual Maharero-Day in Okahandja, an important gathering for the Herero community. In addition, SWN published a few photographs showing African politicians like Patrice Lumumba (Congo), Moise Tshombe (Katanga) and Angie Brooks, Under-Secretary of State of Liberia, who introduced Mburumba Kerina as the first Namibian petitioner to the UN in New York.⁴⁷ In one photograph the Anglican Reverend Michael Scott, a prominent petitioner to the UN on behalf of the Herero Chiefs' Council, is seen.⁴⁸ This selection of photographs distinguished SWN significantly from the European papers in the colony. It offered "A glance at our Africa", to use the title of a news column on African developments edited by Ngavirue, which appeared in English, Afrikaans and Otjiherero from the 3rd issue onwards.

Another striking difference in comparison to other local newspapers is the sparse presence of advertisements in the paper. As has been pointed out by Zed Ngavirue in the introduction to this volume, the white business community was reluctant to advertise in SWN.⁴⁹ Given the lack of capital, this made the existence of the newspaper particularly vulnerable and was one of the reasons for its collapse. Those who did advertise in SWN

were German general dealers like D. von Mallinekrodt⁵⁰, W. Zimmer or Mochring, whose shops were situated in close proximity to the Old Location. They sold textiles, household goods and groceries to clients, some of whom boasted considerable purchasing power.⁵¹ Other advertisements came from the South West Wholesale Company and the wellknown Jewish companies Pupkewitz & Sons and Sam Cohen. The latter was a leading car dealer who advertised second-hand cars. (SWN 9/6) He obviously had an interest in the small though expanding transport business for the inhabitants of the Old Location.⁵²

Other advertisements came from the small group of African entrepreneurs who had businesses in the Old Location⁵³, in Tsumeb, Ondangwa, or in the rural areas. General dealers, clothing traders, shoemakers and a taxi business feature in the pages of SWN, as does a hawker and hide dealer. Their advertisements, which became more numerous in the later issues, in fact point to the wider geographical circulation of the newspaper.

Circulation and Readers

According to Zed Ngavirue, some 2.000 copies of each issue of SWN were circulated.⁵⁴ At this time, roughly 170.000 Africans were living within the so-called Police Zone of central and southern Namibia, whilst the largest urban centre of Africans, the Old Location in Windhoek, had some 20.000 inhabitants.⁵⁵ Illiteracy amongst Africans was thought to be as high as 68% and, according to Muundjua, was the main reason for the comparatively low circulation number of SWN.⁵⁶ Only a handful of African students received any secondary schooling in one of

the few African schools whilst any further studies at colleges inside the colony or in South Africa were severely restricted.⁵⁷ By comparison, the 73.000 or so Europeans in the colony enjoyed a well-funded educational system and maintained several newspapers. In 1960 *The Windhoek Advertiser* had a circulation of 2.316, the *Allgemeine Zeitung* 4.670 and the two Afrikaans papers, *Die Suidwes-Afrikaner* and *Die Suidwester*, together 10.340 copies per issue.⁵⁸

SWN was very much aware of the high rate of illiteracy and regarded itself as a promoter of “literacy in the territory because it ditches [sic] out topics of interest and news reports in the local vernaculars.”⁵⁹ Yet, despite widespread illiteracy, copies of all newspapers circulated widely amongst the African community. In the early 1950s the government anthropologist Günter Wagner stated with reference to the Old Location that *European newspapers are read most widely in the Coloured section and the Herero section where, according to my Herero informants, about 40 to 50% of all literate men read the local papers fairly regularly (mostly “Die Suidwes Afrikaner” and “Die Suidwester” but also the “Windhoek Advertiser” and the “Allgemeine Zeitung”). The interest shown in the news is great, and papers brought to the Location by men working in town pass through many hands before they are discarded. Often, men who can read fluently read the latest paper to a group of men gathering round them, so that even many illiterate people keep themselves informed on what is going on in the world.*⁶⁰

Most important were the regular reports in *The Windhoek Advertiser* on the hearings of the UN Committee on South-West Africa in New York where Namibian petitioners since 1956 presented oral evidence themselves. The importance attached to

European dailies in Windhoek can also be gleaned from the fact that *The Windhoek Advertiser* in 1959 and 1960 carried a couple of critical letters from activists like Emil Appolus, Sam Nujoma and John G. Muundjua on various aspects of the colonial situation, as well as copies of petitions sent to the international community by Chief Hosea Kutako and Chief Samuel Witbooi.⁶¹ Likewise, Louis Nelengani, the Vice-President of OPO, announced the change of name of OPO to SWAPO in *The Windhoek Advertiser*.⁶² The paper at times also carried notes on social events in the Old Location, and took a critical position with regard to the forced removals of its residents by the municipality of Windhoek.⁶³

South African papers could also be bought in Windhoek, notably *The Cape Times*, *Golden City Post*, *World* (formerly *Bantu World*) and the popular African magazines *Drum* and *Zonk!*.⁶⁴ Other periodicals, like the pro-ANC newspaper *New Age*, as well as *Contact*, linked to the Liberal Party in South Africa, were ordered and sold by inhabitants of the Old Location.⁶⁵ *Contact* was used in 1960 by SWAPO members for exposing the precarious living conditions in northern Namibia.⁶⁶ Apparently then, there existed a small African readership in Namibia which was used to some of the most critical and best journalism produced in southern Africa at the time.

It was probably this readership which also read SWN. The newspaper gained some popularity, as is reflected by the 21 letters to the editor, and its wider geographical circulation.⁶⁷ One reader, Theo Mahua from Okamatutjindo in the Otjituu reserve, summed up the importance of the paper: *You cannot imagine how glad I am to observe that for the first*

time in the history of South West Africa, the Africans have their own paper – the SOUTHWEST NEWS... I congratulate the group of young men who endeavoured to found this valuable paper which may educate its readers socially and otherwise. At the same time the African business man and woman may find a place where to advertise the kind, nature or type of his or her business, a thing which was impossible to do in the past. (SWN 3/4)

Especially one issue was sought after eagerly: SWN No. 3, which reported extensively on the burial of Chief Josaphat Kambazembi and included several photographs of the occasion.

SWN relied mainly on street sales in Windhoek. A few agents distributed it to areas outside of Windhoek, and in Swakopmund and Otjiwarongo the paper could be bought at European-owned bookshops.⁶⁸ Initially it sold for one shilling and then for six pence a copy, “which is not quite economic to our people who live below [the] subsistence level”.⁶⁹ At the time, African teachers earned around £20–30 per month, unskilled men usually £12–20⁷⁰, which made SWN an expensive paper to buy.⁷¹ The *Windhoek Advertiser*, for that matter, cost three pence only. As it quickly turned out, neither the money pledged by the shareholders of the APC, nor the selling returns, nor the advertisements were sufficient to cover the costs of the newspaper. As has been pointed out by Zed Ngavirue in his introduction to this volume, he and John Muundjua sent funding proposals to various international agencies, including the UN. With one exception, there was no response.⁷²

SWN targeted predominantly a African readership. It, however, also tried to reach out to any European readers. A speech delivered by Zed Ngavirue, for example, was published in a

German summary on the front page of the 5th issue. As the newspaper was available in a few bookshops, some Europeans did read it. One of them was Fritz Gaerdes, a German-speaking teacher in Okahandja, who acquired 7 of the 9 issues.⁷³ The *Allgemeine Zeitung* on 16 March 1960 announced the launch of a “new South West newspaper” and stressed the fact that “for the first time in the history of the country a newspaper has seen the light that is published by a non-white publishing house... and edited by a non-white editor, Emil Appolus.”⁷⁴ Ferdinand Lempp, editor of the *Allgemeine Zeitung* until April 1960, continued to report on the progress of SWN in his monthly magazine *Der Kreis*, significantly dubbing it “Eingeborenenezeitung” (natives’ newspaper) here.⁷⁵ In July 1960, he and Japie Basson founded the shortlived South-West Party. It was primarily concerned about the unity of the three European groups, with only a vague appeal for a “fairer treatment of the non-White”.⁷⁶ SWN called such loose concerns “a sort of liberal consideration for the so-called ‘Coloureds’ and ‘Natives’”. (SWN 6/1) Still, Lempp had to face criticism from his German readers for publishing a magazine “too negrophile” in content.⁷⁷ This only highlights the rigid social and political segregation in the colony and the prevailing racist ideology amongst the European population. Ruth First aptly remarked in 1963 that “there has never been a forum in the country for both White and non-White speakers”.⁷⁸

State action

Contrary to comments in historiography, SWN neither had to face direct censorship, nor was it banned.⁷⁹ According to Zed Ngavirue, the administration placed no obstacles to either the registration of the African Publishing Company, or the

registration of the newspaper with the GPO. Neither were there any means for the administration to read anything before it was printed. Ngavirue thinks it a mere lack of interest on the side of the administration that SWN did not face any direct state intervention.⁸⁰

Yet, being African editors and reporters of an African company in a racially segregated colony meant major obstacles for the press venture. Not only was the financial position of the APC severely restricted. Access to events and information was deliberately restricted as well. As Zed Ngavirue has pointed out in his introduction, a request by the APC to the Newspaper Press Union of South Africa to be furnished with press identity cards was turned down, as the membership to the Union was confined to applicants of a company directorate “composed solely of Europeans”.⁸¹ The Press Union suggested that the APC should instead apply for identity cards with the Commissioner of Police. Perhaps not incidentally, a SWN reporter was prevented from attending a public lecture by the famous South African writer Alan Paton in Windhoek organised by the Committee of the S.W.A. Political Group. (SWN 6/1) A prominent member of the committee was the editor of *The Windhoek Advertiser*, whose paper in its report on the lecture did not refer to the incident at all, though it does mention the presence of three members of the South African Security Branch.⁸²

State intervention was a general concern of SWN editors, and the first editorial called upon its readers: “Let us make the newspaper, and we care not who makes the laws or the religion.” (SWN 1/2) The editors and supporters of SWN, and in fact the whole network of political organisers mentioned above, operated

in an increasingly hostile climate of harrassment and raids, following the shootings in the Old Location in December 1959.⁸³ A series of raids took place in July 1960 and SWN reported on the “reign of terror [sic] character[i]zed by arrests, pass refusals, dismissals from jobs, prohibition and deportation orders ... now prevalent in the main towns of South West Africa.” (SWN 7/1) The action came shortly after the formation of SWAPO in June 1960 and the appearance of Sam Nujoma at the hearings of the UN Committee on South-West Africa in New York as yet another Namibian petitioner.⁸⁴ The declaration of a State of Emergency in South Africa on 30 March 1960 after the Sharpeville and Langa massacres no doubt had increased the hostile climate in Namibia. Although formally restricted to areas in South Africa, it in Namibia led to a “state of readiness” by the army and air force units of the Citizen Force.⁸⁵ At that time, Emil Appolus, the first editor of SWN, had already found refuge in Katanga. SWN, under the ironic heading “Emil Appolus Urip!” (Where is Emil Appolus?), published a photograph showing him in a meeting with the Katanga President Moise Tshombe. (SWN 8/1)⁸⁶

It was due to lack of funding that SWN collapsed after its 9th issue in September 1960, and due to the increasingly insecure lives of its editors and supporters, notably Zed Ngavirue himself.⁸⁷ As he explains in his introduction to this volume, he was dismissed by the municipality of Windhoek. He and his wife fled the country in May 1961, giving testimony to the UN Committee on South-West Africa in New York later that year.⁸⁸

The alternative press in southern Africa

SWN was an independent African protest paper. As such it was an alternative paper like many others in southern Africa at the

time. The alternative press was, as Shaun Johnson pointed out with respect to South Africa, non-commercial, i.e. "the profit-motive was not the primary criterion for its establishment". Rather, "its *raison d'être* is the fulfillment [sic] of a role within resistance in South Africa. This category is sufficiently broad to include a wide range of publications, all bound by the common purpose of providing explicit or implicit political, social and economic alternatives to the status quo ..."⁸⁹ South Africa could already claim an established tradition of African journalism. The 1950s proved to be a heyday for the founding of African papers, many of which were papers of political parties. They "gradually embraced a popular, nonracial, nonsectarian and more militant alliance of left-wing working- and middle-class interests."⁹⁰ They offered African readers a forum markedly different from the existing European press. As Morris Broughton, editor of the *Cape Argus*, noted in 1961: "For the South African press in general, there are enormous sections of the population which, except in calamity, disaster and politics, do not exist. Events among them, their activities, pursuits, interest and aspirations are not 'news'."⁹¹ The alternative press, however, was constricted in terms of funding, news coverage and numbers of readers. Hence such papers were often only shortlived.⁹² SWN shared all these constraints and features.

SWN was not the only protest paper to cease publication in 1960. In South Africa, the alternative press virtually collapsed after the declaration of the State of Emergency and the banning of almost all critical newspapers and magazines.⁹³ By 1962 "in South Africa and the Central African Federation [Southern and Northern Rhodesia and Nyassaland] there are no African-owned papers (apart from a party sheet in Nyassaland)."⁹⁴ In Namibia,

only few publishing ventures initiated by Africans seem to have existed in the decades to come. In 1962 a "tabloid" called *Unity Wings*, the first official mouthpiece of SWAPO, was distributed in Windhoek by the SWAPO members Levy Nganjone and John Ya-Otto.⁹⁵ Its history as well as the history of any other publishing enterprises by Africans in colonial Namibia, still has to be written, as does the history of the publication ventures of SWANU and SWAPO in exile.⁹⁶

II. The contents of *South West News*

The alternative press constitutes, as Les Switzer has pointed out, "a unique political, social and literary archive".⁹⁷ The alternative press represented African communities to themselves and to the colonial society at large. As such, alternative newspapers were not mere political papers, and also SWN was not only a product of the political activism of a small group of men in the Old Location in Windhoek. It was also a newspaper concerned with the everyday life of Africans. SWN purposefully addressed the social and cultural worlds in which the political activities of Africans were rooted. The remaining part of this essay examines the contents of SWN, which gives us an impression of these worlds.⁹⁸

The Old Location

The Old Location in Windhoek was an African town in a way that no other place in Namibia was. It existed well before 1905 and by the late 1950s was a vibrant location where Africans of many backgrounds, including people from neighbouring countries,

lived.⁹⁹ John Ya-Otto, who moved into the Old Location in early 1959, remembered it in 1982 as follows:

Vast, crowded, the shanty town wrapped itself around the scrubby hills of Windhoek's northern [sic] fringe, on the opposite side of the city from the white suburbs. The wiry shrubs gave way to houses made of cardboard, cloth, scraps of plywood, flattened oil drums and other makeshift building materials, thrown together in no apparent order... You knew the streets, unmarked and unnamed, only after you had lived in the Old Location for a long time... Since it was impossible for a stranger to locate anyone without asking, Africans with passbook problems also found refuge from the police there. In spite of the hardship, there was a strange contentment with Old Location life; in the midst of so much noise, a serenity.¹⁰⁰

Life in the Old Location, like in any other urban space, was marked by social diversity. The first issue of the SWN, for example, features an article about a modern dancing competition, depicts "Miss Windhoek" crowned at a beauty contest and carries an article on 'traditional' Herero dances. (SWN 1/3) All three events took place in the location and enjoyed great popularity.

Dancing and beauty competitions

Public dances with modern bands were held throughout the 1950s, either at the Sybil Bowker Hall run by the municipality, or at the privately owned Gloria Hall where a European teacher gave dancing lessons in 1958/9.¹⁰¹ In 1960 an "all night jive competition" was held at the Klein Windhoek Location Dance Hall and a snapshot appeared in *The Windhoek Advertiser*.¹⁰² The

beauty contest of Miss Windhoek reported on in SWN took place in November 1959 and was the second one to be held in the Old Location.¹⁰³ According to *The Windhoek Advertiser*, which also reported on the event, it included a Dress Right Competition for men and drew some 1,000 people! Judges were Zed and Bertha Ngavirue and Rev. and Mrs. Ngeatshe whilst "the White judges and pressmen as well as other interested people from town" were refused permits by the municipality to attend the event.¹⁰⁴ As "Miss Windhoek", Rosina Gawaxas-Boois, remembers, European clothing shops provided the outfits, whilst the winner was awarded with presents and a cash amount of 7 pounds.¹⁰⁵ Obviously then, such events drew the attention of Windhoekers across the spatial-racial divide and it is perhaps not accidental that the beauty contest in the Old Location was explicitly named the "Miss Windhoek" contest.

Dancing events and beauty contests were typical social expressions of the colonial society at large. In 1960, for example, no less than three beauty contests took place amongst the European population in Namibia and featured prominently in *The Windhoek Advertiser*: the "SWA Competition for the S.A. Mannequin of the Year", the "Miss South West Africa" and the "Miss Railways for South West Africa" contests.¹⁰⁶ Beauty contests in large African centres in South Africa were common too, and Bertha Ngavirue was comparing the Windhoek contest not to other local contests in the colony but to those held in South Africa. SWN reported that she was "convinced that the young lady would fare well on a Johannesburg stage." (SWN 1/3)

The beauty contest as well as a "spectacular" dancing competition (SWN 1/3) had been organised by the South West

Africa Progressive Association (SWAPA). According to SWN, SWAPA also offered a scholarship for a student to study in South Africa (SWN 1/1) and organised a reception for students, at which topics like “What Africans expect of Educated People” and “Non-white inter-relationships” were discussed. (SWN 5/2) All these issues, education and scholarships, beauty contests and dancing events, were typical social manifestations of an aspiring urban elite throughout southern Africa. African teachers, clergymen, social workers, nurses and entrepreneurs were looking for more ‘respectable’ ways of life amidst poverty, insecurity and restricted social mobility.¹⁰⁷ Articles in SWN on modern entertainment, on African literature as well as church news, obituaries, wedding and birth announcements reflected the interests and concerns of the small urban elite that was emerging in the townships of central Namibia after World War II.¹⁰⁸ It is not surprising that when SWN reported on the marriage of “Miss Windhoek” to Mr. Boois a couple of months after the beauty contest, it emphasised that the bridegroom “is one of [the] few African Teachers in South West Africa who posses [sic] the Higher Primary Teachers Certificate.” (SWN 6/2)

The ideology of self-advancement

The concerns and activities of the urban elite reflected a critical ideology of self-advancement. This is best illustrated in the address given by Zed Ngavirue to the 12th Annual African Teachers’ Conference in Windhoek, which was published in the 5th issue of SWN. (SWN 5/2, 5/4) Its title is “Make You the World More Beautiful” and its intent was a “Clean up Campaign”. Ngavirue presented his audience with a summary of a story by the American author Edward Bock. “This essay”,

Ngavirue maintained, “will reveal to you human determination and efforts to better society.” It told the story of a young man who was sent to a remote island inhabited by pirates and murderers in order to ‘clean it up’. Within a year he established a court of law. Yet, the island continued to be “a grim place”. Deciding that “an ugly place is ugly only because it is not beautiful”, the young man started to plant trees and lay out parks. This attracted more and more people, including artists, to live on the island, and a colony of nightingales.

Ngavirue had *chosen this essay hoping that it will encourage us to do something towards the improvement of our own communities. Our living conditions are deplorable. You have only to look through the window to see what I mean – there you will see dirty and untidy homesteads, heaps of rubbish and carcasses of dogs and cats next to our water tanks; neglected cemeteries, ever dirty communal lavatories and so forth. These conditions are not conducive to progress.*

He argued:

Lets not blame external factors only but take a critical attitude towards ourselves, I know that other societies have under oppression proved to be enterprising and progressive. (SWN 5/4)

As examples he not only referred to Afro-Americans but also the “Afrikaners in South Africa [who] carried their little civilisation wherever they went during their treks of the 19th century.” The ruins of the houses built by Boers in the Kaokoveld in the 19th century reminded Ngavirue of the fact that “no attempt of the same kind has ever been made by our people.” He ended his speech by critically asking his audience: “Is it really due to

conference of the organisation in 1960 was well covered. (SWN 5/1)

All these concerns and activities – education, self-advancement and modern entertainment – implied a vision of social change. Not surprisingly then, SWN heralded the independence of the Belgian Congo on 30 June 1960 not only with respect to its changing political status, but also with respect to the clear signs of social progress. A report submitted by Emil Appolus and, significantly, published in Otjiherero stated:

It was not long after the desire for self-government had arisen amongst the blacks that the Belgians surrendered the country to them ... More so than in all other African countries there are many rich blacks in the Congo. The blacks travel in fancy vehicles and are into the world of business and banking. (SWN 5/1)

Africans in Namibia were denied such “enterprising and progressive” possibilities.¹¹⁴

Traditional dances, funerals and commemorations

The diversity of social life in the Old Location is reflected by articles in SWN on society news for a predominantly Herero readership. The first issue carries an article about an event classified as “traditional dances” – *outjina* and *omuhiva* dances. (SWN 5/1) It reports that these dances had been performed in the township by visiting “traditional dancers”, apparently men and women from the rural area. A tape recording of the performance was made and “the joke of the evening was that the person who was doing the traditional dances wanted to listen to the recordings, whilst the audience wanted to listen to him/her.” (SWN 1/3) Significantly, also this event drew a large crowd.

Obviously then, social life in the township was shaped by a complex integration of modern and traditional, urban and rural life-styles.

The event explicitly was concerned with Herero identity. Praise songs performed along with the dances made reference to historical events and places deeply inscribed into Herero historical consciousness. One artist “sang about Okahandja saying that ‘Ombongo mai umbua [The graveyard is being shot at.]’”. (SWN 1/3) This brief verse draws on a couple of key themes in Herero history: Okahandja was the residence of the royal Maharero family until the Herero-German war of 1904. From 1923, when Chief Samuel Maharero, who had lived in exile in Botswana since 1904, was buried next to his forefathers in Okahandja, the graveyard became the central place of an annual commemoration. Organised by the Otjiserandu or Red Troop movement, the event became a powerful “reoccupation of a historical place and space, a political demonstration of Herero unity and a spiritual confirmation of the Herero community.”¹¹⁵ The song performed in the Old Location in 1959/60 drew on this symbolism. More specifically, it made reference to a conflict between Herero leaders and the administration in the 1930s, when the latter violated the gravesite by having a public swimming pool built next to it. During that time the tombstone was shot at.¹¹⁶ This was regarded as a severe attack on the symbolic centre of the imagined Herero ‘nation’. Performing such a song in the Old Location obviously had as much to do with public entertainment as with shaping a specific historical consciousness and identity across generations and the urban/rural divide.

Okahandja features prominently in the 9th issue of SWN with a report on the 37th Maharero-Day, as the annual commemoration became known. In contrast to a brief note on the event in *The Windhoek Advertiser*, SWN provided a detailed and illustrated report.¹¹⁷ The event, as usual, was dominated by the various Otjiserandu groups of men and women parading in uniforms and on horses, whilst the key rituals performed were those along the graveside of the Maharero family. The day was overshadowed by the “December shootings [in the Old Location], the memory of which haunts many an African in these days of unrest.” (SWN 9/4) Consequently, and in contrast to previous years, the service at the Rhenish Mission Church was boycotted. Participants instead attended the service of the independent Oruano Church.¹¹⁸ SWN noted that *the gap between the people and these white missionaries, the German people or the white population as a whole ... is not the result of the inhuman actions committed by the German soldiers in the early days of colonialism in S.W.A. ... The hatred has more to do with the crazy ideology [sic] of apartheid.* (SWN 9/4) Of the choir songs performed during the ceremonies, *the words of most ... did not only reveal patriotism but the people’s desire for freedom as well.* (SWN 6/4) The Maharero-Day and prominent Herero funerals like the burial of Chief Josaphat Kambazembi at the Waterberg drew several thousand people. (SWN 3/1) These events in fact were amongst the largest public rituals taking place in the colony and were geared by the Otjiserandu movement. Their networks straddled the urban/rural divide and not only shaped social and cultural identities, but firmly integrated people into Herero power structures.¹¹⁹ The obituary on Chief Kambazembi mentions that the late chief, who had lived in the Okakarara reserve, expressed

in his last letter his sympathy “in particular, to sections of the Windhoek Location, quoting his blood ties with the sections.” (SWN 3/1)¹²⁰

Soccer

Urban identities were shaped in other domains of township life as well. African sport was one of these domains, and soccer, in particular, features regularly in the pages of SWN. As in many parts of South Africa, soccer was the most popular sport amongst urban Africans. All sports activities reproduced the racial segregation of the colonial society at large, and African soccer was organised by a separate Soccer Board.¹²¹ SWN reported exclusively on African soccer matches, though interestingly in the *lingua franca* Afrikaans.

In 1960 approximately 20 African soccer clubs and teams existed with names like African Stars¹²², Etoshalion, Westminster, Pepsicolla [sic], Augustineum, Carrygreen and Taxi. Some, like the Tigers, existed already in the late 1930s¹²³ and played in well-established contests like the Hoveka trophy, named after a well-known Herero family.¹²⁴ Matches took place in various towns each year and consequently required frequent travelling of the teams and hence substantial resources. Each club or team had its own colours, which were displayed during the matches by groups of women.¹²⁵ Matches were highly competitive and could draw large crowds.¹²⁶ According to SWN reporter Kamuningona, who was a keen player himself, tournaments showed “skitterende voetbal” (scintillating soccer), and individual players, like “scoring machine Joe” of the African Stars or Salmon So Oabeb of Pepsicolla, received all the admiration of the crowds. Of the

latter Kamuingona wrote: "Hy laat die skare op hul koppe loop sodra hy die bal in sy besit kry." (He lets the crowds run on their heads as soon as he gets the ball. SWN 7/4)

Soccer matches apparently provided a field of contest in other respects as well. SWN published a letter which openly attacked the "shameful picture" of "tribalism in sports". With reference to African soccer, Werner Mamugwe, a member of the SWAPA¹²⁷, noted that

the composition of the teams in tribal units is intolerable to our society as a whole. Although no restriction on the grounds of tribe is made by any team when enrolling its members, in practice it seldom happens that a team is multi-tribal. Thus all the ... teams are respectively divided into the ethnic [sic] groups Herero, Damara, Nama, Ovambo, Coloured, etc.¹²⁸ ... As a logical sequence, matches between these teams are conceived by the public in the spirit of inter-tribal competition, victory being hailed as triumph over the inferior, a sign of tribal complex. Threats which often result in violence are made ... [and] sometimes reach an extent where it becomes impossible to continue a match. (SWN 4/4)

Mamugwe reminded readers that "in our every day life we proclaim to fight tribalism and racialism in every form they appear, yet in this particular case we remain unconcerned" and called for the "practical application" of the "ideal." (SWN 4/4).

Without any further contextualisation it is impossible to determine in how far such forms of ethnic mobilisation provided a base also for political recruitment. However, SWN as a paper promoting non-racialism and nationalism took the courage to address them in public.

Discrimination

In the same vein, SWN published letters in which readers reported on the daily discrimination experienced by Africans. One reader complained that he had received a loaf of bread in a bakery which was wrapped up in cigarette paper; "I told the baker to wrap his sister's loaf of bread in such a paper, or his brother's". To this the editor commented that readers should boycott such shops, reminding them "that there is not a single place where you will be respected". (SWN 3/4) Another reader reported on the assault of a man in Okahandja by his employer, adding: "Let us unite and fight oppression until it stops." (SWN 5/4) A letter from the mining town of Oranjemund encouraged workers that "we will pick the fruit from what we have worked for." (SWN 4/2)

Other letters directly criticised the colonial administration. Louis Nelengani complained about the spread of misinformation by the Chief Native Commissioner, and condemned the administration for their oppressive politics. (SWN 4/2) Shortly after having written the letter, Nelegani was declared a banned person, which led to his escape to New York.¹²⁹ A spokesman from SWANU heavily criticised racist remarks made in public, and afterwards printed in *The Windhoek Advertiser*, by the "Nationalist political fascist" A.H. du Plessis, leader of the ruling National Party. (SWN 9/6) This party was at the forefront of entrenching the greater scheme of Apartheid and subsequently was held responsible for the forced removals the residents of the Old Location were confronted with.

SWN also reported on the plans of the municipality to build a separate "Coloured township" in Windhoek. Its residents, in contrast to those in Katutura, could buy plots and own houses (SWN 1/1, 2/1), a policy which was hailed by the Secretary of the SWA Coloured Organisation, A. J. Kloppers, as a means to 'uplift the living-standard of the Coloureds'. (SWN 1/4) The paper consequently concluded that in spite of the question "to move or not to move [to Katutura], the situation is such that the African has neither the right to improve his or her environment nor the right to have a permanent dwelling in the urban area." (SWN 8/2)

Ombepo jo marundurukiro – the "Wind of Change"

For many residents in the Old Location, the events in 1959/60 served as the prime experience of Apartheid, which, as a SWANU statement put it, "to the Africans is politically unacceptable and objectionable! Economically it is reckless suicide." (SWN 2/2) Their experience became an important source of enduring resistance and accelerated the growth of African nationalism in Namibia. SWN tried to put these developments into perspective by providing readers with additional reports on national and international events.

The paper was relatively silent with regard to local European politics, which no doubt reflected the fact that European newspapers were widely read by Africans as well. It did report on the formation of a new European party, the South-West Party, and dismissed it as a party for "White unity" aiming for a federal association with South Africa. (SWN 6/2) In turn, reports on African politics in Namibia featured regularly, either in

connection to the issue of forced removals or in connection to political parties like SWANU and OPO. In this respect, the paper did not shy away from providing a platform for political debate and dissent. For example, in a lengthy letter to the editor, Nathaniel Mbaeva, a member of the Herero Chiefs' Council and initially Propaganda and Organising Secretary of SWANU, commented on a serious political dispute developing in the middle of 1960 amongst Herero and Mbanderu leaders about the nomination of Clement Kapuuo as successor to the ailing Chief Hosea Kutako. (SWN 8/2) The dispute led to a separatist line of politics amongst Mbanderu leaders¹⁴⁷, and at the same time started to seriously affect relations between the Herero Chiefs' Council and the newly formed SWANU.¹⁴⁸

Perhaps not incidentally, SWN titled its front page article in the first issue "Kutako calls for unity". Hosea Kutako was quoted as calling on "the unity and co-operation that exists between the different tribes and races of this territory", in order to fight the implementation by the administration of an "artificial barrier" between the "Coloured people and the Africans of S.W.A." (SWN 1/1) Indeed, the nationalism of Kutako, which articulated itself in the petition politics to the UN in the 1940s and 1950s, came under increasing pressure as the politics of Apartheid and ethnic exclusiveness were being implemented by the colonial administration in the early 1960s.¹⁴⁹

Given the intense activities of the new nationalist parties in Namibia, SWN carried regular reports on the continental events in the Year of Africa's Independence. Perhaps most importantly, SWN published extracts in Otjiherero of the "Wind of Change" speech delivered by the British Prime Minister Harold

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Macmillan to the South African Houses of Parliament in February 1960, (SWN 2/3 & 3/2) The profound impact of the speech on African nationalism in southern Africa can hardly be overestimated. As Tom Hopkinson, editor of the African magazine *Drum* observed:

The speech we hadn't thought much of was to play an important part in the year's events ... In the townships copies of Macmillan's speech, cut from newspapers and pasted on to wood or cardboard so that they could be read without falling to pieces, had soon become treasured possessions. Read, re-read and passed from hand to hand, they were familiar even in shebeens. And within a couple of months Nationalist [Party] M.P.s would be blaming Macmillan's words for the new spirit of defiance which had been shown, they said, at Sharpeville, and which looked for a week or two as if it might break down the whole artificial structure of apartheid, and bring a new order into being in South Africa.¹⁵⁰

In the spirit of this "Wind of Change" – the *ombepo jo marimhuru* – Zed Ngavirue, from the 3rd issue onwards, edited the column "A glance at our Africa". It provided readers with a list of African countries that either were independent already, would soon become independent, or still were colonies. (SWN 3/3) The paper paid particular attention to the deepening Congo crisis evolving around the independence of the former Belgian colony in June 1960, with the secession of the province of Katanga and the deployment of UN troops there. As Peter Katjavivi noted, "the Congo crisis was used by the white-controlled press in southern Africa to present African independence negatively."¹⁵¹ In contrast to this, Emil Appolus, as reporter on the spot, stressed the economic and social benefits

for Africans living in Katanga. (SWN 5/1). In connection to all this, SWN reported regularly on the UN hearings in New York on South West Africa. In contrast to reports in *The Windhoek Advertiser*, SWN emphasised, over and over again, the importance of UN Trusteeship as the political and legal framework for ultimate independence. "You are for United Nations Trusteeship", the paper reminded its readers in a comment on European liberals in Windhoek opposing the role of the UN, and it pointed out "that the international struggle is relatively dependent on the internal situation. So, watch Bloke!" (SWN 6/2)

Conclusion

SWN, as the first independent African-owned and African-edited newspaper in Namibia, was a nationalist protest paper and a community paper. Although only in a limited way, the paper offers a reading of the political, social and cultural worlds of Africans, notably those living in the Old Location in Windhoek.

Obviously, additional research is needed to contextualise the issues raised here. What does become clear, however, is that besides poverty and oppression, political mobilisation and resistance, African (township) life was just as much concerned with urban entertainment and sports, education and self-advancement, rural and urban relations. SWN indicates the vital importance of cultural studies to be conducted in order to understand the diverse frameworks of social and individual actions at a time when political resistance became more vigorous. A perspective that looks primarily at organised forms of resistance, as is the case with most studies for the period under

14 review, does not explain the multiple capacities and the ongoing determination of people in shaping their social and political environments.¹⁵² SWN, as one of the very few public African records of the time, reminds us of the complexities of social and political action in colonial Namibia.

Footnotes

- 1** See also Ngavirue (1982), 23.
- 2** First (1963), p. 261, also p. 209. Her journey in Namibia was closely monitored by the South African police. Shortly after returning to Johannesburg, First was placed under house arrest. On her career as investigative journalist for the socialist press in South Africa see Don Pincock: "Writing Left. The Journalism of Ruth First and the Guardian in the 1950s", In: Switzer (1997), pp. 308-330.
- 3** Hamutenya & Cicingob (1972), p. 88.
- 4** See, for example, Crowell (1975), p. 286f.; SWAPO (1981), p. 170; Moleah (1983), p. 96; Pisani (1986), p. 146; Emmett (1987), p. 547, n. 67; Pütz et al (1989), pp. 124, 167f.
- 5** Apparently only two libraries hold copies of SWN. The National Library, which was not accessible for many researchers until Namibia's independence in 1990, holds the only complete set of the newspaper, whilst the Namibia Resource Centre of the Basler Afrika Bibliographien in Switzerland holds 7 of the 9 issues printed.
- 6** Pendleton (1994); Jafia et al (1995).
- 7** Apart from the literature mentioned in footnote No 4 see also Peltola (1995).
- 8** United Nations (1961), Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960. Enclosure: "South West News" for whom? Special thanks to Renate Morgenstern for tracing this important document. The history of this document is outlined by Zed Ngavirue in his introduction to this volume.
- 9** In the 1980s, Kapuuo called himself Clement, in order to distinguish himself from his father, Clemens. Zed Ngavirue, personal communication.
- 10** Ngavirue (1972), p. 299. Details of the APC are spelled out in Dag Henriksen, Interview with Zed Ngavirue, Brussels 10.5.1996.

- 11 Ngavirue (1972), pp. 192f., 199. Muundjua was also elected to the Executive Committee of SWANU.
- 12 Quotation from the constitution of SWAPA, taken from Emmett (1987), p. 518. See also Ngavirue (1972), p. 294f.
- 13 Pütz et al (1989), p. 124. Appolus in 1959 was elected to the Executive committee of SWANU but never participated. Ngavirue (1972), p. 299.
- 14 Pütz et al (1989), p. 282.
- 15 Eduard Ndjoze was an influential member of the Mbanderu section of the Otjiherero-speaking people. Assaria Kamburona was a member of the Herero Chiefs' Council and of the independent Orumano church. Werner Mamogwe was a member of SWAPA and SWANU. Gerson Veii in 1960 was a student activist at the Augustineum college and SWANU Deputy Secretary-General. On the biographies of some of these men see Pütz et al (1989).
- 16 On the position of Nelegani see Ngavirue (1972), pp. 299, 303.
- 17 The St.Barnabas Primary School was founded in 1923 and was the only school in the colony with African teachers and headmasters, many of them from South Africa. Wagner (1951), par. 657. Ngavirue (1972), pp. 284, 287. See also SWN 5/1.
- 18 Emmett (1987), p. 508; Dreyer (1994), pp. 280f; Peltola (1995), 980f; Students of UNAM, Interview with Paul Helmuth, Windhoek 24.4.1996; Ibid, Interview with Otilie Abrahams, Windhoek 16.4.1996.
- 19 Dag Henriksen, Interview with Zed Ngavirue, Brussels 10.5.96.
- 20 The list of names published in the SWN differs from the one published by Jafra et al (1995), p. 39.
- 21 Ondjerera is the Otjiherero word for light. The paper was to be published in Otjiherero, Nama/Damara and English. Wagner (1951), par. 374. The application, dated 15th September 1950, was signed by Berthold Himumaine. The document was traced by Samuel Mumbula, Aggie Mbidzo and Amenda Zingelwa, students of UNAM, in NAN, SWAA 50/235; Ibid, W.A.D. Aitken to Assistant Native Commissioner, 25.10.1950. See also Emmett (1987), p. 514.
- 22 Its first issue was published in 1948. Wagner (1951), par. 377. The history of this quarterly, as that of any other periodical of the time remains obscure. A few mission journals were published in African languages. These were: *Omahungi* (in Otjiherero, since 1911) and *//Gau-sari-uob* (in Nama/Damara, since at least 1950), both published by the Rhenish Mission Society. The Finnish Mission Society published *Omukuetu* (in Oshiwambo, since 1901), the oldest existing periodical in Namibia. Mossolow (1959), p. 438; *Allgemeine Zeitung*, 18.11.1996, p. 2. See also Ohly (1987), p. 16; Wagner (1951), par. 697. It should be noted that mission journals probably reflected concerns and even protest, which might have had important implications for the growth of nationalism in Namibia. Unfortunately, there are no analyses of these periodicals.
- 23 Students of UNAM, Interview with Otilie Abrahams, Windhoek, 16.4.1996. See also Pütz et al (1989), 166f. The *SWAPO Commentator* initially seems to have been known as *SWA Observer and Commentator*. By the late 1950s some 200 Namibians were working and studying in Cape Town. See Dreyer (1994), pp. 27ff.
- 24 United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960; Dag Henriksen, Interview with Zed Ngavirue, Brussels, 10.5.1996.
- 25 United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960.
- 26 Ibid.
- 27 *Official Gazette of South West Africa*, 2 January 1962, Notice No.4 of 1961.
- 28 Ngavirue (1982), p.22.
- 29 See for example the articles published in the *South West Africa Annual* 1960. Local writers like Olga Levinson (1976) spoke of "The Whites in South West" and companies were named 'South West Breweries' or 'South West Wholesale'. As such, the names 'South West' 'Suidwes' 'Südwest' were closely connected to the concept of a frontier. See Haarhoff (1991).

- 30 German-speaking Namibians still widely regard themselves as Südwesten, a name which implies an ethnic label.
- 31 United Nations (1961); Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960, Enclosure: "South West News" for whom?
- 32 Dag Henriksen, Interview with Zed Ngavirue, Brussels 10.5.1996; Ngavirue (1972), p. 299; Pütz et al (1989), p. 124. Appolus' fate in Katanga and Zambia was regularly reported on the frontpages in *The Windhoek Advertiser*, 7.10., 21.10., 2.12., 22.12. 1960.
- 33 Dag Henriksen, Interview with Gerson Veli, Windhoek 17.7.1995; Pütz et al (1989), p. 239.
- 34 Dag Henriksen, Interview with Gerson Veli, Windhoek 17.7.1995; Ibid, Interview with Zed Ngavirue, Brussels, 10.5.1996. One of the young men helping Ngavirue and Veli with the editing of SWN was Werner Mamugwe.
- 35 See Schwitzer & Ceiriog Jones (1995), pp. 73, 108ff.
- 36 Ferdinand Lempp, until April 1960 editor of the *Allgemeine Zeitung*, emphasised the novelty of newspapers written in three European languages. As examples he referred to the newly established *Namib Times* and the *S.W. Bulletin*, the latter being the party organ of the shortlived South West Party of which Lempp was a founder. See Lempp's comment in *Der Kreis* Nr. 12, November 1960, p. 472.
- 37 According to Emmett (1987), pp. 502ff., Herero since the 1930s had achieved better access to school education than other groups, which resulted in many young Herero becoming active in the various cultural and political organisations formed in in the 1950s. See also Mossolow (1959), p.437. The dominant status of Oujierero in local politics and amongst the elite of the Old Location in part explains the absence of any articles in the paper written in Nama/Damara, the language spoken propably by the majority of Africans in central and southern Namibia. A mission periodical was published in this language. See footnote 22.
- 38 Wagner (1951), par. 88, 89, 135.
- 39 English seems to have had such high symbolic power that activists who did not feel fluent in English declined to take on positions in the political groups forming in the late 1950s. Students of UNAM, Interview with Paul Helmuth, Windhoek 24.4.1996.
- 40 Wagner (1951), par. 662. and 692.
- 41 See for example Switzer & Ceiriog Jones (1995), p. 101.
- 42 Lodge (1983a), pp.71ff., 83ff. See also Molefe Mafole: "The Pan Africanist Congress of Azania (1959-1990)". - In: Buthelezi (1995), pp. 46f.
- 43 Devan Pilla: "The Congress Movement in Historical Perspective, 1912-1992", In: Buthelezi (1995), pp.24f.
- 44 The Liberal Party in South Africa had contact with Namibians living in the Cape area. Ngavirue (1972), p. 335; Dreyer (1994), pp. 29f.
- 45 United Nations (1961); Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960, Enclosure: "South West News" for whom?
- 46 This party was affiliated with the Union Party in South Africa, of which Basson at that time was the leader.
- 47 Students of UNAM, Interview with Mburumba Kerina, Windhoek 27.3.1996.
- 48 On the political involvement of Michael Scott in Namibia and at the UN see Hare & Blumberg (1980); Benson (1988).
- 49 See also United Nations (1961); Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960; Note No.3; Dag Henriksen, Interview with Zed Ngavirue, Brussels 10.5.1996.
- 50 Some of these general dealers are still remembered today by former residents of the Old Location. See Jaffa et al (1995), p.13f.

- 51** Dag Henriksen, Interview with Zed Ngavirue, Brussels 10.5.1996; Mossolow (1959), p. 439. Figures on the turnover of the African general dealers existing in the Old Location in the early 1950s suggest some considerable purchasing power. On the other hand, poverty was severe. The observations provided by Wagner indicate a marked difference in income and wealth amongst the population of the Old Location. See Wagner (1951), par. 576, 641, 645, 650.
- 52** According to Mossolow (1959), p.439, inhabitants of the Old Location in 1959 owned some 100 cars and lorries.
- 53** In the early 1950s some 54 persons in the Old Location were licenced as entrepreneurs, including general dealers, restaurant owners, artisans and lorry owners. Wagner (1951), par. 572, 575. By 1959 108 licences had been issued. Mossolow (1959), p. 439. The first African general dealers in the Old Location in the late 1930s were Clemens Kapuuo (sen.) and Otto Schimming. See also Jaffa et al (1995), pp.13f.
- 54** See also United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960. Enclosure: "South West News" for whom?
- 55** Goldblatt (1971), pp. 262, 265; First (1963), p. 253. Both rely on figures published by the South African Government. Mossolow (1959), p. 436, who does not quote his source, mentions 19.500 Africans and Coloureds residing "in Windhoek" in 1959. *The Windhoek Advertiser* (12.1.1960) mentions 16.000 residents in the Old Location and 1.500 who had already moved to Katutura.
- 56** United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960.
- 57** Cohen (1993), pp. 980f, 1081f; First (1963), p. 164. Wagner in the early 1950s noted that in Windhoek "between 55% and 60% of all [African] school children never go beyond the sub-standards. That is to say, they scarcely learn how to read and write." Hence only few students went even beyond Standard III. and even fewer continued their education after Standard VI. There were only two teachers' training colleges in Namibia in the 1950s, the Augustineum in Okahandja and the Roman Catholic Training School at Döbra. Wagner (1951), par. 674; Cohen (1994), p. 93. Students were sent to various colleges in South Africa, including the Stofberg College in the Orange Free State and the Wilberforce Institute of the African Methodist Church in the Transvaal. Students of UNAM, Interview with Mburumba Kerina, 27.3.1996. See also Ngavirue (1972), pp. 293f.; Mossolow (1959), p.438.
- 58** Ngavirue (1982), p. 24.
- 59** United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960: Note No. 1.
- 60** Wagner (1951), par. 698. For the late 1950s see Ya-Otto (1982), p. 29; Shityuwete (1990), pp. 23, 27; Students of UNAM, Interview with Paul Helmuth, Windhoek 24.4.1996.
- 61** *The Windhoek Advertiser*, 6.11.1959; 7.1., 20.5., 26.8., 20.9., 19.10, 8.12. 1960. See also Kozonguza (1960), p. 71.
- 62** *The Windhoek Advertiser*, 6.7.1960. Letter to Editor.
- 63** For more details see the 2. part of this essay.
- 64** Dag Henriksen, Interview with Zed Ngavirue, Brussels 10.5.1996. For the early 1950s Wagner mentions the *Star*, the *Cape Times* and *Die Burger* from South Africa being read by "a handful of the non-European intelligentsia". Wagner (1951), par. 698. On some of these periodicals see Switzer (1997).

- 65** *Contact*, which advertised in SWN 9/5, was first published in Cape Town in 1958, and was regarded as anti-apartheid, anti-communist and anti-fascist. Its editor in 1960 was Patrick Duncan, a prominent member of the Liberal Party. The paper was one of the few that continued to publish critical articles after the implementation of the State of Emergency on 30 March 1960 despite prosecutions. *New Age*, published in Cape Town since 1954, was the successor of the *Guardian*, banned in 1952, and was supported by the Congress Alliance. Its editor, Brian Bunting, travelled to Windhoek shortly after the shootings in the Old Location in December 1959. See Bunting (1960). The paper amongst others was banned in April 1960. Merrett (1994), pp. 44f. On the history of some of the titles mentioned here see also Switzer & Ceiriog Jones (1995); Switzer (1997). On the relationship of Patrick Duncan and Brian Bunting with Namibian workers see Armstrong (1989), pp. 39f., 42.
- 66** Shityuwete (1990), pp. 41, 44f.
- 67** However, Paul Helmuth, a political activist of the time, in 1996 could not remember reading SWN in 1960. Students of UNAM, Interview with Paul Helmuth, 24.4.1996.
- 68** Dag Henrichsen, Interview with Zed Ngavirue, Brussels, 10.5.1996.
- 69** United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960. Enclosure: "South West News" for whom?
- 70** Mossolow (1959), p. 439.
- 71** This was also the view of African businessmen mentioned in the article "Neue Südwester Zeitung gegründet", *Allgemeine Zeitung*, 16.3.1960. The APC was aware of the high price for the newspaper. United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960.
- United Nations (1961): Petition by John G. Muundjua, Chairman of the
- 72** Board of Directors of the APC, September 1960.
- 73** These are now being kept in the Namibia Resource Centre of the Basler Afrika Bibliographien.
- 74** *Allgemeine Zeitung*, 16.3.1960, Nr. 53. Translation: Dag Henrichsen.
- 75** *Der Kreis*, Juni 1960, pp. 255f. See also Juli 1960, p. 292.
- 76** SWN 6/1. See also *The Windhoek Advertiser*, 20.7.1960: "Japie Basson's Third Party Formed in South West". From October 1960 onwards the party published the weekly *S.W.Bulletin*, with Lempp as editor. The newspaper collapsed after 26 issues. BAB Archives, PA. 5, I.A.1.1. Karl Ferdinand Lempp, 1986.
- 77** *Der Kreis*, August 1960, p. 322.
- 78** First (1963), p. 14. See also Bunting (1960), p. 82.
- 79** See the introduction to this essay.
- 80** Dag Henrichsen, Interview with Zed Ngavirue, Brussels, 10.5.1996.
- 81** See also United Nations (1961): Petition by John G. Muundjua, Chairman of the Board of Directors of the APC, September 1960: Note No 2.
- 82** *The Windhoek Advertiser*, 15.7.1960: "Paton does not rule out UNO Intervention". Also 22.7.1960: "Alan Paton on visit". The report on the incident in SWN reads quite differently.
- 83** Ibid. Ngavirue (1972), 304.
- 84** SWN 4/1. Sam Nujoma fled the country on 1 March 1960 after he was served with a deportation order in mid-December 1959. His lawyer Oliver Tambo, the later president-in-exile of the ANC was prevented by the authorities from entering Namibia. SWN 4/1, *The Windhoek Advertiser*, 18.12.1960; 25.3.1960.
- 85** *The Windhoek Advertiser*, 4.4.1960. Also, the South African Minister of Justice banned all gatherings throughout the colony from 19 May to 26 June. See the editorial in *Africa South*, Vol. 6, No. 1, October-December 1961, p. 29.
- 86** See also SWN 9/3.
- 87** See also Heuva (1993), p. 99.
- 88** United Nations (1962), pp. 377ff., 416.
- 89** Shaun Johnson: "An historical overview of the black press." In: Tomaselli et al (1991), p. 24.

114 SWN 5/4.

115 Krüger & Henriksen (forthcoming).

116 Zed Ngavirue, Brussels, personal communication.

117 *The Windhoek Advertiser*, 30.8.1960: "Okahandja Herero Day not so colourful". The ritual and its meaning in Herero consciousness has been subject to numerous studies. To name only a few: Sundermeier (1977); Werner (1990); Ngavirue (1990); Hendrickson (1992); Krüger & Henriksen (forthcoming).

118 The independent Orumano Church was founded in 1955 amongst Herero Christians dissatisfied with the politics of the Rhenish Mission Church. For a brief outline see SWN 9/4. A history of the church is provided by Kandovazu (1968) and Sundermeier (1973).

119 See also Krüger & Henriksen (forthcoming). It should be noted that these networks had a clear economic relevance as well. As Wagner (1952), p.20, noted with respect to Herero residing in the Old Location, "urban Herero of the older generation, even if they have lived in town since their childhood days ..., usually have a stake in one of the reserves, investing their savings in stock which their relatives in the reserves tend for them." No wonder then, that praise songs on cattle also featured at the dancing event in the Old Location (SWN 1/3), and that the SWN carried two articles on the rural farming economy as well (SWN 2/4, 4/4).

120 Pendleton (1994), p. 13, n. 11, mentions that Herero had divided residential units in the Old Location into subdivisions named after prominent chiefs or clans. One such division was called Onguatjindu which was not, as Pendleton maintains, the name of an Ovambo healer, but the clan name of the Kambazembi family.

121 SWN 6/3; Wagner (1951), par. 796. African sports in general were organised by the Sports League, founded under the auspices of the Superintendent of the Old Location in 1936. For details on African sport see see *ibid.*, par. 800f; Jaffa et al (1995), p.9. On European sports see Vincent (1957).

122 According to Pendleton (1994), p. 58, the African Stars were a Herero team founded in 1954.

123 Wagner (1951), par. 797. According to Pendleton (1994), p. 58, the Tigers were an Ovambo team.

124 See also SWN 6/4.

125 Wagner (1951), par. 797.

126 See SWN 6/4 and Mossolow (1959), p. 439.

127 Pütz et al (1989), p. 309.

128 See also Wagner (1951), par. 797.

129 See *The Windhoek Advertiser*, 4.8.1960: "All this and banning too in troubled times".

130 Ya-Otto (1982), p. 44.

131 For a broader context of the urban policies of the Apartheid state see Bonner et al (1993). Also Simon (1983).

132 So far, nothing has been written on the increasing urban control by the colonial state since the late 1950s and the destruction of several African townships and the building of new ones in Namibia. The Klein Windhoek location was destroyed in 1962. On the old and new township in Walvis Bay see *Der Kreis*, Sept./Okt 1960: "Die Wohnungen der nichtweissen Bevölkerung", pp. 348f.

133 Jaffa et al (1995), pp. 22f. See also Mossolow (1959), pp. 439ff.

134 Brand (1961), p. 127. For a similar view see Mossolow (1959), p. 441.

135 See the letter of Appolus in *The Windhoek Advertiser*, 6.11.1959.

136 See the reminiscences by the Board member Josua Kamberipa who supported the Katutura project, in Dammann (1987), 316ff.

137 Jaffa et al (1995), pp. 48f. See also the reminiscences of Josua Kamberipa, in Dammann (1987), 316ff. In order to campaign for a resettlement to Katutura, the municipality also commissioned a local photographer, Fritz Ernsting, to produce a film depicting the differences between the Old Location and Katutura. *The Windhoek Advertiser*, 11.1. 1960: "Film to be made on Katutura".

138 *The Windhoek Advertiser*, 11. 15.1., 7.3., 23.11.1960.

139 Union of South Africa (1960). See also Jaffa et al (1995), p. 47. The testimonies given by Zed Ngavirue, Sam Nujoma and Uatja Kaukueu were reported in detail in *The Windhoek Advertiser*, 14. & 15.1.1960.

140 The so-called Hall Report published extracts of letters from Mburumba Kerina and Jiriretundu Kozonguizi to Sam Nujoma, 'Toivo ya Toivo, Clement Kapuuo and John Muundjua. These letters had been confiscated by the police in the Old Location. Union of South Africa (1960), pp. 6ff.; Dag Henriksen. Interview with Zed Ngavirue, Brussels, 10.5.1996.

141 Jaffa et al (1995), p.22, n. 20.

142 *The Windhoek Advertiser*, 25.5.1960.

143 *Ibid* (1963), p. 14.

144 The most important studies which have been consulted are Ngavirue (1972), pp. 290ff.; Simon (1983); Emmett (1987), pp. 500ff.; Pendleton (1994) and Jaffa et al (1995). See also *The Windhoek Advertiser*, 7.12., 9.12., 11.12., 14.12., 18.12.1959.

145 See also United Nations (1960), p. 313.

146 This is stated by Jaffa et al (1995), p. 22, without further qualification.

147 The Mbanderu section amongst the Herero population questioned the proceedings leading to the election of Kapuuo. Their leaders hence decided to elect an own leader, Chief Munjuku II. This factionalism in turn caused a split in the independent Herero Oruano Church. Mbanderu members founded their own church, the Church of Africa. Sundermeier (1973), pp. 125ff.; Kandovazu (1968), p. 30. These splits continue to affect politics in central Namibia until today. On Mbaeva see Ngavirue (1972), pp. 299f, 301.

148 *Ibid*, 300f.

149 On Kutako's politics see, for example, Lowenstein (1962); Hare & Blumberg (1980); Benson (1988). On the effects of politicised ethnicity in Namibia, which was entrenched by the Odendaal Plan, see Ngavirue (1972), pp. 351ff. and Pisani (1986), pp 159ff.

150 Hopkinson (1962), p. 249.

151 Katjavivi (1986), p. 160. He cites a Herero praise song referring to the Congo Crisis.

152 See also Belinda Bozzoli (1983) and Bonner et al (1993).

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Reprint

South West News-Suidwes Nuis

March-September 1960

SOUTH WEST NEWS

SUIDWES NUUS

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The only non-racial newspaper in the territory . Mehindi o'Tjaitonga Indji aijerike ondjihina 'mbangu komihoko.

PRYS 1/-

SATURDAY, MARCH 5th, 1960

VOL. 1 NO. 1

KUTAKO CALLS FOR UNITY

POSSIBLE UNION WITH BECHUANALAND

By Emil Appolus

"We must safeguard the unity and co-operation that exists between the different tribes and races of this territory. To strengthen this unity and consolidate our struggle with all the peoples of Africa, I was invited to Ghana. The authorities refused. I was to represent my people at the United Nations Organisation. The Government stop me from doing so."

This was the underlying theme of a conversation I had with the battle-scarred, 88 year-old Paramount Chief, Hosea Kutako, this week.

What struck me most was the adroitness in handling political matters. In spite of nearly a century in which he forebore personal deprivation, bitter clashes on the battle field in which he was wounded several times in an attempt to prevent the total extermination of his people, Hosea Kutako is not a bitter man.

"We do not want a quarrel with the Government. Only give us a chance to breathe. It is God's will that we must live and breathe as free people, and we must at all costs prevent acts that may cause blood-shed and strife. I think the Government of South Africa must heed the warning sounded by the Prime Minister of Great Britain," he said.

If there is gulf between the Coloured people and the Africans of S.W.A., it is an artificial barrier that has been created by the white man for his own ends, the Chief asserted. When the indigenous people had their own government, Coloured women used to carry African children on

their backs, and black women used to do the same thing with other children. There was no friction or race consciousness.

On the feasibility of joining the two vast territories of Bechuanaland and South-West Africa, the Chief said that there are many people from S.W.A. who went to Bechuanaland and found their roots there and vice versa. There is nothing in the way of forming the two into one economic and political unit when they attain self-government or independence. The late Tshekedi Khama of Bechuanaland had the same ambition of ultimate union with S.W.A. for his country.

"It all lies in the hands of the Almighty God who shapes and guides our destinies," says the deeply religious and God-fearing Kutako.

SWAPA Bursary

Obed Norman, a 14 year old boy of Windhoek is the winner of the South West African Progressive Association's scholarship. He is the first one to benefit from the series of scholarships, bursaries and other progressive schemes that SWAPA has in mind.

The scholarship is worth £50 annually and entitles the winner for a four-year study course in the Union.

Obed is a worthy youngster, and we have all the faith that he will make the best use of the opportunity that is granted him.

OSKOLE JOVAZORONDU
MU KATUTURA:

Ohoromende mai tungu oskole ombe jovazorondumu Katutura nu okutja eskole ndjo tji ja manuka, indji onguru johoromende ndji ri monganda indji onguru mai patua



"THE VETERAN CHIEF HOSEA KUTAKO."

Huurgelde Word Bekend Gemaak

Die Stads Raad van Windhoek verstrek die volgende inligting in besonderhede in verband met waarde, huurgelde en water en elektriese koste vir die beplande nuwe Kleurling dorp. Die huise sal grootliks verskil in grootte en waarde, dus ook in huurgelde. Die hoogste wat 'n huurder moet betaal is £5, 12. 6, per maand vir 'n huis wat £800 werd is, en die laagte is £2, 10, per maand vir 'n £300 huis. Tussen-in is daar nog huise vir £400, £500, en £600 wat huurgelde van £3, 2. 6., £3 15. 0, en £4, 7. 6, onderskeidelik bedra. 'n Gemiddelde

familie sal 15/- per maand vir water en ongeveer £3, 2. 6, vir elektriesiteit betaal.

Die eerste £100 van die waarde van 'n huis gaan vir dienste en opmetingswerk. Hierdie is natuurlik benaderde syfers en hang van die rentekoers af.

Die Stads Raad verskaf 'n vorm waarin alle toekomstige huis-eienaars huurders besonderhede moet verskaf. O.a. moet gemeld word hoe groot die familie is, en hoeveel maandelikse huur betaal kan word. Of 'n 1 slaapkamer, 2 slaapkamer of drie-slaapkamer huis verlang word, en of die huis self gebou, van die Raad gehuur, of deur 'n huurkoop stelsel verkry sal word.

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SOUTH WEST NEWS

SATURDAY, MARCH 5th, 1960

LET US MAKE THE NEWSPAPER

If you had talked to any man a year or two ago about a newspaper for the indigenous people of South-west Africa, he would either have considered you an eccentric dreamer or simply have dismissed you as a fellow-traveller. Viewed from all angles the idea was unthinkable. The deplorable economic as well as political position of the non-White people of this territory makes a venture of this kind impossible.

Deeply felt the need

But today, thanks to the perseverance, planning and sacrifice from a group of men, the idea is a reality at last. Men who have deeply felt the need of the press as a teacher, a pulpit, a parent.

Yes, it is fearful, yet true that thousands of us have no school, no church, no religion, no home. But now we have the press. A press which is

locked upon by all freedom-loving nations the world over as a defender of justice, upholder of peace and a channel of expression.

Condemns injustice

A press who at all times condemns injustice, exploitation and racial discrimination as unpardonable crimes, on the other hand endeavours to protect the rights of each individual and hails the merits of each man's labours, irrespective of the colour of his skin.

Thus we set forth on our humble task, fully conscious of the responsibility that we have taken upon our shoulders, and not for one moment daring to lose sight of the objectives towards which we pledged to reach.

Let us make the newspaper, and we care not who makes the laws or the religion.

The "Torch" Lights Up

Somewhere in this issue we are publishing an interview with Mr. A. J. Kloppers, "The Torch" a Cape Town weekly publication has the following to say about Kloppers and others of the Coloured Affairs Department:

"Special concessions are offered to the agents who will be required to operate the Coloured Affairs Department espionage in the territory of South-west Africa. These include travel facilities and leave, Administration houses at a 'very low rental' and a special territorial allowance of £60 p.a. for married and £30 p.a. for single agents. The inducements or 'special pri-

vileges" are clearly an attempt to get S.W.A. under the C.A.D. and to accommodate the known quislings in the territory. Kloppers and his Kleurling Vereniging of "Basters" and Rehobothers have always claimed that they are not a part of the Union. The C.A.D. will need elements of this type (information officers) for spying and police agenting in this territory."

Well! We are not commenting.

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WERKGEWERS TREE IN

Daar is 'n poging onder die werkgewers van Windhoek om hulle werk-nemers en bedienendes na Katutura te laat trek.

Volgens inligting wat ons ingewin het, dreig sommige werkgewers om mense in die pad te steek as hulle nie na die nuwe lokasie verhuis nie. Baie mense is al ontslaan om die rede.

Geen hoër lone

Die wat getrek het onder intimidasie van hulle werkgewers word geen hoër lone betaal nie, en daar is geen belofte deur die betrokke werkgewers gemaak in hierdie rigting nie.

Inteken-geld vir die „Suid Wes Nuus" is

10/- ou tien uitgawes

en

20/- op twintig uitgawes.

Stuur aan

Die Sirkulasie Bestuurder,
Postbus 740 Windhoek S.W.A.

The Bantu Education Commission :

A MOVE TO INTRODUCE BANTU ED. IN S.W.A.

The Bantu Education Commission held a meeting with the South West Africa African Teachers' Association in October 1958, at which the Teachers' Association told the Commission that it was in favour of all the schools being placed under the Government because the Missions in South West Africa discriminate against pupils who do not belong to their churches.

The Association felt that if all the schools were placed under the Government, no pupils would be discriminate against on the grounds of religion. Many Mission schools are crowded because the Missions do not have funds to construct sufficient school buildings and this results in one teacher teaching more children than he normally should.

Move opposed

The South West Africa African Teachers' Association (SWAATA) also told the Commission that it was opposed to the placing of the South West Africa Native Education under the control of the Union Bantu Education Department. It said that the Union Government Native Education was unsatisfactory because the subjects were taught through the medium of mother tongue. SWAATA said that the teaching of subjects through the medium of mother tongue would lower the standard of education in African schools. It gave the lack of books in African

languages as one reason for the refusal and the desire for English as a world language was also given as another reason.

SWAATA suggested that the subjects be taught through the medium of English and Afrikaans.

Mother tongue

The Bantu Education Commission wanted each African tribe living in S.W. Africa to be taught through the medium of its own language, but SWAATA opposed the idea on the grounds that it was out of the question in a multiracial country. SWAATA pointed to the fact that the European Community in South West Africa also consisted of different races but they were taught through the medium of English and Afrikaans and not each one of them through the medium of his own language.

In January 1960, SWAATA was informed in a letter from the Education Department that the Bantu Education would be introduced in Native schools into South West Africa in January 1961.

LOKASIE POLISIE BESIG

Gedurende die afgelope paar weke het die lokasie Polisie 'n intensiewe veldtog teen die inwoners van die Windhoek lokasie optou gesit. Stiptelik elke oggend van omtrent half-vyf af word slapende huis-bewoners opgeklop, en die polisie snuffel dan vir drank, paste en kuiergaste wat sonder die nodige permitte in die lokasie vertoef.

Oral in die strate word bier blikke uit gate gepluk en omgekantel.

Moet Diens-Kontrak Toon

Die polisie keer dan ook persone wat op pad werk-toe is voor, en 'n diens-kontrak pas moet dadelik op aanvraag getoon word. Dit is jou eie

saak as jy dit tuis vergeet het of as jou werk-gewer in besit daarvan is.

Daar is 'n instansie van 'n man wat op pad na die publike latrine was toe hy die polisie teen-gekom het. Sy verduideliking was te-vergeefs. Toe sy familie sien dat hy na die Munisipale kantore geneem word, het hulle hom haastig met sy dokumente gevolg. Hy het sy pas, wat in orde was, getoon, maar sonder welslae. Hy is aan-gekla en behoorlik beboet.

In die nuwe lokasie, Katutura word geen klopjagte deur polisie gemeld nie, en die mense daar woon betreklik ongehinderd.

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"Miss Windhoek"



Miss Rossina Gawaxas was crowned "Miss Windhoek" amid cheers in the Sibyl Bowker Hall at the end of last year. Charming and beautiful she is every inch her title. No wonder Mrs. Ngavirue of the Panel of Adjudicators were convinced that the young lady would fare well on a Johannesburg stage. Due credit will go to Mrs. L. Ntshona who trained the girls and SWAPA which organised the contest.

Why don't we keep on?

ASK MR. Z

IS IT TRUE WHEN THEY SAY THAT PROGRESSIVE ACTIVITIES IN THE WINDHOEK LOCATION ARE, AS A RULE, SHORT LIVED?

In June last year, SWAPA held one of its annual spectacular functions—the Dancing Competition. People from all walks of life crammed the Sibyl Bowker Hall to capacity. They had either come to witness the occasion or to participate in the competitions.

Expert ballet dancer, Mr. Granston, judged the dancers as they glided to the music of the "Sky Master Band." Before midnight the judge had announced the results which were typical of the Windhoek cultural class composition:

Mr. B. J. Uaendere and his Victorian-dressed partner, Miss Hilde Tjihero won the Waltz trophy; Mr. Solomon Cornelius and his partner Rebecca Laksman, whose dress took the imagination of many a spectator as far as the Reef townships, won the Jive trophy; and the first prize in Quick Step went to Mr. Thisby Kakuritjire and Miss Monica Makhasi.

Displayed talent

Among those who were impressed by the talent displayed by the competitors that night, was Social Worker, Mr. Z. Ngavirue, who later announced the establishment of a school of dancing. The project was enthusiastically received at the beginning but, in spite of the sincerity and faithfulness of the instructor, Mr. Granston, the school died a natural death before it could reach its acme. Reason: Lack of persistence on the part of the scholars.

So the above hypothesis seems to hold.

Die Redakteur verwelkom briewe en korrespondensie van ons lesers vir plasing in die „Suid Wes Nuus." Rig alle korrespondensie aan:

Die Redakteur,
Posbus 749,
Windhoek, S.W.A.

Omuhina no Utjina

Ongurova ja Roviungura tjiari 6 k'Etengarindi, otjipari ongo-ngo jo zongongo mo Tjomnise. Kona kuaporere naua tjandje ehi ramuine omata. Imbuli oungi uo tjirongo tjandje urimbo, no munene no katiti, veja okutarera omundu ua Tjikoke, ngu mave-tena—John Katiji. Nu ovina kutja viririre ko oviua eje tjandje uaende puna Ngoroveha, Jood Hengua maimbura okaraka okatiti ko njune. Ko mukuma uo utjina vatuako Menesia Vetira.

Ovatie

Enjando ndi oro ratieua ijo kambumba ko vakondjere uo tjuana. Nu kutja veraise kutja nanguari va pendukira otjiungura tjauo kavena kukehari po—omarambe uo ndjerrera ndji munikira ko kure tjandje ja turikua, okomahina okakambura kozombo-iro tjandje kerimbo, ingui ko

"nanguari tja koka ma tu skade".

Okamahina

Kombunda jo ruveze okasupi inga okomahina itjika patururua. Tjimue tjo vijorise vie ngurova indjo, omupunde eje avanga okuripuratena mo kamahina imba ovapuratene tjandje mave vanga okupuratena je.



mukuma uo mariro tjandje kona kuserekarera.

Mavetja Okeri

Ko mautiro uapunda ovina ovingi tjinene, nu tjiamepeja pekatoke arire tjtja, "Mavetja okeri ua Kambanga", na kotora mo Kahandja atja "Ombongo mai umbua", tjazumbo apundu ongombe ndjatira omeva ua Ngongoro. Kongotue imba ovapuratene arire tjivaruku okutja, "li muatje ua tate, uarue atja,

Ingui Menesia na punda endongo, atja, "endongo ia orerua, ondera ja orerua. Apundu asora tjandje eje omuni uapu ma munika otjikazona.

Omapundiro inga ja rara po nga mo ine. Mo Sondaha aekaruka po rukua. Nu me juva indi esenina otji va punda okuvirikiza otjirongo, tjandje na Katjikururume operi. Enjando indi rari no njune tjiri.

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Kloppers Piet Vir Afsonderlike Woonbuurt Those who died

„Die uit-eindelijke doelstrewes van die Suid-wes Afrikaanse Kleurling Organisasie is om 'n noue samewerking tussen die verskillende rasse-groepe en organisasies van hierdie land te bewerkstellig, maar die tyd is nog nie ryp om 'n toenadering met die Naturelle organisasies te soek nie" het die betwistbare onderwyser-politikus, Mnr. A. J. Kloppers, vandeeweek in 'n onderhoud verklaar.

Kloppers is die Hoofsekretaris van 'n Kleurling organisasie wat o.a. staan „vir politieke regte van die kleurling van Suid Wes Afrika" asook „vir 'n goeie gesindheid tussen die kleurlinge en die Administrasie van die dag." 'n Organisasie sy deure geslote hou vir alle nie-blankes behalwe die wat gekleur is.

Gekant Teen Petisies

Hy verduidelik voorts waarom hy altyd gekant was teen persone soos Mnr. Mburumba Kerina en Hans Beukes om die belange van die inheemse bevolking van Suid-wes te verteenwoordig. Volgens hom moet hierdie manne eers hulle studies voltooi voordat hulle enig-iets aanpak. Deur hul bemoeiings mog hulle die deure sluit vir andere wat ook streef om oorsee te gaan studeer. Verder is hulle nie genoeg op hoogte an sake van wat in die land aangaan nie, dus onbevoegd om 'n voldoende

saak voor die V.V.O. te stel. As hulle dan so-danig sekere groepe moet verteenwoordig, moet hulle die mandaat deur die regte kanale verkry. Mnr. Beukes moet dan byv. eers die outoriteit van die Baster Raad kry voordat hy vir die Rehobothers praat.

Wil nie in lokasies woon

„Ek word soms verkeerd vertolk in die pers" kla Mnr. Kloppers. „Die rapporte wat lui dat ek gese het dat Kleurlinge nie saam met die Naturelle wil woon nie skep 'n waan indruk. Wat ek wel bedoel het is dat enige lokasie stelsel afskuwelik is, en dat die Kleurlinge geen deel daarvan wil uitmaak nie."

Raad moet nie talm

Kloppers meen dat die plan vir 'n nuwe Kleurling dorp in Windhoek 'n stap in die regte rigting is. Kleurlinge waardeer die voordele wat hulle op die oomblik geniet, en as hulle in 'n lokasie woon raak

hulle hierdie voordele kwyt. „Hulle moet paste en dergelike dokumente dra, wat nie die geval sal wees as hulle 'n eie woonbuurt het nie," aldus die onderwyser-politikus. Hy hoop egter dat die Stads Raad nie lank sal talm nie, en die plan so spoedig moontlik sal deurvoer.

„So 'n woonbuurt sal definitief die Kleurling se lewens-standaard ophef," se hy

Here are the names of the people who were shot dead during the December 10 rioting last year.

This list was never published inside or outside S.W.A. They are: Hugo Kasuto, Saceus Tjombe, Anna Mungunda, Reinard Kuiri, Asat Hansab, Willem Cloete, Ben Gutsche, Kalondo Mungunda, Barthloemus Kaniro, Aren Uripurua and J. H. Mandume.



Mr. Ben Tunguru Huaraka, omuzandu omutanda, omuHerero, ua ua peua ombatero ijo horomende ja Ghana, oku kerihonga ko Ghana ouer uo zombura ine poo ndano. Eje me kerihonga o "B.Sc." no umitiri.

Eje nai ngunda uri m'Otjomuise, undja o "Passport" je. Posio kutja eje uina ua hepa otjimariva. Omundu auhe ngu mapiti mo South West Africa, okujenda ko mahi inga uo kokure uso kusia £100, pehi mo horomende. Imbui ouo ouzeu mbuna Mr. Huaraka. Eje nai ua sokukara mo Ghana, ko murungu ua February, 1960. Nu nai eje otja omba ngandu ko ruveze ndui.

In Memoriam-Omazemburukiro

Imba matu zemburukisa po ovaingona vetu mbata mo mbura ndjazuko:

Oserekaze, ombara jetu Thusnelde Maharero nguata nozombura 74 omajuva tjijari 3 k'Etengarindi (February), 1959. Eje uari omuingona apehe. Mo TJIRERA ua kuatua omuingona tjinga eri omusuko uo murumendu nguri po Kandjoze, matuhe Kandirikirira. Eje uina ua kupirue mo ndjuuo jouingona, tjinga ari oserekaze jo mbara jetu Alfred Maharero ngua pakua ko Tjauana, mo Mahalaphe mo 1943.

Ingui Thusnelde Maharero ua kara omuvere mouhepundu ue. Ouvere ue ua utira ko Tjauana ku vataurira mo ndjembo—1904. Nunguari eje otja zemburuka okutukotorera ejendo re. Nete indino otjimatutja: SUVA MEHA RO IHO MUINGONA UETU. ETE ARUHE MATU KU ZEMBURUKA.

Otjuana tjetu uina tja handuziua ijo ndiro ja tjimanga ndjatitua mu November omajuva tjijari 13. Mejuva indo otjituaekua omuingona uetu eje ngu marukua, Erastus Tjomujera Tjerije. Ondiro indji ja utukirua ijo majovi uo vandu mbaza ko virongo pekepeke otja, oTsumeb, Otjivanda, Okotjituuo, Otjiuarongo, Omaruru, Ozonahi, Okahandja, Epako na viarue outiti.

Omajovi inga ja tjere: Eje uari no rusuvero, eje ua kuaterua ouhona tjiri.

Oruhoze ruetu uina maru iko muhepundu uetu Karo Tjerije na ingui omunene uetu Fritz Tjerije na ihi otjuana tj' ONGUA-TJINDU.

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AJISHE IPUMBIUA PEGUMBO OSUKA NO TEJE.

Hotels are closed to American

Mr. J. H. Higgins, an American negro ship's steward passed through Windhoek last week. Mr. Higgins was on his way from Durban to Walvis Bay to catch his boat for the United States. He was unable to find accommodation

at the local hotels and had to be put up by a private family.

Mr. Higgins had pretty hard things to say about apartheid and South Africa during his stay here. He lives in New York and was recuperating from an operation he underwent in Durban.

SOUTH WEST NEWS

SUIDWES NUUS

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SATURDAY, MAY 14th, 1960

VOL. 1 NO. 2

Katuturaians Not Yet Settled

Still no possibility of higher wages

In spite of the fact that there is an apparent awareness growing steadily on the part of the Administration, the Local Authority and Commerce that Africans are economically unable to meet the high tariffs in respect of Katutura nothing concrete has yet been resolved to meet the situation. This is revealed by the results of several meetings held separately or jointly by the bodies quoted above and which were reported in the "Windhoek Advertiser."

Joint Meeting

Early in February the S.W.A. Administration and the Windhoek Town Council issued a joint statement saying that they accepted the principle of higher wages to African employees who moved to Katutura when the new rentals came into operation. The increase was estimated at £1 p.m. per capita while the rental was estimated at £2 p.m. for each house occupant. The idea being that the worker would see to the other 50% of the rent.

Increase Opposed

Late in February Commerce forwarded a memorandum to the South West Administration and the Windhoek Town Council to increase African wages.

Instead, Commerce proposed a £1 p.m. levy against each employer or a labourer living in Katutura. The money so levied would go into a fund to subsidise rentals and transport.

In other words, Commerce visualised a system whereby matters of rents, transport and wages would be a master and municipality affair rather than to involve master and servant or to have government interference except in so far as the latter may appear only as one of the employing agencies.

According to a report in the "Windhoek Advertiser" of 4 March, at a combined meeting of the Chamber of Commerce, the Suidwes Sakekamer, the Motor Traders' Association and the Master Builders' Association on the one hand and the Town Council on the other, a resolution expressing sympathy towards possible ways of compensating workers resident in Katutura "in respect of the higher rents and transport charges once these higher tariffs became effective" was made.

No Concrete Proposals

Another resolution made was that the meeting "does not make any concrete proposals regarding the higher wages to such workers." While a third one was that the employing public be informed about a recommended wage increase of 6/- p.w. for registered heads of families and house-renters and 2/- p.w. for other workers, contained in a report of an investigatory sub-committee of the Windhoek Town Council. The report will be submitted to the Council at the end of March, 1960, and the recommendation applies only to Municipal employees.

Thus, at present, there are no signs of possible rise for either the few Africans who fled to Katutura or the great majority in the old location.

eight members. They were told by Mr. Kofi Baako at their first meeting that a big expansion in Radio Ghana could be expected in the next few years. External broadcasting would soon begin and television could be expected to start in the near future. It was also intended to introduce an element of commercial broadcasting in order to gain some revenue to pay for all those costly endeavours."

Responsibility to Africa

Mr. Baako is reported to have said, "It will be a great responsibility for Radio Ghana to broadcast to the rest of Africa and the world. We must do everything we can to ensure that our International service is a true reflection of everything that is best in our country."

Coloureds are promised Property Rights in New Township

According to a statement issued by the Mayor of Windhoek, Cr. J. Suyman, the Coloureds will be given property rights in their proposed new township.

Plots can be bought Stars

Hence, those Coloureds who can afford, will be allowed to buy plots, with the result that they will be able to build their own houses either with the help of the Council or any other approved financial instances.

This is considered as one aspect that will place the Coloured township on a basis different from that of Katutura.

Die Suidwes Afrika Inbroorling Onderwyser Vereeniging Resolusies 1959.

Die Onderwysdepartement word versoek om die huidige leerplan te hersien en helder uit een te sit wat presies geleer moet word net soos in die geval van die Kleurlinge se leerplan.

Antwoord

In opvolging van my diensbrief E. 1/13/3 gedateer 27 November 1959, moet ek u mededeel, dat die bestaande leerplange waarskynlik aan die begin van 1961 vervang sal word met Bantoe Onderwys leerplane met die voorbehoud dat die leerplane gewysig sal word om by omstandighede alhier aan te pas.

Die Onderwysdepartement word versoek om toe te laat dat mondelings Engels in Sub A moet begin, en die vakke Natuurstudie, Geskiedenis en Aardrykskunde uitskakel vir die Sub-standaards.

Antwoord

Hierdie saak sal die Departement se aandag geniet sodra die verslag van die Kommissie van Onderzoek na Nie-Blankie Onderwys behandel is.

Die Onderwysdepartement word versoek om klein a af te skaf sodat daar net Sub A, Sub B ens. moet wees, net soos in die geval van Kleurlinge en Blankeskolle.

Antwoord: Hierdie saak word tans ondersoek.

Die Onderwysdepartement word beleefd versoek om die woorde "JY" en "JOU" in offisiële korrespondensie af te skaf.

Antwoord: Hierdie kwessie geniet aandag.

Die Onderwysdepartement word versoek om die lewens-rara.

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T.V. and International Radio Service Soon in Ghana

"A new Committee has been set up in Accra to advise the Minister of Education and Information on all aspects of programmes put out by the Ghana Broadcasting System. The move has been made to assist the Broadcasting Department to provide an adequate service of the highest possible standard for the people of Ghana," according to a February issue of "Ghana Today".

The report continued, "Chairman of the Committee

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South West News

SATURDAY, MAY 14, 1960

WHY THE HALL COMMISSION IS REJECTED

repeated

The Hall Commission which was set up under the authority of the Union Prime Minister, to inquire into the disturbances of the night of 10-11 December, 1959, and which submitted its report early this month, has been criticized by almost every section of our country.

A paramount Chief of the people, the multi-tribal SWANU, a White Member of Parliament and about 50% of the local white Press all reject the findings of the Commission of Inquiry, and rightly so.

The Commission deserves rejection not so much because it is superficial, too one-sided and out of bounds as because it threatens to undermine important values of modern civilisation. The values at stake are humanitarianism, associated with respect for personality; reliability, in the sense that a man must not fail to do what he has undertaken and what others depend upon him to do and; the Scientific Method.

Let us take, for consideration, the last one which may appear less important.

The Hall Commission either offended or totally neglected each of the following steps which are vital to the method:

a. The formulation of a working hypothesis. Unlike Advocate Heynes — Professional Assistant to the Prosecutor General in the Cape — who, from the out-set, captured Louw's line — that of blaming overseas agitation — and thus led his men's evidence accordingly, Mr. Justice

Hall was not quite conscious of his terms of reference. The Commission lacked proper guidance; it did not know what to accept and what not to accept. Hence, Mr. Justice Hall would, in one breath, allow a Major Lombard to give his impressions and, in another, prevent another witness from so doing; he would accept as evidence, remarks overheard by a coloured woman who was at her home during the disturbances and refuse to hear remarks overheard by a witness who visited the trouble spot; The Commission would stop a witness from quoting from the local press and devote the whole morning of the first day of the hearing to accepting irrelevant documents e.g. UNO's official reports etc., and includes, without qualms, a press quotation in its report.

b. The observation and recording of data. It is poor observation on the part of the commission, for instance, to say that opposition to the move only became evident in September, 1959, when, in fact, the people voiced their disapproval as early as 1958. And a significant point is that the Commission did not take the trouble to see, either for its own satisfaction or for the purpose of obtaining information, the many wounded people some of whose limbs were either amputated or rotting nor the families of the dead. Presumably it expected them to be carted to the St. George's or felt it was enough for it to boast with a photograph of a damaged car and so forth.

c. Classification and organisation of the material collected. Several letters from overseas have been quoted in the report. "To my mind these letters prove that the opposition to the removal from the existing location to the new one was organised by the Hereros in Windhoek at the instigation of their champion in New York," said the report.

This correlation is absolutely negative for none of the people who received letters from overseas was involved in the disturbances. For instance, Mr. Toivo-Ja-Toivo was before, during and after the disturbances in Ovamboland — about 300 miles from Windhoek, allegedly under house arrest. There is no proof of how he could have influenced residents of the Windhoek Location nor is there an iota of evidence as to how the local Herero recipients of overseas letters have instigated people to oppose the removal.

d. Generalisation. "South West News" feels that the standing and reputation of the Hall Commission, as revealed in the above record, nullify its generalisations. The justification of the police actions, the attempt to pin the blame on the "champion in New York" are all null and void.

Swanu rejects Hall Commission

A statement issued by the Vice-President and the Secretary of the Hall Commission, like all commissions in Settler dominated Africa, followed a too familiar pattern. It had to hand down a specific finding, long known to those in the saddle, even before the upshot of the investigation.

Understandably, the Hall attempted to bulldoze their Commission had all the trimmings of the bogus commission; disgusting superficiality, prejudice embarked on a subtle yet familiarly sinister over straining of its terms of reference, designed to evade pinning responsibility for the disturbance on the authorities.

Fabrication

The findings of this commission of inquiry into the direct and immediate causes of the disturbance in the Windhoek Location on the night of 10-11 December, last year, are fantastic. We are tempted to observe that the Commission's task obviously was to save the face of every police atrocious action.

To find that the disturbance was inspired from abroad by anti-S.A. campaigns, especially by UN petitioners Messrs. Kerina and Kozonguizi is absurd in the extreme, and is not to differ from Minister Eric Louw. This is appreciable for more reasons than one. In a statement delivered the day following the disturbance, which was to serve as the government view, Minister Louw blamed UNO and overseas agitation. This statement had the additional function of "guiding" or of influencing a commission instructed to inquire into the direct causes of the disturbances. The extremely uncomfortable, and embarrassing situation in which Minister Louw and his associates would have found themselves, had the commission founded otherwise, is to be imagined and appreciated.

Contradiction

The trend to dismiss the African side of the picture, and to accept at face-value, almost without exception, evidence given by representatives of the authorities is clearly discernable through the report. This is so, in spite of the contradictory evidence given by those who, to the alert observer, unsuccessfully

argued that the refusal to the Removal Scheme apart from other considerations centred around economic reasons was dismissed by the Commission as baseless. It was baseless because, according to the commission, Mr. de Wet had said the rent was not fixed. Yet, by mouth of Mr. De Wet the rent was tentatively fixed at £20.0.

We had no reason to believe then, nor were there any indication of assurance that the actual rent would be anything less than £20.0. The fact of the matter is that the rent now is £27.9.

Apartheid

The direct cause were conveniently and significantly not gone into. These included the ruthless determination on the part of the local authorities encouraged by assurance of assistance by the Administration to enforce, under the guise of a new location, the apartheid policy of the foreign Union Government. The Administrator remarked publicly that the Minister concerned, the Administration and the Municipality had approved of the removal, which had to be effected at any price and no doubt by whatever means. Mr. P. A. de Wet could be quoted to advantage here:

"Apartheid was the main reason for the intended removal, since the present situation of the Old Location would make the implementation of Apartheid impossible." Also the irresponsible threats betraying their real intention, made by Snyman and Major Lombard cannot otherwise than be directly responsible. Apartheid to the Africans is politically unacceptable and objectionable! economically it is reckless suicide.

The Hall Commission was an unfortunate fiasco, whose findings deserve emphatic rejection.

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Ehungi ra MacMillan mo kapa

Omune Otjiura (okutja o Prime Minister) ua Britania, Omuhona Harold MacMillan, me hungi re nda jandja ko unepo ua zondjuu azembari zo parliamente ja Union uatja kauri ouindandu kuje oku je ku hungira kozoandjuu mbari indo. Ouo uari oukanandu mbuhi naukua tjiaga eri moruveze oparliamente ja Union ndu mal tji-tji otjuondo tjo zombura 50

Okuhupa

Omuhona MacMillan tjazu-mbo otja hungira oruveze oru-re amatja: "Oujenda uandje—ouo mburi outenga okutjita i omunane otjiuru uo va Ingirisa ngunda eri mo tjihavero — nambano, ouee, ouo uri po ku-janda".

Kuje kuari osemba oujenda imbui tjeu jandisira mo Kapa tjinga eri po makapitiro uo kujenda ko Muhuka. Nu eje ua tanga ouua uehi amaratsa kutja ouhumandu kutja oujenda ue uari ouupu. Uina eje uatja okuhupa ko majakuriro omaua tjinene ngu vapeua mehi indi. Ouo jari otjiraisiro tjo uua kuu na ok vandu va Britania — Ova Ingirisa.

Ozombura 50 za Union

"Ouindandu kuami okukara imba mo 1960, mo ruveze ova-ndu ndu mave njandere, ndu mbasokutja, ozombura 50 zo rukupo rua Union. Moruveze indui, osemba ko vandu oku-suva na verivarura — avetara ko mbunda ku imbi mbi va to-na, avetara ko murungu ku mbiri ko meho.

Mo zombura inda 50 zo ku-rira omuhoko, ovandu va Afrika jo ko rupati — okutja oUnion — veritungira omahu-piro omazeu ngaza mo maku-nino omaveruke na mo viu-ngurua ovirandisiua mbia tu-mbara nu mbia tuuapo. Mo Mo ujenda uandje, ko viungu-rua vio zongoporo ozo ku kua kuramena outumbe uehi indi nomasa, mba tara ko uina.

Omerikutiro

Omuhona MacMillan ua va-ra ovina pekepeke vio utumbe ua indehi otja kovirongo peke-peke. Tjazumbo arire tjtia nu nguari imbio kambiri puvio—Pendje ja nao pena omaungu-riro ua pamue otja inga uo ku-randasana nga karapo aruhe. Atja, "tji ua ranga mo mahi-na mehindi mo utuka ko tute-nda tua Union tu tua ungurua i oIscoor — oIscoor iri mo Preto-ria—nu; tji ua vanga okutuka mo kaenda mo Viscount jo va

Ingirisa. Inga ouo omerikutiro pamue ua katjiri: Otjo otjira-isiro tjtjiripo tjo maunguriro ua pamue uo mihoko.

O Britania ja kara omurande uenu, nu otja imba oviungu-rua vienu pu ma vi rima ko meho me kambura kutja ete opu ma tu jenene okurira overikute va kuna ent ovazeu.

Ombatero

Oku tjoza ko utumbe uehi indji o Union uina ja ungura tjinene kakoro rajo mo vina vio uje. Otja omusoldate mo vita ovitenga vio uje, na uina otja omunane — ominister — mo horomende ja Churchill mo ruveze ruo vita vio uje ovitja vari ami me tjiua oku-oko ku kua jandjua i ozotru-pa zenu ko tjirua tjo ngutukiro."

Uina omuhona MacMillan ua vara ombatero ja Union mo vita via Korea na uina ru-veze rua Dr. Malan, tji va va-tera okujarura po otjimariva ko mbunda jo vita. "Nu nga ndino ovanene uo viungurua vienu, no uo virandisiua no vo tjimariva otjina avena ena enene mo vina vio uje.

Ombatero jenu ko mahi ua Afrika inga nge hja kaondja naua ojo ombatero-tero ku imba ove i mune. Ojo omburo jo masa ko mapanga uenu inga uo mo Utumbuaavehe—Commonwealth, okutja ouho-napare ua puna ova Ingirisa, na uina ko mahi ingauo ko Ngurova.

Imba omuhona MacMillan ua vara po ovira o Union ku iri okanepo, tjimue tja vio tji tjiri otjo UNO. Eje ua raisa po oujenda uo muhona Low ko Ghana uina. Kuje ihi tjari otjiraisiro tjo kutja oUnion ndja kaondja tjinene mo Afrika ahe, e rirongerera oku ungura oAfrika indji ombe.

Ongendo

"Otja mo kurianga kuandja apehe pu mbeja mba muna otja pu mba vazeua ame undju, ovandu va hitua tjo vi-tjtjua mo tjihupe tja indjo' Afrika. Ami onjune jenu mo vitjtjua imb imei zuu nu mbin' ondjenda najo na indj' ongendo jenu kuvio.

Okuza ko matekero uo uVa-ra ua Roma, tjimue tjo mui-njo uo zopolotika za Eropa, tja rira omapendukiro uo mi-hoko omirikuramene via kuvio ovini. Ovio via penduka mo zombura pekepeke nu no ma-naneno ko miano pekepeke. Nu avihe nao via fauru-rua i ombepo ondue jo ku ri-vara otja omihoko, ojo ndje kura otja imba po makuriro ua imbio mihoko.

Nai, me sere oritja mirongo vivari, nu tjinene ko mandero uo vita, ovitjtjua imbi mbia jandja onguatero ko mauho-napare uo mihoko via Eropa, via iarukirua, mo uje auhe.

Ete tua muna omajandimuki-ro uo ku rimuna otjomihoko isana kutja Ovanamasa vo mo vandu mbari ovokehi jo Ngurova. Ene mo Union na ete vanamasa ozombura omasere, mo Britania turi ko tjiambu-Ozombura 15 nda kapita mba ihi, puna omapanga uotu omanjinganjingiro inga otji ja no vapikire va kuna ete mo tandavara mo kati ko mahi tupa tua imbui Outumbeuaa-ua Asia. Omaha omegi uo mi-hoko peke no masekameno peke ja ninikiza omaningiro uo muijo uo kurira omihoko kuvio ovini. Ndino otjina tji-ngetjo otji ma tjtjtjua mo Afrika.

Okurivara

Tjimue tjo vikumise mo ma-munino uandje okuza tji mba-zako ko London, nai pu paka-pita omueze, omasa ua Afrika mo kurivara otja omuhoko. Mo virongo pekepeke omeri-varero inga jeri mo miano pe-kepeke. Nu nguari jeri apehe. Ombepo jo marundurukiro ihi-nga mu indehi arihe. Kutja ma tu vanga poo katuna ku vanga, inga omahapero uo kurimuna otjomuhoko ouo jena otjika-neno mo zoqolitika. Ete atuhe tuso kujerava otja otjikaneno. Ozoveta zetu za komihoko ze-so kuvara otjina ihi.

Indee, ihi mu tji tjiua kome-ho ja kangamua. Ene muaza ko Eropa ojo ndjiri onganda jo merivarero ua komuhoko. Nu muno mo Afrika ene mueritu-nga oven iokurira omuhoko omukutuke, omuhoko omupe. Indet, mo vitjtjua vio ruveze orupe, mo matjangua ene ma murire ovatenga mo kurivara otja omuhoko.

Nu ongazona indji jo kuri-vara otja omuhoko ndji ma i penduka mo Afrika ojo otjina kondjandero tji tjaza muene na ete na imbui ouje uo ko Ngurova. Tjinga imbi mbia tja nai aviri mo utoni uo use-kame uo ko Ngurova, mo ku uoronganisa ovikoro vio ndji-viro, mo ku ungurisa oonongo mo vihepua vio vandu, mo ma-tandavarisiro uo maunguriro uo vikuria, mo ku hakahanisa no kutakavarisa ovihakaenise vio vandu, na, tjinene nene, omatandaukisiro uo ndjiviro. Otja tjimbahe, omekuriro uo merivarero uo mihoko mo Afrika ouo ouatjiri, nu ngatu jekambure nao.

Okutja ami etje pangura po kutja tu jende kuna indj' ombepo indji. Ami mbin' ongamburiro ja katjiri kutja, tji tubina ku tjita nao, poru-mue ma tu humaparisa oma-kuetjero inga uo pakti ko Mu-huka no Ngurova, ouo ku kua kuramena ohange jo uje.

Omahanikiro

Ouje ndino ua haneua mo vimbumba vitatu.

Otjitenga pena mbu ma tu isana kutja Ovanamasa vo mo Ngurova. Ene mo Union na ete vanamasa ozombura omasere, mo Britania turi ko tjiambu-Ozombura 15 nda kapita mba ihi, puna omapanga uotu omanjinganjingiro inga otji ja no vapikire va kuna ete mo tandavara mo kati ko mahi tupa tua imbui Outumbeuaa-ua Asia. Omaha omegi uo mi-hoko peke no masekameno peke ja ninikiza omaningiro uo muijo uo kurira omihoko kuvio ovini. Ndino otjina tji-ngetjo otji ma tjtjtjua mo Afrika.

Otjitjavari, pena ozokomun-sa: omuRusa no vokehi je mo Eropa, na Tjina ojo jo tjivaro tji ma tji karekarekera mo 800,000,000 mo 1970.

Otjitjatatu, pena otumbe-mbera tuo uje tuo vandu ndi-no mbe hijeri jandja ko rive, mbe heri ko ukomunisa nu mbe heri ko uripura uo ko ngurova. Me kondua indi rute-nga ma tu ripura no Asia na Afrika.

Otja tji me munu, otjinonga otjtuezu mo hinga oitjavari kozombura esere oritja miro-ngo vivari, otjohi tjo kutja ovandu mbe hijeri jandja ko rive imba va Asia na Afrika ma ve rumbu ko Muhuka poo ko Ngurova. Mave nanenua mo rumbo ruo zokomunisa? Poo imbi oviroranga vio ku rinana oveni mbi ma vi tjtjua mo Asia na Afrika nam-bano, nu tjinene mo ukoto ua imbo Utumbeuaavehe, ma vi rive outani, na vi jandja otjiorera tjima tji hendamisi-re ohaveha ko mukuma uo ngutukiro no semba no uatji-ri?

Epuriro

Ongondjero ja rukua nu ojo ongondjero jo viuru vio va-ndu. Tji tjiri mo marorero na-mbano otjokomeho jo zotrupa zetu poo okuhonaparera no ndunge. Otjo ongaro jetu. Omihoko mbi hijeri jandja ma vi vanga oku muna ngunda avi hja toorora. Matu ve rai-sire tjike oku ve vatera kutja vetorore osemba? Auhe ua imbui ounepo uo Utumbeuaa-vehe nu nguerikuramena, uso kuzira epuriro indi kuro orini. (Ehungi indi karija manuka undja ko tjaltonga jarue.)

Ra tanaurua

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It falls for each and all of you as well, says Chief Kutako

H. M. King Baudouin of the Belgians, Brussels, Belgium, Rt. Hon. Harold Macmillan, 10 Downing St, London, H. E. President De Gaulle, Paris, France.

Sirs.—One Nationalist Commission of Inquiry into events leading up to the police shooting of 12 of our innocent people on December 10, 1959 has published its findings. It has decided that the resistance campaign to removal was organised by the Hereros who in turn were instigated by their "champions" in New York. The Commission had stated that the police were justified in acting as they did by using firearms against our defenceless, unarmed people only because they decided to boycott the services of the Municipality by refusing to make use of the bus, beerhalls and cinema. To quote his own words, Justice Hall who was the chairman and only member of the Commission said "To my mind these letters (written by petitioners at the United Nations) prove that the opposition to the removal from the existing Location to the new one was organised by the Hereros in Windhoek at the instigation of their champions in New York."

We regard this report as biased and misleading. It was designed to wash the inhuman and brutal action of the Union Government in S.W.A. The refusal of the people actually began long before, while those at the United Nations were still in S.W.A. The police were in readiness five days before the shooting events. On 7th December, 1959, munitions and men were ready for December 10.

No warning

We would also ask you to remember the way in which the police acted: giving a warning without without using a loud speaker so that only a few people could hear, allowing only 5 minutes to disperse and then firing at random into the crowd. We ask you to compare this action with the rules civilised people follow in dealing with a crowd, to compare this action with that may look ominous as set out in the Devlin Commission. With regard to the allegation that our people are inspired by outside agitators this is not true. We need not to be told of our sufferings. It is true that we look around the world and see that the great powers or nations are extending freedom to many countries in Africa and they believe in Africans having equal opportunities, decent education and Trade Union rights, also freedom of speech and movement etc., practice that are the very opposite of the S.A. Government's.

Changes

We have observed the changes all over Africa as a result of the policies of your Governments particularly during the last month, since the visit of H. M. King Baudouin the declaration that

the Congon would be self-governing in June, the vast changes in French West Africa and General de Gaulle's in dealing with white extremists in Algeria and finally the proposed advances in Tanganyika, Kenya, Somaliland and other countries under Britain. We hope and trust that these changes will affect our own deplorable state.

We cannot believe, after Mr. Macmillan's speech in Cape Town, that showed clearly his awareness of the policies of the Union Government, and his moving adherence to the belief that all men are one, that your Governments of three Great Principal Allied Powers, can continue to evade the question of the mandated territory of S.W.A.

We believe that you know something of the conditions under which we live. Pass Laws, starvation wages, inferior educational facilities, restriction of movements, racial discrimination, removals against the wishes of the people and no land ownership.

Other territories

These said removals with over 1,000% rise in rents and increased bus fares, to satisfy the dreadful doctrine of Apartheid—we ask you to compare our lot with what has happened in other mandated territories: Tanganyika, Ruanda-Urundi and the Cameroons, where the Africans under Belgium, France and Britain are guided and helped to advance towards early self-government. Is our wretched conditions what her Majesty's Government intended, when they assigned to South Africa the right to rule us on the Queen's behalf? After 41 years of rule as a mandate, we have no secondary school for the vast—the 473,000 Africans and other Non-Europeans, when Euro-

peans covet our lands we are to move on, we have no security, no hope for the future. Is this what the Principal Allied Powers intended by their conception of a Sacred Trust where the indigenous people would be helped to stand on their own feet?

The bell

We implore your respective Governments, now, to live up to the ideals that have moved you in the reforms brought into those other countries in Africa. We, too, are your responsibility, and as long as we remain oppressed, so long will you not be able to point with pride to your achievements. "The bell may toll for us, it tolls for each and all of you as well."

Looking forward for your
—Chief Hosea Kutako, P.O. Box 1034, Windhoek, S. W. Africa.

Onduezu onene ndje kura naua nga ikare puono 'zonde-ndu omirongo vine; nu ngauri onduezu omutanda jo zombura mbari ngai kare puono 'zondendu omirongo vivari-nandano.

Okutorora

Tjimo torora onduezu ngai ombua. Otara ko rutu ruajo arujerika uriri nu ngauri uina tara ku indji o ina mu jaza, orundu ozondana tjiva ze sisuo 'na jo nduezu.

Ozondana zoje pinda ngunda aze hijatjita omieze ham-boumue.

Ozongombe zeri otjo vipuka vio mokuti mbi kumuka rukuru okukaria no kuanua. Komuhingo mbui ozongombe ngaze umuke omubuk' omunene nu aze kotoka ko nganda ngandu ejuva tjiro hiti, orunda ozongombe ehozu zeria muhuka ngunda akuno 'utara-zu no mapeta tjikua poro.

Ouoje,

OMUTUTA.

(Continued from page 1)

Tji uri omututa

Ozongomba zena ohepero tjine, nu komuhinro mbui zeso ku aunua naua. Zeeta onjama no maihi. Zenana omatempa no vipuruu. Ombui jo zongombe itua mo vikunino. Ovikenga vi jakisa omuriro. Outase uromba onrjuu. Omukova peza ozongaku, no vinguma no mivia no zongora. Ozonja pe unguruu ovina ovizarua. Omatupa peza oruhere ruo matupa ndu jandjua ko vinamuinjo. Po vikoti pe unguruu o laema ndji kakaterisa ovina. Okutja komuhingo mbui ove zetuna naua.

Onduezu

Onduezu jo ngombe kara najo oure uo zombura ndatu uriri. Kombunda jo zombura ndatu zeja onduezu jarue. Nao pe tjitirua kutja anduezu aharondo ozondana zajo. Orundu onduezu tjia jarondo ozondana zajo ozongombe zoje ma zerire ovingundi mo tutu. Tjiuhina 'masorero okuranda onduezu ka pimbasane onduezu kuen' omukuenu uarue ove umupe ozondendu.

Omarondero

Ozondema zoje azerondua rukuru ozombura azehijsaena. Ozondema zoje maze so 'kurondua tjiza tjiti ozombura mbari no mieze itatu. Okutja ozondema zoje maze so'kukuata tjiza tjiti ozombura ndatu. Ihi ma tjihie kutja hana ozondema zoje aze kara puno 'nduezu nga tjizekuru. Onduezuairondo ozongombe nga tjia tjiti ozombura mbari.

koste toelae van Inboorling Onderwysers an 'n deel van hulle salaris te verklaar net soos in die geval van die Kleurlinge.

Antwoord: Hierdie saak word ondersoek.

Die Onderwysdepartement word weer eens versoek om spoorweg las briewe aan alle Inboorling Onderwysers toe te staan.

Antwoord: Hierdie saak word na die Uitvoerende Komitee verwys vir beslisning.

Die Onderwysdepartement word versoek om lang verlof ook aan die Inboorling Onderwysers toe te staan.

Antwoord: Hierdie saak word tans ondersoek.

Die Juniorsertifikaat by die Augustineum moet verkort word tot twee jaar.

Antwoord: Aan hierdie versoek kan ongelukkig nie voldoen word nie.

Die Onderwysdepartement word versoek om die salariskaal van die Inboorling Onderwysers te hersien en te verhoog. Sedert 1953 is die salariskaal en lewenskostoelae van die Kleurling Onderwysers en Blankes twee keer verhoog is.

Antwoord: Hierdie saak word ondersoek.

Die Onderwysdepartement word versoek om die klasboeke klas vir klas te gee, b.v. Std. 1 boek vir Std. 1 klas.

Antwoord: Hierdie saak sal die Departement se aandag geniet sodra die verslag van die Kommissie van Onderzoek na Nie-Blankie Onderwys handel is.

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SATURDAY, 11th JUNE 1960.

Vol. I No. 3

THE BURIAL OF CHIEF JOSAPHAT KAMBAZEMBI

By ZEDEKIA NGAIVIRUE

It was on Sunday morning, 29th of May, and the clock had just struck 10, when the coffin of Chief Josaphat Maveipi Kambazembi was lowered into the family grave of the Kambazembis at the Waterberg.

The crowd of about 4,000 people who had travelled hundreds of miles to come to bury the grandson of the Mountain Chief stood in solemnity. Not a sound of wailing women was heard, not the chanting of "ondoro" and the morale giving "ombimbi", as a one-legged old man in the person of Max Urika withdrew in order to hand over the proceedings to the servants of God. He had opened the gate of the cemetery with a few words introducing Chief Josaphat to his fathers who already lay there, and had uttered, "omuatje ngu muangara mue-tupe ejengo mue tujeka", an equivalent of "The Lord has given, and the Lord has taken away".

SERVICE AND MESSAGES

The Rev. Reinhard Ruzo opened the service with a prayer, read a short text from the Bible after which a hymn was sung. Then came messages of condolence. A message from Chief Hosea Kutako, who could not be present due to indisposition, was read by Mr. Clement Kapuu. "We have lost a noble man, a leader and a friend", rang the first line of Chief Kutako's tribute. Another message from the Welfare Officer at Okakarara expressing sympathy, was read.

Before several speakers from the various districts paid their last tributes, Mr. Schneider of Okozongominja, a time-honoured friend of the Kambazembis, was allowed a chance to say a word or two. "We have followed a long and interesting road with these people. It all started with my father who lies buried not far from here and the father of this man we are burying today. The late Josaphat and I have maintained that relationship and I hope that those who have remained will, together with me, tread the path set by our fathers", said Mr. Schneider.



The late Chief
Josaphat Kamba-
zembi, who passed
away on Ascension
Day.
He died of Coro-
nary insufficiency.

LETTERS

A noteworthy instance was the three letters the deceased wrote and which were read at the funeral. The first letter which was written in 1958 was testamentary and served to introduce would-be successors of the Chief in the event of his death — his two sons Julius and David. Another letter written a month or two ago dealt with the same subject but went a little further so as to will that his

cousin, Mr. David Tjatjitua be the heir to his chieftainship, while the sons were still growing and learning responsibility. The last letter was written just a day before his death and it was a note of thanks to all the people who have been helpful and sympathetic to him during the approximate two years of his illness. In that letter, which was in his own handwriting, Mr. Kambazembi pointed out, in particular, to sections of the Windhoek Location, quoting his blood ties with the sections.



MR. SCHNEIDER

(Continued on page 2)



The coffin is being carried to the Holy Fire at Okakarara before the procession to Waterberg begins.

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THE FUNERAL AT WATERBERG

(Continuation from Page 1)

A little later, Prince Josaphat then a more responsible young man, was faced with the problem of a Welfare Officer at Okakarara, who refused to pay him and his gang their full wages after having done some hard work. He strangled him into paying and his men went back home hailing him as leader and prince.

Mr. Kambazembi led an almost care-free life as it was never thought that he would become chief. But the early death of his elder brother Hijaatja chanced him to be successor of Chief Salatiel Kambazembi who died in the early 40's. Then began his worries. An uncle of Josaphat, Mr. Fritz Tjerije became and has continued to be his rival for the position until the day of his death. It is the same uncle who has "brought a knife" to him (i.e. he is suspected to have betwilted him). Mr. Tjerije having admitted the accusation could, therefore, not be allowed by the kinsfolk to attend the funeral.

Soon after he became Chief Mr. Kambazembi joined the army, and served in World War II. Notwithstanding the many difficulties he had to face as headman of Okakarara, Chief Kambazembi proved to be a man of cool courage and resource. Here is some testimony from those

who knew him: "It is not on account of his birth that we have come to honour him. What brought these masses here is his most lovable personality as a good friend of everybody — rich and poor. Our Chief harboured no condemnatory spirit towards any man", — Mr. Asser Kavetu at the funeral. Mr. David Tjaitjua at the graveside: "Josaphat was a fearless and honest man and I, therefore, believe that he has traversed the dangers in the way to heaven and is today sitting next to his father."

HIS RELIGION AND POLITICS

His politics? Chief Josaphat like most hereditary chiefs never drifted into the political whirlpools — of the soap-box techniques and public agitation, yet, he was a true patriot who took a clean-handed part in po-

litical affairs. He was loyal to his people and did not scruple to fight for their rights. Generally he agreed well with Chief Kutako.

His religion? Chief Kambazembi stood midway between Ancestor worship and Christianity. A baptized and confirmed Rheinisch he would sing all the Rheinisch hymns together with his mother Priscilla in the most melodious voice like a nightingale. Yet he retained his Holy Fire. Everytime his cousin, the writer, went to College he would take him to the Holy Fire, toss him once between his legs, and then ask the Ancestors for blessings. The cousin passed his examinations with honours everytime. When the bulk of the Hereros broke away from the Rheinisch Mission he was in for the new Church explaining to the writer that his grievances were not based on doctrine but on the

practical organisation of the old Church. Showing a note on which he wrote the year's income of the Oruano Church from his Reserve, he said, "In the past we did not know how our money was being administered".

Generally, Chief Josaphat Kambazembi was an African imbued with the ancient customs and traditions of his people. He was always courteous, moderate in the expression of his views, bold and courageous where boldness and courage were needed; self-effacing and yet self-respecting; modest and yet outspoken — his death at forty-three years has caused a great shock to us.

South West News extends its sympathies to his widow, Mrs. Justine Kambazembi, the family and the people of ONGUATJINDU.



A volunteer acting as a traffic cop is seen here guiding the traffic.

Ehungi ra Macmillan mo Kapa

(ekondua esenina)

Mo mahi ngaturua ijo mihoko pekepeke, ondero jetu ojo okupaha omaiano mbi mavi tjiti kutja otjuana tjirire otjuana-uana nu oupanga ukunue pokati ko mikuma pekepeke. Ouzeu imbui kaujanderere mo Afrika aijerike. Nu aruhe katjiuri ouzeu uo vavapa mbehina ndengu. Ko Malaya nandarire kutja kuna ovavapa no vaIndia outiti, ova Malei no vaChina ombena otjivaro otjinene mehi. Ouombo ovimbumba avijevari vina ouua no merikutiro pamue. Nu omasa ua Malaya otja omuhoko maekuramene ko mbatero ndjimaizu ko mihoko imbui avijevari.

APOLOGY

We wish to apologise to our readers for the irregularities experienced during the past months as well as the inadequacy of the paper which appeared on the 14th of May.

The drawback has been due to events that took place in the Union during March, and which events adversely affected our printers in East London. However, new arrangements have been made which we hope will satisfy us all.

GRATITUDE

On the other hand we will extend our gratitude to the many people who, nevertheless, gave us a keen support. In no small way do we feel our indebtedness to the friends and other sympathisers of "SOUTH WEST NEWS".

Rededicating ourselves to our early pledge that, "we set forth on our humble task, fully conscious of the responsibility that we have taken upon our shoulders, and not for one moment daring to lose sight of the objectives towards which we are striving" on the one hand, we will, on the other, appeal to the South West African public for its support.

Your paper has been registered at the General Post Office as a newspaper; its price has been reduced to the economic six-pence per copy. All positive steps towards progress. Why let it down?

Ongaro jo horomende jovaIngirisa ohunga notjina tjombangu jetivara jazuvarisua naua i Omuhona Selwyn Lloyd, mehungi nda jandja ko UNO mu September tjijari 17 mo 1959.

Omambo ue jari inga:

"Mo mahi inga mumuna omihoko peke mblatura pamue, otjiungura tjitjiripo okutjita kutja ovandu avehe vekare mo ngutukiro, ave hakara mo umba, nu auhe majandjerue okukaondja komeho amatjoza ku indji ombuiro jomahi inga. Ete tunjengua ouripura imbui mbutja pena omihoko mbia utua omitunga po mikua. Oveta jetu ojo okuhinambangu; tjan-dja ouje ovazorundu, no vavapa no vaAsia novandu va Pacific na varue mbena otjina naete mu mave kakara no tumbemba tuao otja ovature ovavaru na ombeipo tjombangu mu mai ninua ijo utakame uo ko ndungiro jomihoko omipe".

Korusenina andaku mbatja nai. Mbahungire no kuhina ku horeka ozombangu nderi pokati ko mahi uetu aevari, mo kuruisa omauzeu omanene ngeri po, nu auhe nge ungura nao mo rumbemba ruo maziriro ue. Ozombangu inda zeue. Ovina vjo ndjiviro ja auhe — indee, ovio ozombata za auhe. Nu ami etjerira omuhina uatjiri tjimbajarka kumui. Atjapesana aajo ovina imbi kavipo.

Nunguari ombangu motjina tjimue kaiso ku ngundiparisa omasa uo maunguriro uetu pamue mo mariam-

Omuhona Harold Macmillan
o Prime Minister ja England

isiro uovingi nbi tu navio kumue. Ounepo uo Utumbeuaavehe imbui mbueri kuramena, aruhe katji ufenda kumue mo tjina atjihe. Ojo kandjiri ondokutja jo ruuano ruetu. Nunguari omasa jo Utumbeuaavehe tjine jeri mo kutja ouo omerikutiro kukuhina ninikizire, oruo oruano ruo mahi ngerikuramena nu ngena ouvara uao. Ehi arihe rina ousemba okutia nokuzira movina viaro, nu pua omaunguriro pamue no mahi omakua mo kukondjera ovio uje mbi tuerijengera.

Nu kombanda janao ozombangu inda porumue ozo kazongarerere. Mo ku kaondja mapeja azezup. Otjiungura tjeto okuzetarera humburuko mo ngotue ja inda ruano ruetu orukuru. Mu ih, hapo mbina ouatjiri. Muete imba mo uningandu poo mo matoororero uo vazike mbutuna okaruveze kokutia ovina mehi renu

norandje ouete ovizere ovikapite mbiakarere. Katuna ousemba okupizira posio imbui oupanga uo pokati komahi uetu. Otjo otjirumatua tjo uje. Katjetu atujerike okuungura natjo otja puma tuzeri. Ovakuru vatjere: "Otja imba mberiko: nunguari otja imba mbakoka, na imba mbe hija kuatua uina".

Matuso kupirukira indo zombangu. Nunguari nga tutare ko meho jazo, mo mberamo jo kamuhuka. Mezeri — idee mbina ongamburiro — kutja mo zombura zarue 50 matu katara kombunda kozombangu inda nderi muete otja ovina vjo njune jehungi uriri. Orundu oruveze otja pu marukapita no tjiruondo otja tji matji jarukirua po itjarue, omauzeu uo vandu opunga amaerunduruka no kuzenga.

Ngatu zemburuke omauatjiri inga. Indino ngatutje okutunga nu kukuheri okuteja. Nu uina ngatu zemburuke kutja oungundi uza mo hankiro. Nu, mo mambo omatiukua kuene: omasa jeza mo ruano.

(Ehungi indi raanda mba).

Ovarese vetu ovengi vari no ndjemeno jokuta ehungi indi kaarizuvaka naua kuuu. Nu Omujange otjatoku temburira.

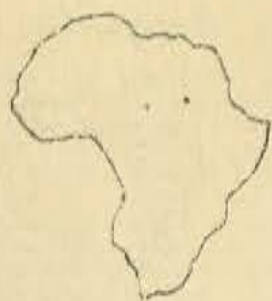
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A GLANCE AT OUR AFRICA

A. The following countries of Africa are independent: Ghana, Egypt, Tunisia, Liberia, Sudan, Ethiopia, Morocco, Gambia, Camerouns, Guinea and Togoland.

B. The following countries will soon become independent:

1. The Mali Federation, Madagascar and Senegal.
2. Nigeria will become independent in October this year.
3. The Belgian Congo will become independent on the 30th of this month.
4. Somalia will become independent in July.
5. Sierra Leone will become independent in 1961.
6. Uganda will become independent in 1964.
7. Tanganyika and British Somaliland will become independent in 1962.
8. Mauritania, the Ivory Coast, the Upper Volta and Niger, the Chad Republic, the Central African Republic, the Congo Republic and Gabon are free countries in the French Community.

- C. 1. Rio de Oro is still a colony of Spain.
2. Angola and Mocambique are still Portuguese colonies.
3. The Northern and Southern Rhodesias are still British colonies.
4. Nyasaland, Bechuanaland, Basutoland and Swaziland are British Protectorates.
5. A constitutional change is expected in Nyasaland. Basutoland has already had a constitutional change.

- D. 1. Algeria, South West Africa and the Union of South Africa are governed by white minorities.
2. Last year there were shootings in South West Africa.
3. There have been shootings in the Union this year.
4. Algeria is fighting.

A. Die volgende lande van Afrika is onafhanklik: Ghana, Egipte, Tunesië, Liberië, Soedan, Ethiopië, Morocco, Gambia, Kameroens, Guinea en Togoland.

B. Die volgende lande sal kortliks onafhanklik word:

1. Die Mali-federasie, Madagaskar en Senegal.
2. Nigerië sal vanjaar in Oktober onafhanklik word.
3. Die Belgiese Kongo sal op die 30ste van hierdie maand onafhanklik word.
4. Somalië sal in Julie onafhanklik word.
5. Sierra Leone sal in 1961 onafhanklik word.
6. Uganda sal in 1964 onafhanklik word.
7. Tanganyika en Brits-Somaliland sal in 1962 onafhanklik word.
8. Mauritanië, die Ivoor Kus, die Upper Volta en Niger, die Chad Republiek, die Sentraal Afrikaanse Republiek en Gabon is vry lande in die Franse gemeenskap.

- C. 1. Rio de Oro is steeds 'n kolonie van Spanje.
2. Angola en Mozambiek is steeds Portugese kolonies.
3. Noord- en Suid Rhodesië is steeds Britse kolonies.
4. Nyasaland, Betsjoeanaland, Basotoland en Swaziland is Britse Protektorate.
5. Na verwagting sal die Nyasalandse grondwet verander word. Die grondwet van Basotoland is alreeds veranderd.

- D. 1. Algerië, Suidwes-Afrika en die Unie van Suid-Afrika word deur blanke-minderhede regeer.
2. Verlede jaar was daar skietgevalle in Suidwes-Afrika.
3. Daar was skietgevalle in die Unie vanjaar.
4. Algerië veg.

A. Inga ouo omahi ua Afrika nga kutuka: Ghana, o Egypt, o Tunisia, o Liberia, o Sudan, o Ethiopia, o Morocco, o Gambia, o Camerouns, o Guinea na Togoland.

B. Omahi inga maikutuka tjemanga:

1. O Mali, o Madagascar na Senegal.
2. O Nigeria maikutuka mu Oktober.
3. O Belgian Congo maikutuka mo 30 ko muezze mbuno.
4. O Somalia maikutuka mu Juli.
5. O Sierra Leone maikutuka mo 1961.
6. O Uganda maikutuka mo 1964.
7. O Tanganyika, na British Somaliland maikutuka mo 1962.
8. O Mauritania, o Ivory Coast, o Upper Volta na Niger, o Chad Republiek na Gabon ja kutuka nunguari jeri mo tjira tja France.

- C. 1. O Rio de Oro ngunda iri mo uhuura ua Spain.
2. O Angola na Mocambique ngunda jeri mo uhuura uova Putu.
3. O Northern no Southern Rhodesia jeri mo uhuura uova Ingirisa.
4. O Nyasaland, o Betschuanaland na Swaziland jeri mo matje-verero uo mu Ingirisa.
5. Nu ozoveta mo Nyasaland ngahino maze runduruka. Mo Basutoland ozoveta za runduruka.

- D. 1. O Algeria, o South West Africa na Union je honaparerua ijovavapa mbehina ndengu.
2. Ombura ndjazuko mo South West Africa muari omajahero.
3. Ombura indji mo Union muari omajahero.
4. O Nigeria irua.

(Continued from previous column)

an integral part of the Union. They go on to argue that she is doing precisely that.

BETTER APPROACH TO PROVISIO

This shallow view, glossed over as if it were the end of the story, cannot be accepted by my organisation. This proviso, which alongside their story of the demise of the League of Nations, and forming the basis of her claim to this country, was conceived for administrative convenience only and was always subject to the mandate. It was not intended to confuse, compromise or sabotage the ultimate goal envisaged for countries held under the mandate. It must therefore be seen not against S.A.'s expansionist ambitions, but from the perspective of International precedents and practices in these matters. SWANU wishes to submit that this is the only possible and honourable way to approach this provision.

The emergence of Independent African states into the international political arena started and necessitated long overdue reappraisal on the part of certain major world powers, of the ambiguous policies they pursued particularly towards the S.W.A. issue at U.N.O. There is every indication of late that morality would overtake S.A. and prevail.

SWANU applauds GHANA PAPER on S.W.A.

A Statement released by the Vice-President, Mr. Kaukuetu.

The Ghana background paper on South West Africa inaugurates a new phase in the perennial United Nations versus South Africa case over this country.

On behalf of SWANU I would like to applaud the practical application of the principal that Africa's total liberation is the task of all Africans no less than I endorse the conclusion put forth by the Ghana government in its well briefed document. The cardinal tenet of our belief to which we adhere and against which we desire our claims to be recognised is that the mandate system for S.W.A. was primarily created for, and in the interest of the indigenous African population. This belief, far from being arbitrary or ill-conceived, is powerfully backed by precedents created in mandated territories elsewhere.

We are, further, of mind that when the representatives of the Principal Allied and Associated Powers decided the future of this country, it was the destiny of the indigenous people they considered, and not the means where-

by S.A. could be placed in a position to eventually colonise or, if you like, unilaterally incorporate S.W.A. into the Union.

UNO TRUSTEESHIP

It is therefore the expressed desire of SWANU to fight without relent, to achieve U.N. trusteeship of the territory as the first step towards ultimate independence and freedom. Our desire for U.N. trusteeship has nothing to do with ousting the whites or, for that matter, any other peoples. SWANU shares the view, as does the world at large, that South Africa's administration of this country has been a sustained outrage of the very conditions and obligations embodied in the Mandate Agreement, by which she came to control S.W.A.

Apologists for S.A. are vociferous in pointing out the she (S.A.) was empowered to administer S.W.A. as

(Continued in next column)

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Letter to the Editor

Dear Sir,

You cannot imagine how glad I am to observe that for the first time in the history of South West Africa, the Africans have their own paper — the SOUTH WEST NEWS, a dream we have cherished for many years.

I congratulate the group of young men who endeavoured to found this valuable paper, which may educate its readers socially and otherwise.

At the same time the African business man and woman may find a place where to advertise the kind, nature or type of his or her business, a thing which was impossible to do in the past.

It would be a heavenly forsaken man or woman, who can not express thanks to those hard working persons, who discovered the need of their people for a newspaper.

I wish them a great success. Long live our SOUTH WEST NEWS!

THEO MAHUA,
OKAMATUTJINDO.

Mujozikua Omutjange,

Arikana ndjipa okaruveze md mba-pira jeta o SOUTH WEST NEWS, amotja nai:

Hitjua kutja omundu uo muijio usoku mangerua omboroto mo mba-pira jo usarute. Mbeja mo mbeka me Pako — Gobabis, eraa omboroto. Nu arire tji mba mangerua mo mba-pira mu mukara o "Westminster 85".

Ami etja, mangera mo omutena kuoje poo erumbi roje.

ISIE KARAKURA,
WINDHOEK.

ED.:

O SOUTH WEST NEWS ja tonda otjikaro tjo ndjambu mo 'zostora. Nu ma i nangereko ovarese vajo kutja komeho jo 'kuposa no munda po stora, kokuua okuhina 'kujenda ko 'zostora zo ndjambu. Ozo ze lue. Yakueta nga tu ise okujenda ku matu jambururua! Nu nguari katuna ku zamba kutja penna ovirongo mbi hina pu mo katengua. Mu imbi omundu aruhe maso 'kuzemburukisa mo muano omuna kutja: Arikana ndji mangera mo mbapira ongohoke; You dit asseblief in skoon papier; Bitte in sauberes Papier einpacken; Please wrap it in a clean paper.

KOVAUAMBO MU SOUTH WEST AFRICA

Fie ovauambo otuelidimbulaka okuja kumue noku ninga ongudu imue ojotu ojo jedina O.P.O. Esi otue si hovela momafiku esi ali 19 April 1959.

Ondahala ndi fautule eli edina eli kutja ota li ti aike kufie. O.P.O. Otasiti: Elikuato kumue, eli talikelele omaui kufieni, komihoko adise do valaule mu S.W.A. Simue haiuedako osei. Ngege tuahala ongudu jeta okuja komeso jininge ngasi pehovelo nojikale juditike, kounjuni, uopondje, hano natuhetekeleni tu okukala ko nasha, notui dame nongono adise.

Ohaipopi kunje ovauambo, kutja osivelo shemanguluko oshatala munje. Dimbulukueni kutja keshe tu oshinamuenjo, oshina ohonde, opoue, ngege osinamuenjo oso ngege gasina vali ohonde uena osho kashina vali.

Ongudu ej O.P.O. uajo ojafa osinamuenje. Ngege itamukuata nekuatufano liua, otasiti: otamukufamo ohonde mongudu jeta, nokonima taifipo.

Ongudu jatja ngaha ngege oimaliva, ojo kaina esi tainingi. Hano, vanti yakueta, novaholike avese, tu kendabalenitu noimaliva, okuhovela mepeni fio okukese tu apa to dula. Osimaliva oso tu ohamba jounjuni. Ngege silipo, kapena simus sidu. Omulongi pamue uongudu.

NELENGANI.

Oud Leier Stel
Christelike Jeugvereniging
Voor

Die Christelike Jeugvereniging het vir die eerste keer in S.W.A. in die jaar 1957 aanvang geneem, onder die nie-blanke jeug.

Die leuse is: Maak Jesus Koning.

Elke Rynse-gemeente in S.W.A. is verteenwoordig op die jeugbestuur ongeag sy ras, kleur of taal. Die leier van die Jeugbeweging is Eerw. Wienecke van Otjiwarongo. Hy doen alles in sy vermoë ten spyte van sy swak gesondheid om die jeug so op te lei — godsdienstig natuurlik om eendag hul plek vol te staan in die volwasse Christelike gemeenskap.

AKTIWITEITE

Die weeklikse aktiwiteite van die Jeugbond in elke dorp is lesings, sang, spele en Bybelstudie. Evangeliedienste word ook in die lokasie deur die jeug gehou onder die oes van dae wat nie in staat is om kerkdienste te besoek nie.

Elke jaar word jeugbyeenkomste gereël en gehou waar die jeug 'n geleentheid kry om mekaar te ontmoet en te leer ken. Hierdie byeenkomste word bygewoon deur verskillende jeugroepe in S.W.A. By hierdie byeenkomste loop alles op 'n baie vriendelike en vreedsame manier af, sonder wrywing onder of tussen die verskillende taalgroepe en dit is baie aangenaam om dit te aanskou. Die eerste Jeugbyeenkoms was gehou

op Otjiwarongo, tweede op Windhoek en die derde op Usakos.

Die aktiwiteite gedurende die jaarlikse byeenkomste is mededinging op die gebied van sang en Bybel-vasvra-wedstryde. Die plegtighede begin gewoonlik op 'n Vrydag en duur tot Sondag; en gewoonlik is daar 'n blaas-orkes om die plegtighede te begelei.

EENHEID EN KARAKTER-
VORMING

Elke jaar groei die getalle van die jeug. Die ouderdomme van die jeugbondgangers wissel van 12 tot 25 jaar. Wat die beweging sedert sy totstandkoming bereik het is eenheid onder die verskillende taalgroepe.

Daar is 'n Christelike Fluitkoor gestig wat by hul optrede in die kerk en byeenkomste met entoesiasme bejeen word. 'n Ander belangrike poging wat aangewend is, is die van karaktervorming.

Deur
GOTTFRIEDT JARIO.

AFRICAN WRITERS, I.

I am sure: Little is known to you, the readers of South West News, about African Writers in Southern Africa. So I intend to tell you something about it in each of the following issues.

Let us begin with Masupha Bereng a member of the Royal family of Basutoland. He was born in 1928, was educated in his home country, was attached to the Middle East Army during World War II, and later worked in Natal in the Royal Naval Armament Depot.

Mashupa Bereng wrote amongst others a short story — the fairy tale of "The Prince of the Combined Headquarters".

When the Prince left his country and walked eastward he sought a golden flower. On his way he was warned by an old man that the flower he longed for, lived in a near forest — in the person of a most beautiful girl — but that her father was a wild and cruel man who never would let him out of the forest again.

When the Prince came to the chasm where the girl lived he saw many skeletons, the remainders of former lovers who were killed by the girl's father.

In he stepped without fear. The wild man was not at home, and the Prince and his famous lady fell in love with each other at the first glimpse. They decided to flee on horseback.

When her father returned home he turned so angry that his anger rooted out some trees of the dense forest. He jumped on another horse which always stood saddled in his stable, and rode after them.

The bride when she saw her father coming nearer, used a magic bottle to create a wide and deep river between themselves and him. So they were safe.

In sight of the Prince's palace, he called his golden flower Queen Ora. Queen Ora told him first to ride to his palace to prepare their wedding whilst she would wait for his return. But she warned him not to let anybody kiss him on his cheek,

for if that happend, he would forget her at once.

Unfortunately his grandmother was the first one to greet him and she kissed him twice on his right cheek. Within a moment he forgot Queen Ora totally.

Months passed, and the beautiful lady waited sadly and lived poorly on wild fruits. But before the winter arrived she wrote her Prince a long letter telling him how much she loved him and that she was afraid of the cold winter. Reading her words he suddenly awoke from his long sleep, and went happily out to find the Queen of his heart.

This is the story Masupha Bereng wrote. If we think it over we will realize that it is very similar to some European fairy tales. But there is one big difference, I think: In a European fairy tale there would not have been the happy end; the Prince by not being able to prevent the decisive symbolic event (his grandmother's kiss), would have been the guiltless-guilty victim of a fate which is mightier than man and leaves

(Continued in next column)

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Omutarere
Uo Manjando

Ozotima zovakauatera vehindi za-kaere okurihonga otjina otjiseмба mo tima indjondjenda jenandi, "All Blacks" ndjaza ko New Zealand okujeku njanda kunozotima pekepeke mo Union ja South Africa na mo South West Africa. Memunu kutja atjarira otjina otjua kozotima zehi okurihonga ndi zovaapa novazorundu mena ro-kutja, aruhe okokuua okurihonga otjikaro mehi roje no tjikaro otjijenda uina.

Tjinene kurira okokuua kozotima ozondjenda okurihonga otjikaro tjehe rarue punomanjandero no miano omipe. Uina naindozeni zehi okurihonga otjikaro otjijenda. Ondjiri ongaro jozo "sports".

Pura kutja okuije pupatjitirua nao. Okuije? Omanjando inga o Rugby, o Soccer, o Tennis, o Golf, o Cricket, o Netball na uarue noho jatjitirua ouveruke uo rutu, mbujeta otjikaro otjua nomahongero omaua pendje jo uua uingui okunjanda okuni.

Omakaerero uotjikaro ihi jatjitua ijomatiero uo kujandjera omahongero omaua ko mukuma umue uriri.

Okuhepa ko varese ovaua vovim-bere, imbi mbia tamunua kombanda mba.

D. MERORO.

(Continued from previous column) him in tragedy.

And the girl would have been the second victim.

In Bereng's story we have the happy end by which the author wishes to stress that real love overcomes all barriers — first the dreadful anger of the wild man and after that even the malediction under which the lovers suffered. Only love is the clue to all happiness in life. And this is not a bad solution, I think.

(The author's dates and the story itself were published in "Darkness and Light, an Anthology of African writing", edited by Peggy Rutherford).

Spectator.

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SATURDAY, 25th JUNE, 1960.

No. 4

SOUTH WEST TEAM AT UNO INCREASED

Who will support you?

Nobody

Historically and legally your (the Union's) claim of South West Africa is unjust. And that is why the world cannot support you.

In one of a series of articles in the Sunday Times - a Johannesburg publication - a well known South African writer, Sarah Gertrude Millen asked the question, "Who will support our actually righteous cause concerning South West Africa?" She meant the Union's cause.

Mrs. Millen's article is a true reflection of the warped personality of the Union of South Africa. That schizophrenic personality possessed with fear and delusions of all kinds. For instance, S.A. "looks around in bewilderment" and sees "enemies" in all directions: "Nkrumah; Nasser; Father Huddleston; Cannon Collins; the Rev. Michael Scott; the Afro-Asians; all the new African states; Malaya and its adherents; Sweden that, through her neutrality, supported Germany in two world wars, and now leads against us the pack in Europe; Russia, of course; South America, naturally. The world. The world."

In recounting historical events, the writer, consciously or unconsciously brings out the traditional stubbornness of South Africans, indirectly suggesting them to cling on to South West Africa for the sake of "a prouder self-respect." Her narration of the pre-mandate occurrences only exposes the Union's early ambition to colonise South West Africa. For example, she quotes President Steyn to have said, "Look at German-West (which should have been ours) acquired by fraud and force, and held by brutal atrocities that no Christian people can think of without horror."

MOTIVES

The underlying motives of the Union during the Great War of 1914-18 as well as Smuts' when he co-created the mandate system, are well known to the people of South West

Africa. It is obvious that the motives were not Christian but imperialistic. Hence the complications in the Charter of the League of Nations and the Union's bad reputation in the mandated territory.

We do not propose to argue the legal aspect which Mrs. Millen dealt with in her second article on South West Africa, but prefer to take the case to the International Court of Justice this year. The Court will not only give a better legal exposition but the right of action as well. And the dreary talk which our writer refers to will definitely end.

Now, Sarah Gertrude Millen, South Africa, listen here once and for all: We do not want you, whether as a colonial power or a trustee, to rule us. We know that you are interested in our country for economic and strategic reasons and do not need your long explanations. We repeat, we do not want you. Hands off South West Africa

A MIXTURE OF EXPERIENCES FOR IKE

President Eisenhower of the U.S.A. who has been on tour of the Far East was welcomed by a million of South Koreans at the beginning of this week.

Earlier President Eisenhower was successfully boycotted by Japanese demonstrators who caused the Japanese government to postpone his visit there. At the same time pressure was building up on the Japanese Prime Minister, Mr. Kishi to resign.

The demonstrators were protesting against a United States - Japanese pact. However, it was reported later that the treaty which was approved by the Lower House was ratified.

The arrival of Mr. Sam Nujoma, President of the Ovamboland Peoples' Organisation, in New York early this week, has meant an increase in the South West African delegation to the World Organisation.

The 32 year old Mr. Nujoma, who has led his organisation to fame within a few months' time is a married man with 5 dependants, his wife and four children. Prior to his going to the United States of America, Mr. Nujoma was engaged in an intensive organisation of his people. He was a sworn enemy of the indentured labour system, commonly known to his people as "om-tete uokaholo" (omtete - queue, Uokaholo - identity disk, hung from the neck of a recruited Ovambo) hence, the queue of the identity disk. He launched several attacks on SWA NLA, the body through which the Contract System mainly operates. He consulted the Chief Bantu Commissioner on this matter and was once advised to write and state his actual grievances. Mr. Nujoma wrote but nothing satisfactory came out of the correspondence according to himself. He resorted to petitioning UNO on the matter. This he did together with Chief Kutako and sometimes individually. Their petitions also dealt with other aspects of the situation in the mandated territory.

area of Windhoek. This resulted in a series of law suits between him and the Municipality. Mr. Nujoma would win a case only to be charged with the same thing the following day. A lot of money had to be spent in the defence efforts. In December, 1959, he asked Mr. Oliver Tambo, the Johannesburg African attorney now in exile, to come and defend him. Mr. Tambo was turned back by the South West Authorities at the Windhoek Airport.

At the time of Mr. Nujoma's escape from South West Africa, a deportation case against him was still hanging. But in his own words, he "did not run away from the situation but went to launch his attack from another angle". That is, he is now fighting to get his persecutors out of power, and perhaps out of Windhoek, by securing United Nations Trusteeship of South West Africa.



Mr. Mburumba ua' Kerina who represented Mr. Nujoma's organisation at the U.N.O., and at the All African Conference held in Tunisia last year.

A maternal great grandson of the Herero warrior Kahitjene, Mburumba is a pioneer in a number of spheres. He was the first Herero to get University education, the first African from S.W.A. to address UNO and is likely to be the first South West African Premier. Mr. Kerina is a graduate of Lincoln University, the same University that produced Dr. Nkrumah of Ghana; he was recently doing post graduate studies at the New School of Social Research in New York City.

THOUGHT FOR THE DAY

We are troubled on every side, yet not distressed; we are perplexed, but not forsaken; cast down, but not destroyed.

II Corinthians 4:8-9



Mr. Sam Nujoma who is due to appear before the U.N.O. Committee on South West Africa

CLASHED WITH LOCAL AUTHORITY

On December 7, his Organisation, in collaboration with SWANU, declared the boycott against the Windhoek Municipality. At that juncture, the local Authority could not tolerate the "agitator" and started serving Nujoma with a spade of prohibition orders, one after the other, to try and get him out of the proclaimed

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THE TEAM AT WORK: In front from l. to r., seen from the back is Mr. Hans Beukes now a law student in Oslo; Mr. Mburumba Kerina; Mr. Jariretundu Kozonguizi, President of SWANU - an honoured lad at home and abroad; the "Omuhonge" - Reverend, now a household word in this territory, when not succeeded by a name, refers only to one Reverend and that is Michael Scott. Mr. Scott neither likes praise nor reward and South West News will not commend.

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Letter to the Editor

O.P.O. accuses Chief Bantu Commissioner

Dear Sir,

Certain things are going on behind the screen which I regard as dangerous, particularly to the Ovambo people and to the African people in general and I would be failing in my duty if I did not bring them to the notice of the public.

On the 20th February, 1960, the Chief Native Commissioner told the Ovambos in Oranjemond that the money they send to the Ovamboland Peoples' Organisation was being sent to two Hereros in England. This is not true. The story will neither help him nor his Government whose reputation at home and abroad has suffered.

Relations between the Ovambos and the Hereros are good unlike the relations between the Ovambos and the Chief Native Commissioner who is an agent of an oppressive Government. But it is not too late and he can also establish good relations between him and the Ovambos if he ceases to be a co-oppressor or an agent of their oppressors.

He can start right now by advising the Government to abolish the hated Contract system so that the Ovambos can be allowed to seek work where they want.

The Chief Native Commissioner once said that it would be easier for a European to get permission to go into the sky than to get one to go to Ovamboland. We know very well that the Ovambos are oppressed mercilessly by the South African Government and the Government does not want the people to see this oppression.

LOUIS NELENGANI

(Vice President for the Ovamboland Peoples Organisation).

OSHIGUANA NKENE SHINA OKUISILA OSHIMPUJU SHOSHENE

Iiguana ja nandunge mokuisila osimpulu jojene, oja gongala noja kunda sana nkene jena okugumisa iiguana jauo komeho. Nokutja nkene jena okukusapa oluhepo ndoka talu hepeke iiguana jauo. Iilakanenua jauo ojombika:

- Okupupaleka ondjala mosilongo jaantu, nojimuna.
- Ukosoki msilongo, opo jagamene komau ginima mbika.

Ojo jali jesisi naana katja etameko ljaso edhigu, ihe ojali jena einekelo kutja otasikavulika ngele sina ekoleko ljomukuo nukua.

Mokugongala kuauo ojahogolola aalumentu anadunge, nojeja langeke janinge aakundasani jimpulu josiguana. Ojapula manga ngoka esihala nongele kapena, omukuanilua naantu je otaluku mboka jena okushininga.

Aantu, ngele japu, okuhogololua, omukuamilua muene otachikama, etapopi mongundu jaantu etati: "Kalunga omuna pangelo ahehe, okuetu hogolele nenandjika aahumbati josiguana shetu, nenge nditje josilongo shetu. Mbaka taapupaleke ondjala, uuna Kalunga alokisa omvula noteja kohola."

"Osiguana, dimbulukueni, uuanaua otatu monikua, nokonima otatu ka fudhupo."

The osilongo asihe osina okuumba ongalo, opotumoneni uumaliua jokufuta aalongi jomappa, nokulanda iilongiso. Aanandunge mboka tamuhogolola nejene, ongame tandija koleke.

J. S. Shoombe,
Oranjemund.



A GLANCE AT OUR AFRICA

CURRENT EVENTS

1. At the Conference of African Independent States held in Addis Ababa, resolutions containing, inter alia, the following provisions were passed:

- A ban on all shipments to South Africa from Arab countries.
- A support to take the case of South West Africa to the International Court of Justice
- A ban of South African flights over African governmental levels.
- To aid the South African refugees.
- The formation of a committee of mediators to go to the Congo for purposes of reconciling the rival parties there.

2. At Addis Ababa the nationalist leader of Tanganyika, Mr. Julius Nyerere proposed a slowing down of his country's pace towards independence, with a view to creating an East African federation consisting of Uganda, Kenya, Tanganyika and Zanzibar. Boundries between these countries were drawn up by imperialists and were not in the interest of the Africans, he said.

3. In the Belgium Congo the leader of the National Movement, Mr. Patrice Lumumba has been asked to form a government in preparation for the independence of his country on 30th June.

4. The Mali Federation became self-governing on Saturday 19th June, at midnight. A new national anthem has been composed for the federation.

5. Members of the Legislative Council flew to London for preliminary constitutional talks there.

6. President Nasser of the United Arab Republic has had talks with President Tito of Yugoslavia.

7. Opposition against Bantu Authorities led to unrest in the Transkei during the past week. Huts of pro-B.A.D.'s were reported to have been burned down.

8. The Algerian Nationalist rebels have accepted De Gaulle's offer to go to Paris for talks to end the fighting in Algeria.

JONGSTE GEBEURTENISSE

1. By die konferensie van die Onafhanklike state van Afrika gehou in Addis Ababa, is resolusies bevatte, onder andere, die volgende provisiies geneem:

- 'n Verbod op alle verskepinge van die Arabiese lande na Suid Afrika.
- Ondersteuning om die saak van Suidwes Afrika na die Internasionale Hof van Justisie te neem.
- 'n Verbod op Suid Afrikaanse vlugte oor hoogtes soos bepaal deur die betrokke regerings.
- Hulp aan die Suid Afrikaanse vlugtelinge.
- Die vorming van 'n komitee van middelars om die mededingende partye in die Kongo te gaan versoen.

2. Die nasionale leier van Tanganyika, Mnr. Julius Nyerere het 'n verstadiging van sy land se spoed na onafhanklikheid voorgestel, om sodoende 'n Oos Afrikaanse federasie bestaande uit Uganda, Kenya, Tanganyika en Zanzibar te vorm. Grense tussen hierdie lande was deur imperialiste getrek en is nie in belang van die Afrikane nie, het hy gesê.

3. In die Belgiese Kongo is die leier van die Nasionalebeweging Mnr. Patrice Lumumba gevra om 'n regering te vorm in voorbereiding van die onafhanklikheid van sy land op 30 Junie.

4. Die Mali Federasie het op Saterdag 19 Junie, om middernag selfregerend geword. 'n Nuwe volkslied vir die Federasie is gekomponeer.

5. Lede van die Uganda se Wetgewenderraad het na London vir voorafgaande konstitusionele samesprekings gegaan.

6. President Nasser van die Verenigde Arabiese Republiek het samesprekings met President Tito van Joego-Slawië gehad.

7. Opposisie teen Bantoe-Owerhede het tot onluste in die Transkei gelei. Hute van pro-B.A.O.'s is aan die brand gestee.

8. Die Algerynse nasionalistiese rebelle het De Gaulle se aanbod om na Parys te gaan vir samesprekings om die geveg in Algerië te beëindig, aangeneem.

OVITJITUA OVIPE

1. Mombongarero ndjari mo Addis Ababa jomahi ua Afrika ngakutuka, movingi mbiatiruepo, patierue nai:

- Omatjaerero uozoskepi okuza momahi 'ua Arab okujenda ko Union.
- Ombatero jokutuara otjiposa tja South West Africa ko mbanguriro jouje.
- Omatjaerero uozondera za Union okukapitira momahi uozohoromende indo.
- Ombatero kovandu mbataura mo Union.
- Omazikiro uo komiti jovak-ahanganise uovira via Kongo imbi mbiangasana.

2. Omunane uotjira tjovakuatera mo Tanganyika, omuhona Nyerere mo Addis Ababa uaningirire kutja omakutukiro uehi rao jeundje ovak-ua imba va Uganda, na Kenya na Zanzibar kutja vesore okurikuta kumue. Eje uatjere omahi uao jahan-ene ijovahuure pupehari mombuiro jao.

3. Mo Belgium Congo omunane Patrice Lumumba uaningirire okutunga ohoromende je mo kurirongera ongutukiro jehi re mo 30 ku Juni.

4. O Mali Federation jautire okuri honaparera okuza mo mite joutuku ua Roviungura tjijari 19 ku Juni. Uina va uta eumburiro epe rshi rao.

5. Ounepo uotjira tjovaveta tja Uganda vatukire okujenda ko London kehungi romatungiro uoveta jehi rao.

6. O President Nasser uo Republika jova Araba uari nehungi puna o Presidenta Tito ua Yugoslavia.

7. Omanjengero uouhonapare mbui-sanea katja o Bantu Authority jaeta omazunganeno mo Transkei. Ozondjuu zaimba mbakarera kouhonapare imbui zanjosiue.

8. Ovarue va Algeria va jakurire omanangero ua De Gaulle okujenda ko Paris kehungi rokujandisa omari-uro mehi rao.

Maak seker om elke uitgawe van die „SUIDWES NUUS” te kry.
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To Mr. and Mrs. Ngavirue a bonny daughter at the Red Cross Clinic on the 9th June, 1960.

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TJIURI OMUTUTA

Tjevera ozongombe zoje. Ovanazongombe rumue vetataiza kavetara ozongombe zauo. Mokutjita kutja ozongombe zoje zerire ozomberuke, otjitenga tjia ozongombe zoje naua. Tjia omuhingo mbuzeria ehozu nambuzenua omeva nambuzerara no ngaro jazo aihe.

Ndaazu ongombe kairi motjikaro tjajo okutja javera. Ongombe ndjaveruka iria naua kutja maipen' omundu poo mairirire oini. Ongombe ndaazu kaina kuria okutja kairi naua. Otjiraisiro tjarae tjiakondonona naua ovikaro vionzongombe okutja, ongombe ndjavera izamo mozonguao. Ongombe ndjavera omainja jetomboka. Ongombe jerambu uina omainja jetomboka. Omeho uongombe ndjaveruka jerira omakohoke nomatue. Potuingi tuingi omeho uongombe ndjavera kajerire omatue. Porumue jeeta omahoze.

Ngatuzemburuke kutja ozongombe zetu kamaazeturaere kutja zavere. Okatja omuniazio maso kutara muzu aruhe.

OMITJISE

Ombindu: Ongombe ndjavera omutjise uombindu iria omatupa. Ongombe ndjavera ombindu ikara notjiruejo nu kaivanga okuria. Omaoko jehora nu otjiivanga okurara. Tjizumba omarama otjijengundipara ngandu tjiuhina kusora okukurama. Uina ijeta omeva kotjinjo.

Omapangero: Omutjise uombindu okokuua okutjaerako. Jandja oruhere ruomatupa kozongombe zoje nderi mehi mumuna omutjise uombindu. Ozongombe zevanga oruhere nu ruzetjara kokuria omatupa nomitundu viovnamuinjo mbiakoka. Oruhere ruomatupa jandja moruteni poo momautiro uokuni. Nuina karande oenda jovinamuinjo ujende ozongombe zoje.

Eteva: Eteva rivera movinamuinjo avihe namovandu. Ovinamuinjo vieteva vikoka tjimanga, nukapekara ovijarisiro ovisemba viomutjise ngunda otjinamuinjo atjihijakoka. Otjinamuinjo tjitjaveva eteva tjihara oupiu morutu. Katjisora okusuvana nu omukaro uhara ombindu. Tjitjakoka ombindu irira ondorozo. Otjinamuinjo tjitjateteva otunuko nondende orundu omutjise maukuhuanga.

Omapangero: Eteva ritjaeru'oenda Tjita kutja ozongombe zoje ujende rumue mombura aihe.

Okapirauka: Kapirauka omutjise mbuzepa ozongombe omitanda. Omutjisebui kauhakahana okumunika ngandu tjipakoka otjinamuinjo.

Ndaazu ueumunu ngunda otjinamuinjo atjihijakoka, otjinamuinjo tjitjaveva okapirauka tjihora nu tjikara nomisuro movitue namozondo. Omisurombi vikara noupiu nu vipamuka tjia ninikiza no minue.

Omapangero: Omutjisebui ujamu oenda. Ozongombe zoje jenda rumue ombura aihe okutjara kapirauka.

Ouoje,

OMUTUTA.

TRIBALISM IN SPORTS EXPOSED

Soccer, our only organised game here, when viewed in proper light, cast a very shameful picture. The composition of the teams in tribal units is intolerable to our society as a whole. Although no restriction on the grounds of tribe is made by any team when enrolling its members, in practice it seldom happens that a team is multi-tribal. Thus all the teams are respectively divided into the ethnic groups — Herero, Damara, Nama, Ovambo, Coloured, etc.

Threats and Violence

As a logical sequence, matches between these teams are conceived by the public in the spirit of inter-tribal competition, victory being hailed as

triumph over the inferior, a sign of tribal complex. The smallest misunderstanding among the players on the field is apt to cause friction among the spectators of the different sections. Threats which often result in violence are made. These sometimes reach an extent where it becomes impossible to continue a match. Vulgar and disgusting words capable of provoking tribal hatred are frequently uttered.

We, nevertheless, take this as sport — sport universally known as training for self-control and tolerance, both important qualities in character development. If we looked for these qualities in our sportsmen, we would find the contrary. The reason is not far to be found. No goal can be reached by faulty designed means.

The fact has been more profoundly expressed by Aldous Huxley in his book, "Ends and Means". He said: "Like every other instrument that has been invented, sport can be used either for good or evil purposes. Used well, it can teach endurance and courage, a sense of fair play and respect for rules, co-ordinated effort and subordination of personal interests to those of the group. Used badly, it can encourage personal vanity and group vanity, greedy desire for victory and hatred for rivals, an intolerable esprit de corps and a certain arbitrary selected pale." contempt for people who are beyond

The Climax

In the light of the foregoing facts it is abundantly clear that this state of affairs is not only detrimental to character development but it corrupts the whole Soccer Union itself. The climax of these absurdities manifests itself in the following forms:

(a) A calculated attempt to injure other players — a cristallised expression of hatred and lust.

(b) A violation of rules, the result of a greedy desire for victory.

(c) Disobedience to the Referees' and Boardmen's decisions. A decision however impartial and fair it may be, is viewed with bias and considered false if it does not satisfy the egoistic interests of the players.

In our every day life we proclaim to fight tribalism and racialism in every form they appear, yet in this particular case we remain unconcerned. Is this a shameful surrender? Let those who care for the interests and welfare of their people heed this: An ideal cannot be attained by a mere declaration of lofty principles but by the practical application of such principles in all spheres of life.

W. H. MAMUGWE
Windhoek.

STOP PRESS

- Mr. Patrice Lumumba of the Belgium Congo announced that he formed a government.
- Mr. Nobuske Kishi announced his resignation as Japanese Prime Minister.
- The Sharpville inquiry ended and the Commissioner, Mr. Justice P. J. Wessels, will now consider the evidence and report on his findings. The inquiry lasted 34 days and more than 120 witnesses gave evidence.

ONDERWYSERS KONFERENSIE

Volgens 'n amptelike omsendbrief deur die sekretaris van die Suidwes Afrika Inboorling Onderwyser Vereniging, Mnr. B. Pakarae, uitgereik, sal die 12de jaarlikse kongres van die vereniging op 4-6 Julie, om 9 uur vm. in die A.M.E. Kersaal gehou word.

Die kongres sal deur die Direkteur van Onderwys, Mnr. J. D. Möhr amptelik geopen word.

Buiten die bespreking van beskrywingspunte sal die agenda ook toesprake van verskillende gassprekers insluit, volgens die omsendbrief.

PATTERSON IS WORLD CHAMPION AGAIN

Floyd Patterson, the American Negro boxer regained his title as world heavy-weight champion when he beat the Swedish Ingemar Johansson in New York this week.

The fight took place on Tuesday morning 21st June, at 4 o'clock, South African time, and Johansson was beaten in the 5th round, Patterson weight 190 lbs. and Johansson 194½ lbs.

WAT IS DIE ADVISERENDE NATURELLEKOMITEE?

deur Zedekia Ngavirue
"Suidwes Nuus" het 'n spesiale studie van die Adviserende Naturelle-komitee gedoen en sal 'n reeks artikels daaroor publiseer. Ons hoop ons lesers sal die reeks goed volg want die Komitee het in die laaste tyd baie in die nuus voorgekom.

As inleiding sal ons die volgende informasie, soos in die Naturelle (Stadsgebiede) Proklamasie Nr. 56 van 1951 gewysig, aan u beskikbaar stel:

HOOFSTUK VIII ARTIKEL 135

(1) Vir elke lokasie onder die beheer en jurisdiksie van die Raad word 'n adviserende naturellekomitee ingestel, wat bestaan uit een verteenwoordiger vir elke wyk, verkies op die wyse hierna voorgeskryf, en hoogstens drie lede deur die Raad benoem.

(2) As die geregistreerde bewoners van enige wyk, om watter rede ookal, versuim om 'n lid ten opsigte van wie 'n verkiesing ingevolge hierdie regulasies gehou word, behoortlik te nomineer en te verkies, kan die Raad 'n behoorlike gekwalifiseerde persoon vir daardie wyk tot lid van die adviserende komitee benoem en sodanige persoon word dan as behoorlik verkose beskou.

(3) Die Bestuurder is voorsitter van die adviserende komitee. Die voorsitter moet by vergaderings van die adviserende komitee voorsit en met betrekking daartoe oor die algemeen in 'n raadgewende hoedanigheid optree, maar het nie 'n stem nie. As die voorsitter van 'n vergadering afwesig is, moet sy plaasvanger die voorsitterstoel inneem en hy moet al die funksies en pligte van die voorsitter in verband met die vergadering waarby hy voorsit, uitoefen en vervul. (Vervolg in die volgende uitgawe)

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SATURDAY, 9th JULY, 1960.

No. 5.

"Macht eure Welt Schoener"

In seiner Rede auf dem 12. Jaehrlichen Konferenz afrikanischer Lehrer in Windhoek am 4. Juli 1960 rief Sozialhelfer Ngavirue zu einer "Kampagne der Sauberkeit" auf. "Unsere Lebensbedingungen sind bejammernswert", erklarte er und schlug vor, dass gerade die Lehrer, die Geistlichen und die Sozialhelfer in einer Front zusammenstehen muessen, um dem Schmutz, der Nachlaessigkeit und der Unordnung zu steuern.



Herr Zedekia Ngavirue

"Die kulturelle Botschaft, die der wir hier verkunden wollen, muss solange wirkungslos bleiben, als die Bevoelkerung nicht in einer besseren Umgebung lebt". Die Ursachen dieser Situation zu ergruenden, wuerde zu weit fuehren und ausserdem vielleicht zu einer negativen Haltung fuehren. Herr Ngavirue erklarte dann, dass alle Lehrer, Geistlichen und Sozialhelfer eine Kampagne der Sauberkeit unterstuetzen und leiten sollten. "Ist die gegenwaertige Situation wirklich nur die Folge einer Unter-

(Continued from previous column)

Full text in English in this
Issue.

drueckung? Ist es nicht die allgemeine Nachlaessigkeit, die andere Menschen denken laesst, dass wir nicht imstande sind, unsere Angelegenheiten selbst zu regeln? fragte er und forderte als konstruktive Kritik an diesen Zuständen eine allgemeine Zusammenarbeit in den Wohnvierteln. "Wir werden die Stadtverwaltung bitten, uns die notwendigen Werkzeuge und Geraete zu geben, um dann mit unseren eigenen Haenden Schmutz und Unordnung in unseren Wohnvierteln zu beseitigen!"

Eine "Kampagne der Sauberkeit" soll, so schloss Herr Ngavirue, der Beitrag der Lehrer, Geistlichen und Sozialhelfer beim Aufbau eines neuen Afrika sein.

OUHUURA uo KONGO UAJANDA

(Ehungi ndaza kehungi ndahindua i Emil Appolus ko "Golden City Post")

Mokati kontuku ua Ritjaine tijari 30 ku Juni mo 1960, ouhuura uo Kongo mujakara ozombura 80 otjiajanda. Mejuva indo ovature va Kongo mbeta pozomeljona o 15 otjivamuna ongutukiro nousemba uokurinana.

O Kongo ojo kairi otja omahi inga omasiona nu omu Ingirisa mepandera. Ova Belgians veitunga okusanisa ko Belgium, kavena puvarota kutja mapeja averambua noumukuta uao.

Outumbe outuezu uehindo kauna uapitire okujenda kehi rovahuure. Ovihuro imbi o Elizabethville, o Stanleyville na Leopoldville viananisiua kovihuro via Eropa.

OVAZORONDU MBATUMBA

Nu kapeomberue, ombepo jokurihonaparera movazorondu tjijapenduka imba ova Belgians otjivatokujandja indehi koveni. Ousupi ouo vama kutja imba ovandu opumavekara nohange no maunguriro kumue nauo. Mo mahi ua Afrika aehe o Kongo omumuna ovazorondu mbatumba. Ovandu konango veutuka momatumba omatarazu nu veri mozo ngetjefa na mozo mbaanga.

Ovihungi imbi viokutja ovavapa vetjinda ovengi kauatjiri. Ovavapa mbetjinda tjine ne ouomba mbavazea mohoromende. Nu imbo ouo kavena muano uarue mbuvaso kutjita. Otja pupaheja Jacques Leroy, omutjange uo tjaitonga mo Elizabethville, ovavapa ovengi ouo kavena tjina nokutja ngumanana ohoromende ouani, ouo opuuo inda ozongetjefa zao tjimazekaondja.

WELENSKY NGAZEMBE

Imui mo Rhodesia ovavapa vahara ongendo vetja okukara no Kongo posioje kuasana nokukara notjiraro tjondemba. Ohunga naindui orumbembera ruo Kongo indui orutumbe o Katanga ndukuza ngahino marurikutu kuna o Rhodesia kamambo.

No Change of Syllabus

Pleaded Mr. Mbuende

SWAATA President, Mr. G. G. Mbuende, who is also principal of the St. Barnabas Government School, pleaded that there be no change in the syllabus for African schools in South West Africa. He had learnt that a new syllabus based on the Bantu Education system, now operating in the Union, was due to be introduced in South West Africa "but said Mr. Mbuende, "the Bantu Education syllabus is not higher than our syllabus and I cannot see why it should be introduced here. The chief aim of my Association is to bring about improvements in the field of teaching as well as to see to the educational welfare of the indigenous child. Therefore, we do not wish to accept a lower system of education. I beg that we retain the old syllabus".

(Continued on next column)

(Continued from previous column)



Mr. G. G. Mbuende

Mr. Mbuende made the above statement at the opening of the 12th Annual Conference of the South West African Teachers Association on Monday, 4th July, 1960. The president then referred to items that have been on the agenda for several years, e.g. the questions of a long leave for African teachers and a rise of the salary scales. There were teachers who had been teaching for the last twenty years or more and who never had leave within that time, for example, Mr. Ndjavera, who had been teaching since 1929, he said. The cost of living is very high in South West Africa and African teachers are finding it difficult to make ends meet, said the President.

Other speeches were made by the following guest speakers: Mr. J. D. Möhr, Director of Education; Mr. A. H. du Plessis, Member of the Executive Council; Mr. L. K. Nganjoni, member of SWAATA; Mr. Z. Ngavirue, Social Worker; and Mr. J. G. Oberholster, a retired teacher, respectively. Mr. Oberholster addressed the teachers during the afternoon session and spoke on "child-parent-church relationships". Before the morning recess the Vice President, Mr. E. F. Karita, thanked all the guest speakers on behalf of the Association. (See other speeches in this issue).

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In his address to the 12th Annual African Teachers Conference held on Monday morning, 4th July, 1960, Social Worker Mr. Ngavirue appealed for a "Clean up Campaign". "Our living conditions are deplorable. I propose that we as teachers, ministers and social workers come together and form a united front against dirt", said Mr. Ngavirue after he had read an essay to the Conference.

Following is a full text of Mr. Ngavirue's speech:

Mr. President, Mr. Secretary, the Director of Education and gentlemen. It is a great honour to me to have this opportunity of addressing you today. This conference is of a significant meaning to me for several reasons. Firstly, I was a teacher and a member of this conference some years back, so that I am not a stranger to this audience and besides, in this audience I see teachers who taught me as well as teachers that I taught. I really feel at home among you.

Gentlemen, I have chosen to read an essay to you. It is an essay by an American author, Edward Bock, written as an introduction to his autobiography "The Americanization of Edward Bock". This essay will reveal to you human determination and efforts to better society. I will first read it and then tell you why I have chosen it.

Along an island in the North Sea, five miles from the Dutch Coast, stretches a dangerous ledge of rocks that have proved the grave yard of many a vessel sailing that turbulent sea. On this island once lived a group of men who, as each vessel was wrecked, looted the vessel and murdered those of the crew who reached shore. The government of the Netherlands decided to exterminate the island pirates, and for the job King William selected a young lawyer at The Hague.

"I want you to clean up this island" was the royal order. It was a formidable job for a young man of twenty-odd years. By royal proclamation he was made mayor of the island, and within a year, a court of law being established, the young attorney was made judge; and in that dual capacity he "cleaned up the island."

A GRIM PLACE

The young man decided now to settle on the island, and began to look around for a home. It was a grim place, barren of tree or living green of any kind; it was as if a man had been exiled to Siberia. Still, argued the young mayor, an ugly place is ugly only because it is not beautiful. And beautiful he determined this island should be.

One day the young mayor-judge called together his council. "We must have trees", he said; "we can make this island a spot of beauty if we will!" But the practical seafaring men demurred; the little money they had was needed for matters far more urgent than trees. "Very well", was the mayor's decision — and little they guessed what the words were destined to mean — "I will do it myself". And that year he planted one hundred trees, the first the island had ever seen.

A NEW ISLAND HOME

"Too cold", said the islanders, "the

severe north winds and storms will kill them all". "Then I will plant more", said the unperturbed mayor. And for the fifty years that he lived on the island he did so. He planted trees each year; and, moreover he had deeded to the island government land which he turned into public squares and parks, and where each spring he set out shrubs and plants. Moistened by the salt mist the trees did not wither, but grew prodigiously. In all that expanse of turbulent sea there was not a foot of ground on which the birds, storm-driven across the water-waste, could rest in their flight. Hundreds of dead birds often covered the surface of the sea. Then one day the trees had grown tall enough to look over the sea, and, spent and driven, the first birds came and rested in their leafy shelter.

And others came and found protection, and gave their gratitude vent in song. Within a few years so many birds had discovered the trees in this new island home that they attracted not only the attention of the islanders but also of the people on the shore five miles away, and the island became famous as the home of the rarest and most beautiful birds. So grateful were the birds for their resting place that they chose one end of the island as a special spot for the laying of their eggs and the raising of their young, and they fairly peopled it. It was not long before ornithologists from various parts of the world came to "Eggland" as the farthestmost point of the island came to be known, to see the marvelous sight not of thousands but of hundreds of thousands of bird-eggs.

A pair of storm-driven nighthingales had now found the island and mated there; their wonderful notes thrilled even the souls of the islanders; and as dusk fell upon the sea-bound strip of land the women and children would come to "the square" and listen to evening notes of the birds of golden song. The nighthingales soon grew into a colony, and within a few years so rich was the island in its nighthingales that over the Dutch Coast and throughout the lands and into other countries spread the fame of the Island of Nighthingales.

A BOWER OF COOL GREEN

Meantime the young mayor-judge, grown to manhood, had kept on planting trees each year, setting out his shrubbery of plants, until their verdure now beautifully shaded the quaint, narrow lanes, and transformed into cool wooded roads what once had been only barren sun-baked wastes. Artists began to hear of the place and brought their canvasses, and on the walls of hundreds of homes throughout the world hang today bits of the beautiful lanes and

wooded spots of "The Island of Nighthingales". The American artist, William M. Chase took his pupils there almost annually. "In all the world today", he declared to his students, as they exclaimed at the natural cool restfulness of the island, "there is no more beautiful place". The trees are now majestic in their height of forty or more feet, for it is nearly a hundred years since the young attorney went to the island and planted the first tree; today the churchyard where he lies is a bower of cool green, with the trees that he planted dropping their moisture on the lichen-covered stone on his grave. This much did one man do. But he did more. After he had been on the barren island two years he went to the mainland one day, and brought back with him a bride. It was a bleak place for bridal home, but the young wife had the qualities of the husband. "While you raise your trees", she said, I will raise our children". And within a score of years the young bride sent thirteen happy-faced, well-brought-up children over that island, and there was reared a home such as given to few. Said a man who subsequently married a daughter of that home: "It was such a home that once you had been in it you felt you must be of it, and that if you couldn't marry one of the daughters you would have been glad to have married the cook".

MESSAGE

One day when the children had grown up to man's and woman's estate the mother called them all together and said to them, "I want to tell you the story of your father and this island", and she told them the simple story I have just told you. "And now", she said, "as you go out into the world I want each of you,

(Continued on page four)

SWAPA WELCOMES STUDENTS



Miss O. Schimming

On Sunday evening 3rd July, a students welcome reception was held by SWAPA in the International Hall. The program included music, and speeches by the following: Messrs. C. Kapuuo, L. K. Nganjone, Z. Ngavirue and Miss O. Schimming. (That topics were "What Africans Expect of Educated People"; "Non-white Inter-relationships"; "Race in the World of Today" and "The Meaning of Education", respectively.

SWAPA's Vice President, Mr. G. K. Jario, who acted as M.C., said the function was held mainly to enable students to meet and know one another.



Seen here are Miss O. Schimming and her sister Nora, from the University of Cape Town, who also attended the students reception.

DIRECTOR OF EDUCATION ADDRESSES TEACHERS

The Director of Education, Mr. J. D. Möhr, gave a brief statement on his department's new plans for the education of African children, when he officially opened the 12th Annual Conference of the African Teachers Association on Monday morning.

The aim of the new system is to get all the indigenous children to read and write. Small schools of even 20 children will be opened at far distant places as well as schools on farms provided there are about 15 children on a farm, said Mr. Möhr. The desire is to bring all the primary schools under the control of the "Bantu" parents themselves.

School committees which could be guided by school principals, as secretaries would be established.

Education would be based on a Christian foundation and nothing could be in the way of an African child to become highly educated, said the Director.

Mr. Möhr also gave an outline of the present position of African education as well as some statistics. There are 12,000 African children attending school, 398 teachers and 94 schools. In two of the schools there are provisions for training of teachers and for secondary classes, according to him.

Commenting on Mr. Mbuende's speech, the Director said the question of leave for African teachers could be considered. "But, said Mr. Möhr, "we cannot grant your request for a separate syllabus for South West Africa".

Another speaker, Mr. A. H. du Plessis, M.E.C., spoke on black and white relationship and the place of the African intellectuals. "The white man will not go. What is happening in the rest of Africa will not happen in this country", said Mr. Du Plessis. The whites in other parts of Africa are colonists but whites in South Africa form a white state, he said.

In spite of the fact that Mr. Du Plessis said he did not intend talking politics, his long speech was only centered around agitators, inciters, "onderskeiding" — distinction — a law of nature. "One cannot undo the work of the creator", said Mr. Du Plessis.

ONGO!

Vakuetu ovakutera nu ovannangendo no ngutukiro jehi retu memu nanga kutja murikute otjounepo kotjira tjetu o SWANU. Amuseua pendje, rikuteje rukuru. Tjangeje ko Propaganda & Organising Secretary, P.O. Box 2329, Windhoek.

OUTONI

Miss Frances Ndjavera ngurithonga ou "nurse" ko Baragwanath mo Johannesburg uaperue okaruti kokura kutja uariama komeho. Uina uapeua o "price" jokutja omuungure epatje.

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A GLANCE AT OUR AFRICA

TRENDS

1. In pursuance of the Addis Ababa Conference resolutions for decisive action aimed as protest against S. Africa's race policies, Nigeria banned the use of Kano airport by all S. African planes. This ban will be put into operation as from October 1st. Unconfirmed yet not unexpected rumours has it that Sudan would soon follow suit to bar the use of Khartoum airport to S. African planes.

2. Dr. Kwame Nkrumah, founder of Ghana and premier became his country's first president when Ghana became a republic on July 1st. He now holds two positions at the same time: that of head of state and head of government. The Republic of Ghana remains a member of the Commonwealth.

3. Mr. Patrice Lumumba, fiery nationalist leader of the Congo, led his country to independence on June 30th after 75 years of Belgian rule. In his historic independence speech, Prime Minister Lumumba, dedicated his country to the liberation of all Africa. Earlier, Mr. Justin Bomboko the country's foreign minister, indicated that S.A. and the Federation would not be welcome at the independence celebrations. Mr. Joseph Kasavubu, is the President of Africa's newest Republic.

4. 1,200 people of different races, of the 1,600 originally detained under the Emergency Regulations in the Union, were released earlier this week.

GEBEURE

1. Nigerië gaan, ooreenkomstig die resolusies van die Addis Ababa Konferensie vir besliste optrede as protes teen Suid-Afrika se rassebeleid, die gebruik van Kano as landingsplek aan alle S.A. vliegtuie verbied. Hierdie verbod sal vanaf 1 Oktober in werking gestel word. Onbevestigde dog nie onverwagte berigte is dat Soedan, Kartoom as landingsplek vir S.A. vliegtuie sal verbied.

2. Dr. Kwame Nkrumah, stigter van Ghana en Eerste Minister het sy land se eerste President geword toe Ghana op 1 Julie 'n republiek geword het. Hy beklee nou twee posisies te gelyk: as staatshoof en regeringshoof. Die republiek van Ghana bly lid van die Statebond.

3. Mnr. Patrice Lumumba, vorige nasionalistiese leier van die Kongo, het sy land na onafhanklikheid gelei toe hierdie gebied op 30 Junie na 75 jaar van Belgiese bestuur onafhanklik geword het. In sy historiese onafhanklikheidsrede, het Eerste Minister Lumumba, sy land toegewy aan die vrymaking van die hele Afrika. Mnr. Justin Bomboko, die land se minister van buitelandse sake, het vroeër aangedui dat Suid-Afrika en die Federasie by die onafhanklikheidsplegtigheid onwelkom sal wees. Mnr. Joseph Kasavubu, is die President van Afrika se nuutste republiek.

4. 1,200 mense van alle rasse, van die 1,600 wat oorspronklik kragtens die Noodregulasies aangehou is, is vroeër vandeeweeke vrygelaat.

OMUHUNGA UOVITJITUA

1. Moku ungurisa omatiero uo mbongarero ja Addis Ababa, o Nigeria jatia okupata ozondera za Union okuuirira mo rutjandja rua Kano. Omataerero inga maengura okuza me tenga ra Oktober. Ombuze jarue nunguari ndjihija zikamisiua okutja o Sudan uina maipata o Khartoum kozondera za Union.

2. Dr. Kwame Nkrumah, omute uo Ghana nu uina o Prime Minister uarira o President ondenga jehi re okuza metenga ra Juli o Ghana tji-jaririre o Republic. Nai otjakara novihavero vivari: otjo tjiuru tjeji no tjiuru tjohoromende. O Republic ja Ghana maikara mo merikutiro uakuna omu Ingridisa — okutja motjira tjo (Commonwealth).

3. Patrice Lumumba omunane omupiu uomuhoko, ehi re o Kongo uakuturire tjiari 30 ku Juni, kombunda jio uhuura uo va Belgians uozombura 75. Mehungi re rongutukiro ekaserekarera, o Prime Minister Lumumba, uerijanisire okurura ongutukiro ja Afrika aihie. Komurungu uanao tjan-dje Mr. Justin Bomboko o minister joviopendje, uaraisa kutja o Union no Rhodesia kaena ku vangerua pe njando rongutukiro jehi rao. Ingui Omuhona Kasavubu onguri o President ja indji o Republic ombe.

4. Ovandu o 1,200 vomihoko pekep-ke, va imba o 1,600 mbatirue mo ndorongo mena ro zoveta zatjipaparama, vaisirue mo mautiro uo. tji-veke hino.

AFRICAN WRITERS II

THOMAS MOFOLO — a famous

Basuto Writer:

Thomas Mofolo was born in Basutoland in 1877. There he grew up amongst mountains and pastures. He was a little herd boy and liked to go hunting the wild game of the highlands.

Later he went to the schools of the Paris Protestant Mission Society where he qualified as a teacher at the Morija Training College. After that he qualified as a carpenter at the Quthing Handicraft School. For some years he was a servant in the house of the missionary Alfred Cassalis who discovered his talent as a writer. Then he turned to be a teacher at various schools before he became a proof reader at the Morija Book Depot. Later he went to work in Johannesburg and returned to Basutoland in 1912 at the age of 35 years to become a labour agent for some Rand gold mines.

After that Thomas Mofolo worked as a Post Office agent and opened a saw mill in North Basutoland. At the age of sixty, he started farming activities in his home country and kept a store there. After that he lived on a small rent.

When Mofolo died in 1948 he was 73 years of age. He had begun writing when he worked at Morija, and after his death he left three books written in his native language of Sotho:

1). "Moeti oa Bochabela" was printed in 1906 in the Mission's journal "Lesilinyana" and translated into English in 1934 under the title "The Traveller of the East".

2) "Pitseng" was published in 1910 in "Lesilinyana", too.

3) His most famous book is the story of "Chaka", 1925, Sesuto Book Depot, Morija, translated into English for the first time in 1931 under the same title of "Chaka".

In a book in German language (Peter Sulzer, "Christ erscheint am Kongo", 1958, Eugen Salzer Verlag, Heilbronn, Germany) you find an extract from "Moeti oa Bochabela" — a poetic story of a pilgrim to the Sun. This is the story of Fekesi who became an eye-witness of such terrible things like Sebati being killed and Phakrane's wife being murdered by means of an axe. So he fled with the words echoing in his ears: "Look for God until you will find Him for thou art still far from Him!"

During the first night of his flight, he dreamt and watched the sun rising from a little pond amidst beautiful waterlilies and saw — to his astonishment — a second sun rising over the horizon. From that moment he knew that there are many suns and that you only have to look for them.

When he awoke, he began wandering to the sun, and all the animals he met, the flowers, trees, and all the nature around him longed for the sun like he did.

Then there follows a wonderful poem, a sun song, which he spoke to the oxen in the kraal, but after that he was driven away, again, by his desire and fled to look for the sun and for eternal justice. He really longed for something greater than himself.

Spectator.

Wat is die Adviserende Komitee?

(die tweede aflewering)

(1) Vir die doel van die verkiesing van verteenwoordigers tot lede van die adviserende komitee word die lokasie in wyke verdeel.

(2) Die Bestuurder moet so spoedig moontlik die aantal en die grense van sodanige wyke vasstel. Hierdie grense moet op so 'n wyse vasgestel word dat die aantal stemgeregtigdes in elke wyk sover moontlik gelyk is, en die wyke moet sover prakties moontlik saamval met die etniese groepering van die inwoners.

(3) Kennisgewing van elke sodanige verdeling moet duidelik by die kantoor van die superintendent vertoon word.

(4) Hierdie regulasie deur die adviserende komitee aan hom voorgelê of op sy eie mosie, kan die Raad, behoudens die bepalings van die regulasies:

(a) die aantal wyke in die lokasie vermeerder of verminder;

(b) die grense van bestaande wyke verander; met dien verstande egter dat sodanige verandering eers by die volgende verkiesing aangebring word. Die bepalings van subregulasies (3) en (4) is mutatis mutandis op enige sodanige verandering van toepassing.

BEVOEGDHEID VAN LEDE

Artikel 137

Niemand behalwe die voorsitter, is

bevoegd om tot lid van die adviserende komitee verkies of benoem te word nie wat :

(a) nie 'n geregistreerde bewoner is in die wyk wat hy gaan verteenwoordig nie; of

(b) terwyl hy 'n geregistreerde bewoner van die lokasie is, nie alle huur en ander vorderings wat deur hom verskuldig is aan die Raad tot aan die end van die maand wat sy nominasie of benoeming voorafgaan, betaal het nie; of

(c) binne die tydperk van twee jaar onmiddellik voor die datum van sy nominasie of benoeming skuldig verklaar is aan 'n oortreding waarvoor hy souder die keuse van 'n boete gevonnys is tot gevangenisstraf vir 'n tydperk van meer as sewe dae, of met die keuse van 'n boete vir 'n tydperk van meer as een maand; of

(d) binne die tydperk genoem in paragraaf (c) hiervan skuldig verklaar is aan 'n oortreding van die lokasieregulasies of wysigings daarvan; of

(e) liggaamlik of verstandelik onbevoeg is om as lid van die adviserende komitee te fungeer; of

(f) 'n amp of plek van wins bekleed onder die Raad of deur die Raad toegestaan tensy die Raad skriftelik tot sy verkiesing of benoeming toestem.

(Vervolg in volgende kolom.)

(Vervolg van vorige kolom.)

KENNISGEWING VAN NOMINASIE

Artikel 138

Die Bestuurder moet jaarliks, nie later as die eerste dag van September nie, 'n vergadering van die geregistreerde bewoners van die lokasie belê ten einde hierdie regulasies aan hulle te verduidelik en om te vra om nominasies van kandidate vir die verkiesing van lede van die adviserende komitee vir die volgende drie jaar van 1 Oktober van daardie jaar af; sodanige vergadering moet bekendgemaak word deur gedurende Augustus van elke jaar 'n kennisgewing op die aanplakbord by die kantoor van die Superintendent en op 'n in die ooglopende plek in elke wyk vir 'n tydperk van minstens 14 dae aan te plak.

Die algemene prosedure by vergadering en in die volgende uitgawe sal ons net die funksies van die Adviserende Komitee behandel.

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Letter to the Editor

Komutjange,

Metjivisa kutja Mr. Herman Tjiurutue uatonua mo Street ja Kahandja, ongurova omajua tjiari 20 ku Juni mo 1960. Uatonua omuhona ue. Eje uaja ko tjiuro puna epanga re nu kombunda arire tjiwai puna ingui omuhona ue puna omuvapa uarue.

Mondjira puva heruka opatonenua nokuhina tjina tjiatji. Mr. Tjiurutue otjatuara otjiposa ibi ko magistrata ja Kahandja, omuhona ue akaverua ozopondo £30.

Vakueto ovakuatera ami mbatjange kutja mu mune ouzeu mbua tuua kombanda jetu imbui. Arikanje nga turikute kumue okuruisa ondatumisire indji kutja maizupo.

Okunene okuhepa.

N. Kaunatjike,
Okahandja.

Omuhoolike Omushangi,

Ame nda hala okupandula esi fie Ovalaule tua mona Oshifo (Newspaper) jetu oovene, openi va dilalange ngaha? Onana nokuli tu kaleni ha tu hepaula ondjuu uetu: Ovauambo, ovaHerero, Namas, ovaHautitonti nEmba sitera. Tu popieni vakueto opo tu siivafani Kalunga oha ndu onghusjepongo — Tjalo!

M. D. N. KALUVI,
Box 553, Windhoek.

BEAUTIFUL WORLD

to take with you the spirit of your father's work, and each in your own way and place, to do as he has done; make you the world a bit more beautiful and better because you have been in it. That is your mother's message to you".

And so the children went out into the world each carrying the story of their father's simple but beautiful work and the remembrance of their mother's message. All of them did well in life; some greater, some smaller, but each left behind the traces of a life well spent.

I have chosen this essay hoping that it will encourage us to do something towards the improvement of our own communities. Our living conditions are deplorable. You have only to look through the window to see what I mean — there you will see dirty and untidy homesteads, heaps of rubbish and carcasses of dogs and cats next to our water tanks; neglected cemeteries, ever dirty communal lavatories and so forth. These conditions are not conducive to progress. The gospel of cultural development that we as teachers, ministers and social workers preach will not be of any effect to the people who receive it unless a better environment is created for them.

Gentlemen, I do not propose that we go into the causes of this situation because that's too involved a subject and it is likely to lead us to a negative approach to the problem. I propose that we as teachers, ministers and social workers come together

and form a united front against dirt. Let us organise a campaign against this deadly evil. Let's not blame external factors only but take a critical attitude towards ourselves. I know that other societies have under oppression proved to be enterprising and progressive. The Chinese people did; the American Negroes are a good example. The Afrikaners in South Africa carried their little civilisation wherever they went during their treks of the 19th century. For instance, when I was in the Kaokoveld early in 1956 I came to a place where I saw ruins of stone houses which I later discovered to have been dwellings of the Angola Trekkers. No attempt of the same kind has ever been made by our people.

Why can't we, honourable as we are, do the things that other people have done? Is it really due to oppression that we cannot build a lavatory for ourselves? Isn't it due to this general negligence that other people think we cannot do anything for ourselves? Why don't we get up and constructively criticize ourselves for these weaknesses, lest others think we do not see them? Why should we sit down only to wait for some one to come and build a bad lavatory for us and then criticize him.

APPEAL

In conclusion I humbly beg this conference to adopt this idea of a "Clean up Campaign". I am confident that we will get great support from all sections of our country as well as from the outside world. We can make a success of such a campaign. We will ask the municipality to give us the tools and then with our hands, together with our women and children rake the dead dogs away from our home surroundings. Then and then only will our hygiene lessons be applied with a considerable measure of success. Let this be our contribution as teachers, ministers and social workers, towards the creation of a new Afrika.

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Afrikaner (Africans) in die Polisiezone het net 5.9 miljoen hektare in Suidwes-Afrika

Volgens 'n berig in die "Suidwes-Afrikaner" van 5 Julie 1960, het Prof. J. H. Wellington, 'n vorige professor in Geografie aan die Universiteit van Witwatersrand, verklaar dat Suid-Afrika net 5.9 miljoen hektare aan die Afrikaner in die polisiezone gegee het.

In 'n verhandeling getitel „Geografie en menslike vraagstukke in Suidwes-Afrika“ het hy verklaar dat die Suid-Afrikaanse aanspraak by die V.V.O. dat Suid-Afrika die natuurlike 6 miljoen hektare gegee het nie korrek is nie. Hy het verklaar dat 5.9 miljoen hektare aan die natuurlike binne die polisiezone gegee is, maar die res naamlik 14.7 in die noordelike gebiede was reeds in die besit van die natuurlike selfs toe dit nog 'n Duitse kolonie was.

Professor Wellington het verklaar dat beide die Volkerebond en die Handves van die V.V.O. die mandaat beskryf het as 'n „Heilige Trust“ aan die kant van die beskaafde wêreld teenoor die inheemse inwoners van Suidwes-Afrika.

DIE BESTE

Hy het verklaar dat daar altesaam 400,000 nie-blanke inwoners in die gebied is wat slegs 20 miljoen hektare grond besit teenoor die blankes wat

hoofsaaklik in die gebied kom woon het sedert 1952 en wat 60,000 in getal behoort tot altesaam 37.6 miljoen hektare van die beste deel van Suidwes besit.

Hy het verklaar dat Suidwes geografies in die drie dele verdeel kan word naamlik die droë Namibwoestyngebiede aan die Westekant en die Kalahari aan die Oostekant en die Sentrale Hardeveld.

HEREROS

Suid-Afrika het slegs 'n klein deel-tjie aan die Hereros in die Suidelike Hardeveldstreek toegestaan en het die res van die Hereros na die barre Kalahari-streek gestuur en toe Suid-Afrikaanse boere op die vrugbare Hardeveld-gebiede geplaas.

Hy het die vraag gestel of Suid-Afrika haar „Heilige Trust“ uitgevoer het en verklaar „Dit wil voorkom of ons baie goed agter onself gekyk het“, aldus die berig.

Tootal

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SATURDAY, 23rd JULY, 1960.

No. 6.

3rd Party Formed: Calling for Unity of 3 White Groups

On Tuesday evening, 19th July, Mr. Japie Basson, M.P. (Ind. Namib) and Mr. F. Lempp, former Editor of the Allgemeine Zeitung, presented a draft programme of and spoke on the new party — The South-West Party — which they both founded.

The programme has, as one of the objects, the promotion and realization of "real national unity between and the nationhood of the three White language groups in South West Africa", but has, however, a sort of liberal consideration for the so-called "Coloureds" and "Natives".

Following are the principal goals of the South-West Party taken from its programme:

- (a) White national unity and nationhood and the participation of all three White language groups in the administration of the country;
- (b) Constitutional stability founded, inter alia, on the development of a Federal Association with the Union;

- (c) The practical application of our Christian and Western ways of life by fairer treatment of the non-White;
- (d) Dynamic development of the entire country and all sections of its population;
- (e) The upholding and strengthening of our democratic institutions; and
- (f) A constructive approach to our international relations.

OTJIRA OTJIPE

Mongurova ja Ritjavari tijari 19 ku Juli, omuhona Japie Basson, okanepo ko Parlamente ngu kuramenapo o Namib, no muhona F. Lempp nguari omutjange notjaitonga jo tji Ndoi-tji, otjivautire opati ombe jenandi: "South-West Party".

Rimue romatuako uao okukondja okukuta kumue omihoko imbi viovavapa mbiri mehindi, okutja ovahungire votji Mburu notji Ingrisana notji Ndoi-tji. Uina vena ouripura uokutjita okauua kozombatiri no Vazorundu.

AFRICANS WERE NOT ALLOWED TO ATTEND PATON'S LECTURE

The Committee of the S.W.A. Political Group refused to admit an African newspaper reporter to attend a public lecture which was held in the Sam Cohen Hall on Thursday night the 14th July, 1960.

The chairman of the meeting, Advocate Berker, stated to the three interested Africans that he, personally had no objection to their presence there. But he was sorry that his Committee had decided otherwise for fear of being stopped from carrying on with such meetings in future. He also feared that he would be "arrested". "You well know the situation in this country", said the Advocate.

The three Africans could not even be allowed to go into a side-room and listen from there, and had to leave for the location after a fruitless attempt to persuade the organisers to allow them entrance somewhere.

COMMITTEE

The members of the Committee of the Study Group were reported to be the following when the Group was founded: Messrs. Lempp (Chairman) Vaatz, Hoefflich, Vroom and Minnaar with Mesdames Levinson, Vaatz and Schoeman. Mr. Lempp has resigned since.

The three Africans who could not be allowed to attend Mr. Alan Paton's lecture were a representative of "South West News", an executive member of SWANU and a teacher at a Coloured School.

Mr. Paton is National President of the Liberal Party and has, in the absence in political imprisonment of Mr. Peter Brown, been Acting National Chairman of the party. He is author of the famous novel "Cry the Beloved Country".



Mr. JAPIE BASSON

Omatsuako uao inga otjiurua ouonga: 1. Okukuta ouvapa kumue nokukondjera kutja omihoko viomaraka inga jetatu ngehungirua muno ehi venane pamue. 2. Okuzikamisa oveta kumakukuramene ehi amaritungua okukara notjira tjimue no Union. 3. Oku ungurisa ou Christe nongaro ja kouvapa mokutjita ouatjiri kuimba mbeheri ovavapa. 4. Okukaondjisa ehi komurunggu momuano uatjimanga naimba ovature varo kovikoro avihe. 5. Okuungura noveta indji o "Democracy" ndjijandja ousemba ku avehe. 6. Omuanu omutunge mongaro ja kuna ouje uopendie. (Ondiero aihe jotjira ihi matuhorora motjaitonga ndjimaija kombunda jaindji).

UAZUVA?

Ko Reseva te ja Kakarara kuua otjibauto tja Mr. Mberirua, amatjhingua i Mr. Kaapma. Tjazepa Mr. Gabriel Tjakuva. Uaka pakua koje ko Kuapa, Ovandu varue mbari mouto kavehiamamenue.

O Ceylon jamunine o Prime Minister jomukazendu, Mrs. Bandarenaika. Mrs. Bandarenaika eje omuhopundu uo Prime Minister ja Ceylon ndjata ko make, neye omukazendu omutenga mouje okurira o Prime Minister.

Ozorata za Tjomuise zaningirua okukahungira notjiuana ohunnga no mapaturiro uo "Bar" no "Bioscope". Mo mbongarero tjingemo pari non-

djemeno jokutja Mr. Joshua Kamberipa na Mr. John Mungunda ave hungirirepo ovature vo lokasi indui orukuru.

Mo Rhodesia muapamuka amazungano, O Prime Minister ja Southern Rhodesia uapatere omauoranganeno pamue mo Salisbury oure uo mieze vitatu.

Thought For The Day

"We are ready to die for our freedom but not ready to kill for it".

— Robert Sobukwe — imprisoned President-General of the banned Pan-Africanist Congress.

Frightened Residents rush for Registration

Reports have reached our office that frightened residents of the old Windhoek Location streamed into the municipal offices to register for Katutura following the roar of guns in a mock 'battle' by the Regiment Windhoek early on Wednesday morning.

Many residents of the Location, recalling the fatal night of December 10-11, associated the 'battle' with shootings in respect of removals and were frightened. "South West News" learnt that many of them came to register. The number is not yet known.

THE BATTLE

It was reported that Commandant Paddy Fourie, told the "Advertiser" that morning, that the trainees were taken seven miles out of town at midnight, and then had to move in on their own camp which had been "taken" by "insurgents".

As the battalion moved in to launch the surprise attack, the men were carrying their full kit. At the crack of dawn they launched, what proved to be a successful attack, and they took over their camping area from the "insurgents".

During the final attack all sorts of weapons and ammunition were used, including machine guns, hand grenades and Bren guns.

Earlier, another report in the same paper ran as follows:

"The almost 150 Active Citizens Force men who are at present encamped in Windhoek for their annual training, are to spend part of their

last-week in camp training in mock battles of a new kind.

On this occasion the men will be taught how to throw cordons round a riot-torn area. They will be taught the latest methods of dealing with rioters.

Five Officers and 23 sub-officers are responsible for the training of the men, and they are under the command of Captain J. F. J. van Rensburg of Bloemfontein.

The troops in camp all form part of the Regiment Windhoek.

This is what the UNO Committee on South West Africa had to say last year when it approved its report to the General Assembly:

"It (the Committee) is particularly disturbed at the implications of the new defence measure affecting the Territory and of the new penalties imposed for the illegal possession of arms and ammunition at the time when the Union Government has been contemplating mass removals of "Native" peoples against their wishes and when, in contrast to the trend of events in other African territories it has reaffirmed, by resolution of the Senate, its intention of preserving White supremacy in South West Africa".

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BANTUSTAN ON BELIEVE IN WHITE SECURITY

Comment by Mr. John G. Muundjua, Propaganda and Organising Secretary of SWANU.

Last year is a year that cannot be looked back upon by any self-respecting African without an immeasurable degree of self-reliance; being a year in which we initiated the nature and extent of our loyalty to our rightful heritage, despite the physical and mental torment that we suffered.

However, those who think that there is a time for the betterment and perfection of the so-called nationalist Bantustan plan, are in the danger of committing suicide beyond the knowledge of mankind. Apart from being a diplomatic way of accelerating the drive of the African people into some solitary concentration camps, Bantustanism is a means of preventing the Africans from developing beyond the economic sphere determined for them by their oppressive rulers.

For the ordinary African in the street this attack has become a source of cemented determination to fight against the system. It is the focal point against which our indignant repudiation of any foreign rule must be directed. The nationalist political fascists must know that we never had any discussion with them as regard this entangling policy of separate development and neither did we ask for it. In brief, we the indigenous inhabitants of this territory regard Bantustan as a venom of justice. Besides, it is undemocratic to deprive us of our rights to stay where we want to stay in the country of our origin and birth and towards which we equally contributed. The financial contributions of the whites is in no way more remarkable than our labour. Therefore, any attempt to distort, overlook or disregard these discernible facts will receive our undaunted opposition.

Bantustan is based on the believe that the whites are superior to Africans and that they should occupy the best lands in the country despite their being foreigners. This is even contrary to the covenant of the League of Nations. Those who advocate for this policy should know once and for good that Bantustan is their own dream, ours is the opposite, Uno trusteeship and independence.

This year the minister of the 'Bad', Mr. de Wet Nel said that, if the Africans were allowed to vote on the republican referendum, 95% would favour Union administration. The fact remains that this would not be done without the backing of the police and military forces under the cloak of maintaining peace and order, while the real purpose would be to intimidate those who are opposed to the referendum.

Today, "a few agitators with a little education are causing the trouble" has become the favourite song of the nationalists. The reason is simple: The nationalists as the greatest

dictators ever, do not wish to allow anybody to voice an opinion. I think it is vitally important for the public to know that 90% of the ruins of this world are a result of the tyrannical rule of dictators. SWANU calls for all freedom loving people to unite against this tyranny.

In conclusion I must emphasize that, those who unauthoritatively claim to be our guardians must know that we want to decide our own destiny. And that is our heritage to which we cannot be disqualified on the bases of colour or academic profundity. Minister de Wet Nel, hands off South West Africa!

Letter to the Editor

Ovamboland Another Zeerust

N.A.D. Official Accused.

Sir,

I went to Chief J. Kamonde's kraal on the 3rd July, 1960, and found all his headmen with him in his kraal. As it was unusual, I asked one why they were there and what was going on. He told me that the Chief told them to come and guard his place. The Chief said he had been informed by the Native Commissioner at Ondangwa that the Commissioner heard over his radio that the people to whom Mr. H. Toivo, Rev. T. Hamutumbangela and Mr. Sam Nujoma always write, have sent an army plane to come and destroy Okaloko, the Chief's kraal, Onandjokui, Onaipa and Ondangwa. Hence, the Chief's order to every one around him to come and guard Okaloko and to fire at any plane flying over Ondangwa in Ovamboland.

I regard this practice as dangerous. This is a real danger more so when it is said that one of the Native Commissioners in Ovamboland is from Zeerust, the Native Reserve in the Eastern Transvaal, where he was noted for stirring up trouble. And so he is now busy again in Ovamboland. I feel I must bring this to the notice of the public so that it should know that the so-called Native Affairs people are the cause of all trouble among Africans everywhere. And in particular, their presence in Ovamboland where they have the Finish Mission as their watch dog, is a threat to peace.

W. P. Haitembu,
Ovamboland.

SOUTH WEST NEWS

Saturday, 23rd July, 1960.

Watch Bloke

Bloke, it's your turn to pull up your socks now. Mr. Japie Basson, the man who has been called "the youngest but shrewdest" Nationalist parliamentarian has formed a party, the programme of which is the greatest piece of genius ever presented in South West Africa.

To start with, point No. 1 on the programme is White unity and their increasing strength in the administration of the country. Well, you know that White aspirations in this territory differ from Black's as widely as West is separate from the East. In fact they are conflicting. And that's why I say watch Bloke. It is my duty to inform you and I'll repeat, Bloke, look out!

By way of explanation I'll invite you to have a look at these points: 1. Mr. Basson has put it bluntly to you that he is against United Nations Trusteeship. You are for United Nations Trusteeship.

2. Mr. Basson aims at a Federal Association with the Union. For you, to think of the Union with its Apartheid and all, disturbs your digestion.

3. When visualizing nationhood for this territory, Mr. Basson sees three White language groups and you are just one of those inhabitants that have only to be treated "fairly". You, on the other hand, visualizes a South West African society composed of all lawful citizens. And even feel that you, yourself, are, in fact, the nation.

Now you have to be very careful here. Mr. Basson could be capable of uniting the Whites; he has been U.P., he has been N.P., he is quite flexible with the Germans and besides, he has a man of no mean stature at his side — Mr. Lempp, who has been

Editor of the only German paper in the territory and who is owner and Editor of "Der Kreis", a popular German magazine. I do not mean they agree on every point but there he is.

4. Immigration: "The Party will strive for a more positive and intensive immigration policy in respect of South West Africa". Here one may ask, "Why, Mr. Basson, do you aim at immigrating into South West masses of 'uitlanders' while emigrating the indigenous population to isolated 'Native' reserves? And then Mr. Basson says "immigration policy in respect of South West Africa as necessary for its economic virility and healthy general development", instead of saying immigration to increase Whites so as to outnumber Blacks in South West Africa. Do you see now when I say Mr Basson is quite clever? This is a dangerous step of Mr. Basson. In a country like South West Africa where the proportion of White to Black is very close another Australia can easily be created.

Mr. Basson's programme with its excellent scheme for the general development of the country, its more democratic tendencies and its more liberal approach to the racial issue, is likely to have a calming effect on your followers Bloke, even if it may not change their ideas. And where will be your influence then?

I know you have the usual reply: "It's too late for him". But, remember, it is not the time that matters but what you achieve within that particular time. Don't think things will work out favourably while you are dozing with your long pipe. And remember also that the international struggle is relatively dependent on the internal situation. So, watch Bloke!

Beauty Queen Married

Windhoek saw a unique wedding ceremony when "Miss Windhoek 1959" got her second crown — that of marriage, over the past week-end. The former Miss Gawahas became Mrs. Boois when she married a brilliant teacher of the Rhenish Nama School in Windhoek. Mr. Boois is one of few African Teachers in South West Africa who possess the Higher Primary Teachers Certificate. He studied at the Strydom and Taba Nchu institutions in the Free State and qualified at the end of 1958.



Mr. and Mrs. Boois who were married last Saturday in the Rhenish Mission Church, Windhoek. The Bridegroom is the eldest son of Mr. and Mrs. Boois. The Bride is Rosina, the eldest daughter of Mr. and Mrs. Gawahas of D1, Windhoek.

Rev. Bitcher, who officiated had this message for the young couple: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" — Psalm 127: 1.

Soft, sweet music was rendered by the Church Choir under the baton of Mr. Goresch.



The couple is seen here with the bridal retinue composed of Bridesmaid Magdalena Gawahas and the small flower girls. Best man was Andries Boois.

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A GLANCE AT OUR AFRICA

Ovitjitia mo Kongo Mousupi

1. O Kongo jamuna ongutukiro.
2. Ova Kongo nova Belge vavetasan oviari. Ihi arire tjitjakaeta omazepero nga kaeta amazunganeno.
3. O Katanga momananeno ua Tso-mbe jahanika naitie okurikuramena. Omunane uo Cartel, Mr. Llunga, uazuvarisa kutja eje ohanikiro kena kuivanga orundu iri pendje noveta.
4. Ovina otjivia tundaka, ozoturupa zova Kongo nozo va Belge azehaene-neakuporis. O Prime Minister Lumumba aningire ozoturupa zovo Belge okujaruka ombunda, nu nguari omaningiriro ue aerire omungandjo.
5. O Prime Minister Lumumba aningire ombatero jozoturupa. Dr. Kwame Nkrumah, atie otjiuru tjozoturupa za Ghana, Major-General Alexander okujenda ko Leopoldville tjimanga. Eje ni, avaza omuhuka ua Ritjaine tjijari 14 ku Juli.
6. Otjira tjo UNO tjozoturupa zokutiza ohange atjitie okuningira ova Belge vejarure ozoturupa zao ombunda.

7. Ozoturupa zo UNO azeritjoza mo Kongo. Nunguari o Katanga aizuvavisa kutja kaina kujandjera ozoturupa zo UNO okuhita mojaeo.

8. O Prime Minister Lumumba akekemisa ovandu nokutja maningire ozoturupa zomu Rusa ndovazu ova Belge kavena kuvanga okujaruka ombunda. Ondjuuo ja Kongo joanene aitie okunjengua omeero uomu Rusa.

9. Ova Belge avetie okujaruka ombunda.

10. O Prime Minister Lumumba aningire otjira tjo UNO tjozoturupa zohange okuturika ombongarero jatjo kutja makajandjeke ehungi. Otjira atjikaondjisa indi ehungi ratjo.

O Secretary jo UNO, Dag Hammarskjöld ndino otjai ko Kongo.

Summary of Congo Events

1. The Congo got independence.
2. A clash between Congolese and Belgians broke out. This resulted in murders that brought about a general commotion.
3. Katanga, under the leadership of Tshombe broke away and declared independence. The Cartel leader, M. Llunga, declared that Cartel was 'categorically opposed' to the declaration of independence on the grounds that it was illegal.
4. The situation got out of hands and could not be restored by either Congolese or Belgian troops. Premier Lumumba asked the Belgian troops to quit the country, but in vain.
5. Premier Lumumba called for military help. Dr. Kwame Nkrumah, ordered the Chief of the Defence Staff of the Ghana Army, Major-General Alexander, to leave immediately not allow entrance to UNO there on Thursday morning, 14th July.
6. UNO Security Council passed a resolution asking for the withdrawal of Belgian troops.
7. More UNO troops poured into the Congo. But Katanga declared it would not allow entrance to UNO troops.

8. Premier Lumumba threatened to appeal to Russia for troops if Belgian troops did not withdraw. The Congolese Senate passed a resolution rejecting Soviet Union intervention.

9. Belgian troops decided to withdraw.

10. Premier Lumumba asked UNO Security Council to postpone its meeting so that he could address it. The Council continued its discussions.

UNO Secretary-General, Dag Hammarskjöld has left for the Congo today.

Opsomming oor Konge Gebeure

1. Die Kongo het onafhanklikheid gekry.
 2. 'n Botsing tussen Kongolese en Belge het uitgebreek. Dit het gelei na moorderye wat algemene oproer veroorsaak het.
 3. Katanga, onder leierskap van Tshombe, het geskei en homself onafhanklik verklaar. Die leier van Cartel M. Llunga, het verklaar dat Cartel kategories teen die deklarasie van onafhanklikheid is om rede dat dit onwettig is.
 4. Die toestand het onkontroleerbaar geword en kon nog deur Kongolese nog Belgiese troepe ter ruste gestel word. Premier Lumumba het die Belgiese troepe gevra om te onttrek maar tevergeefs.
 5. Premier Lumumba het om militêre hulp gevra. Dr. Kwame Nkrumah het die hoof van Verdediging van die Ghana leer, Major-General Alexander beveel om dadelik na Leopoldville te gaan. Hy het daar op Donderdagoggend, 14 Julie aangekom.
 6. Die V.V.O. Veiligheidsraad het 'n resoluë aangeleem om die Belgiese troepe te vra om te onttrek.
 7. Meer V.V.O. troepe het die Kongo ingestroom. Maar Katanga het verklaar dat hy nie toegang aan V.V.O. troepe sal gee nie.
 8. Premier Lumumba het gedreig om na Rusland vir troepe te appeleer as Belgiese troepe nie kan onttrek nie. Die Kongolese-senaat het 'n resoluë aangeleem wat die Soviet Unie se inmenging verwerp.
 9. Belgiese troepe het besluit om te onttrek.
 10. Premier Lumumba het die V.V.O. Veiligheidsraad gevra om sy vergadering uit te stel sodat hy dit kan toespreek. Die Raad het aangegaan met sy besprekings.
- Die V.V.O. Sekretaris-generaal, Dag Hammarskjöld het vandag na die Kongo gegaan.

WINDHOEK SOCCER NEEDS BETTER ORGANISATION

What is happening to the Windhoek soccer? The administrative machinery is not at all satisfactory. An unfortunate situation is showing its head and it ought to be a great problem to the administrators of soccer.

If we want to save our soccer from going down certain facts must be faced by our board officials.

1. The board must be in close contact with the teams, through meetings or otherwise.
2. A sub-committee must be set up to review the present constitution of the Union.
3. Trophies ought to be presented at a function to be organised by the Board.
4. Surely our Board officials are not raising our standard of soccer by matching First-teams with Second-teams. Can't we have an A division and a B division?
5. The Board must be aware of the fact that internal squabbles and dissatisfactions among the club officials can only be settled at a board meeting and not on the streets or at the soccer field.

If some of these suggestions are put into practice, a new era in the soccer world will be ushered in, not only in the sporting field of Windhoek but in the whole territory.

We wish the soccer administrators every success.

SPECTATOR.

Die Redakteur verwelkom briewe en korrespondensies van ons lesers vir plasing in die „Suidwes Nuus.“ Rig alle korrespondensies aan:

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SCRUTATOR

His despair rises until he has thoughts of near death when he ends:

Open O grave, and receive me,
I come!
Release me from this world,
O spear, I am weary!

The poem has been translated into English from the Tswana by Professor D. T. Cole. I hope he will agree in my using some few lines of his translation here.

educated at Fort Hare College in the Union of South Africa. Whilst he stayed far from his home country, the Bechuanaland, his family was banished from there for political reasons, and it was only after fifteen years — after Tsechekedi's fall — that they could return. So he knew of the bitterness of losing one's home. He wrote a poem on a famous chief of the Kweni tribe in what is called Bechuanaland today — Chief Motswasele II who had to fight for his chieftanship when some of his people rose against him. In the battle for his right he was killed. Raditladi wrote a poem in which Motswasele II, on the eve of the battle, speaks to himself. He asks:

Is this my country or is it mere
soil
Which I must lick with my tongue?
Is this my seat where I must
Rest when banished from the
stool
Of chieftanship, in this my
country?

He feels despaired and has not much hope for a good end:

Farewell green fields of my home,
I bow my head to you, terrors
of this place.

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Ostora malandisilo gombili no malongelo
omaua naua ku keshe omulandi

EHEMA, EMBAJIKISA, EMBULUKUEJA, IJATA NIKULJA.
AJISHE IPUMBIUA PEGUMBO OSUKA NO TEJE.

AFRICAN WRITERS III

L. D. Raditladi from Bechuanaland

There are many ideas and ideals which may inspire a man to write. One is politics but then you are a mere political writer, and what you write is aimed at a special purpose or, on a higher level, deals with political or historical events and developments of the past in a more scientific sense.

Another inspiring ideal is love — love to a friend, to a woman, to your family, your nation, your country. Even the soil of your fatherland may turn to be a sacred conception to you.

Many writers are caused by an almost magic force to express their love to their land by writing down their feelings and thoughts, strong enough to produce — by means of their mind and of their writing hand — verses and rhythms of an evenly magic force. So they became the authors of poems admired by people who feel similarly but are not themselves able to express their feelings.

One of the African writers of our days is L. D. Raditladi of the Bamangwato royal family. He was

HOVEKA'S BEKER HET OP 'N HOE NOOT GEEINDIG.

Nieteenstaande die feit dat daar so min sokkerspanne aan die geskiedkundige beker-kompetisie deelgeneen het was die sport-liefhebber van Windhoek met sokker uit die hoogste rakke trakteer.

Die spanne wat tot die tweede ronde van hierdie uitklop-beker deurgedring het was soos volg: "African Stars" teen "Tigers", "Pirates" I teen "Pirates" II. Die veelbesproke "Blue Waters" van Walvisbaai het in gebreke gebly in die kompetisie te kom meeding.

Die wedstryd tussen 'African Stars' en 'Tigers' was asemberowend. Albei spanne het alles ingesit om 'n oorwinning te behaal. Die wedstryd was deurgaans vinnig en opwindend. Die afrondingswerke van buitesspanne se voorhoede was teleurstellend. Die spanne het gelykop gespeel. Eindtelling: Een doel elk.

'Pirates' I het soos verwagting hul tweedespan in 'n eensydige wedstryd 'n goeie loesing toegedien. 'Pirates' I het feitlik hulle litte losgemaak vir die finale wedstryd.

'African Stars' en 'Tigers' moes die Maandagoggend nog steeds die saak uitspook. Met die hervatting in die herontmoeting het dit duidelik geblyk dat 'African Stars' gou wil speel met hulle opponente.

Oscar, regs-binne-voorspeler van 'African' het na die eerste beweging die veld met 'n geswolle enkel verlaat. Die terugslag het 'African Stars' se voorhoede aangevuur. 'Tigers' moes vir al wat hulle werd is verdedig. "Coloured" die middelskakel van 'Tigers' het hierin besonder uitgeblyk en getoon dat hy 'n driekwart sonder weerga is.

'n Strafskop wat 'African Stars' die voortou gegee het, was die kiem van die periodieke voorvalletjies wat gedurig die aanskoulike sokker bederf het. Die gevaarlike "Gables" van 'Blue Waters' wat vir 'Tigers' gespeel het was goed deur "Teak en Siririka" gemerk. Die voorhoede van 'African Stars' het gou nog drie doele aangeteken teenoor 'Tigers' se een. Eindtelling: 'African Stars' 4 en 'Tigers' 1.

Maandagmiddag klokslag om vieruur het 'African Stars' die veld onder daverende applous geneem. Na 'n rukkie het die heersende kampioene 'Pirates' I onder die bekwame leierskap van "Skrywer" die veld geneem. Die gejuig en geskreu van byna 500 toeskouers was oorverdowend.

Die wedstryd was van die begin af vinnig. 'African Stars' se voorhoede wat met die oggend se oorwinning oor 'Tigers' besiel was het gou die leiers in hulle hande geneem. 'Pirates' wat met selfvertroue begin het, het gou besef dat hulle die bal moet bemeester as hulle die wedstryd wil domineer. "Skrywer", die dinamiet van 'Pirates' het gou die driekwarte en agterhoede van 'Africans' gepypkan. Hierdie beweging is deur Willy, die belowende doelwagter van 'Africans' afgeweer.

Dit was net die aansporing wat 'Africans' se voorspelers wou gehad het. Na 'n deeglike kort-aangee be-

weging van die 'African' voorspelers het daardie wonderlike primêre leerling "George" die bal verby 'Pirates' se doelwagter netjies in die net gesket. George is die oudste seun van Mnr. Hoveka, die skenker van die beker. Daarna het Siegfried, die alsydige speler van 'Africans' met 'n pragtige skop die bal uit die linkerhoek in die net gesus. 'Pirates' het hulle gewoonlike doelwagter gemis. 'Pirates' het nou tot die aanval oorgegaan. "Skrywer" het, nadat hy 'n pragtige strafskop sy span se eerste doel besorg het, op 'n onbeskryflike wyse deur 'Africans' se verdediging met die bal beweeg om die tweede doel vir sy span aan te teken. Met rustyd was die telling 2 elk.

Na rustyd het die 'Scoring machine' van 'Africans' "Joe" vyf van die opponente gepypkan en sy eerste doel in die wedstryd aangeteken. Die skare, en vernameklik die 'African Stars' se aanhangers, kon nie meer sit nie. 'Pirates' het geveg vir al wat hulle werd was, maar tevergeefs. "Joe" het daarna 'n opportunistiese doel aangeteken nadat 'Pirates' se heeslagter nie die bal kon wegstuur. 'Pirates' wat tot voor hierdie doel soos besetenes aangeval het, se "go" was uit. Die kampioene moes met 'n kous oor die kop van die veld afstap, terwyl 'African Stars' deur hulle aanhangers toegejuig en ontmoet is. Eindtelling: 'African Stars' 4 — en 'Pirates' 2.

DALTONS OUTPOINTED THE DANGEROUS POINTS OF DE AAR

The Daltons leave no stone unturned now lately. The Dangerous Points F.C. of De Aar, had a hard time on all the matches played against the Champion soccer club of Upington, Daltons.

On the 11th July, 1960, while the local Daltons were simply demonstrating the real footwork on the field, the match was hot, and the visitors tried their best like men on the first match to loose on a (one-nil).

Then came the second match when the Daltons dished it with (3-2). Then came the third when our local boys were in an excellent form, they showed the visitors something special that they won't forget. Daltons played a thrilling match while they were only rock & rolling the ball with a desperate "Scoring machine" of Daltons S. Nakie.

(London Papers) who was rolling & rolling like a snake registering half a dozen in succession, it was the time when the spectators were as quiet as if in Church, watching the mysterious and wonders of the rolling boy "London Papers" to win on 6-0.

Then came the last but not least match. Something to talk about in last events as the local boys were just moving and demonstrating the desperate footwork & jiving their victory when the spectators were registering a goal just when our local boy, W. Speelman (look around the Kalahari Boy) is having the ball then a goal was registered from outside by the

In Memoriam—Omazemburukiro

Imba matu zemburukapo omitiri jetu Mr. Boas Pakarae ngu tuapaka Oritjavari, tijari 5 ku Juli.

Otjiuana tjetu tja pandjarisa omuhonge mena rondiro indji. Mr. Pakarae uahonga okuza ko 1936.

Uahonga ko Mongua, ke Pukiro, ko Ngomombonde na mo Tjomuise ko St. Barnabas. Mehindi otjimuna ovengi mbahongua ije. Kunai ondiroje otjija jandja oruhoze kovengi.

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SATURDAY, 6th AUGUST, 1960.

No. 7.

OUO VATJA NAI

Vvahungire vetatu vehi retu oo Mr. Jariretundu Kozonguizi, na Mr. Sam Nujoma na M. Mburumba Kerina mehungi rao ko Komiti jo UNO vaningira kutja: Ouhonapare na Uniona mehindi ujande.

Mehungi rao vahungira ohunga notjina tjomajahero inga ngari mu December. Vahungira ohunga noma-kondononeno omavi ua Justice Hall. Vahepura omarambero uovandu mo Tjomuise naindji ondatumisire aihe.

Mr. Mburumba Kerina uaraisa kutja ehi retu rina ovanane ovavi. Rina ongovoneja Viljoen nguhina konatja nova Zorundu; rina Mr. Van der Wath omupandere uopozondjambi

maikondjisa okuuovisa najo ombongarero jo UNO.

Ku imbi mbia hungirua ohunga naami metja nai: Ami mberijanisa okuruisa ondatumisire nu himeejaruka ombunda. Ondjira jetu limue. Okuisapo ohoromende ja Uniona nu opumatuningirire ombatero jo UNO. Mepata nondangi ko Komiti mon-gondjero jajo okutjivisa ouje ohunga novitjitua mehi retu.

Deportations! Deportations!

A Reign of "Terror characterized by arrests, pass refusals, dismissals from jobs, prohibition and deportation orders, is now prevalent in the main towns of South West Africa. The Government through its local Authorities is now quite determined to hasten the drive of Africans out of the urban areas.

The all-white-labourers policy at the new State hospital is only an indication of the new direction, while the real measures vary from strict control of influx into towns to deportations. The latter has culminated in the deportation from Windhoek of Mr. Louis Nelegani, Vice President of the South West Africa Peoples

Organisation. Mr. Nelegani informed us that he was called to the office of the Assistant Native Commissioner where he was instructed to ready himself for his removal from Windhoek on Friday morning. When he asked the reason for the action, he was told, "you are working against the government", and nothing more: "South West News" phoned the Assistant Commissioner for information about the deportation and the reply was, "I am sorry I can't discuss departmental matters with you" and bang! went the telephone receiver.

Mr. Nelegani is married and has a baby of about six months old. "South West News" is in possession of a statement released by a special committee of people who inquired into the effects of the new measures in the Windhoek location. Following are some facts taken from the statement:

Municipal employees dismissed from their jobs for refusing to move to Katutura:

Ewald Kamapunga, Emmanuel Katinamunene, Felix Kokati, Johannes Kamuhanga, Alex Nowotek, Alex Zemuundja, Leonald Kazondina, Alex Nguzerua, Bernhard Uaendere, Fritz Oxurub and Thimon Katjerungu.

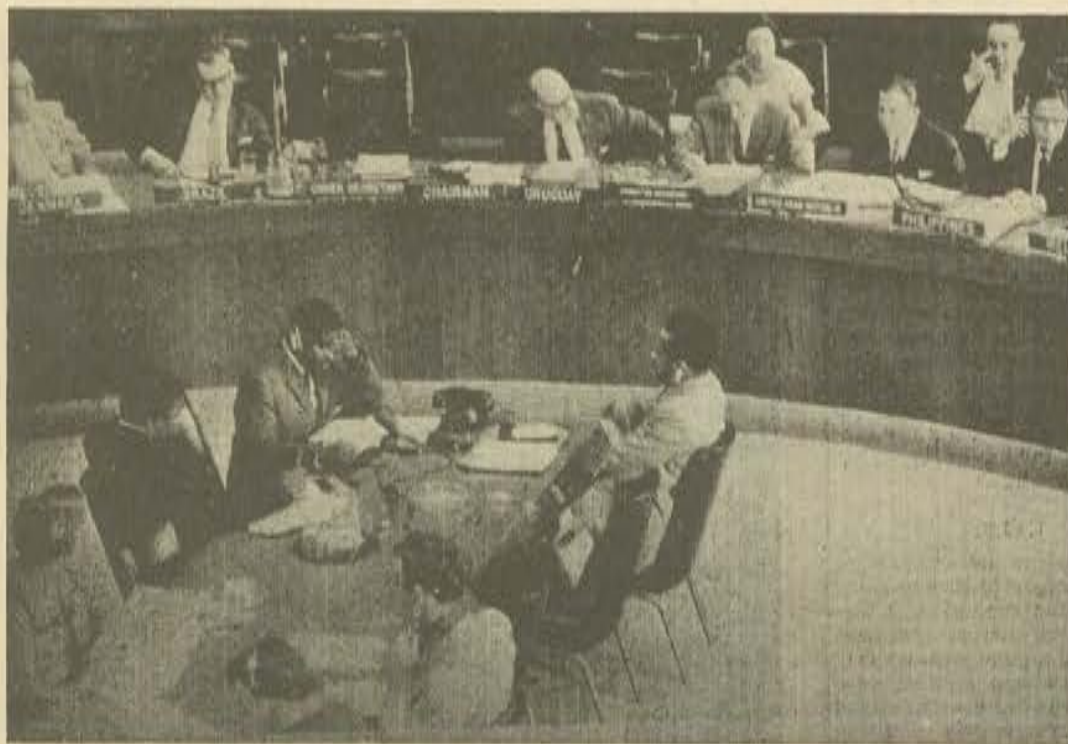
People who were refused permits to reside in Windhoek:

Alestarkus Tjivikua, Prieska Kanjaa and Cleophas Mbura (an old resident who had his permit revoked). The above are only the extraordinary cases of people who were either divorced from their families or jobs without any reasons. Normal cases are said to run in several scores within a period of one month.

Some people were refused permits to seek work in Windhoek, e.g. Two-boy Kandjou and Alphons Kutako.

Others were arrested for refusing to report at the Pass Office immediately they arrived in Windhoek, e.g. Kambangane Ndjoze, Nauru Tjombe and Arnold Kamupingene.

(See also Mr. Nelegani's letter in this issue).



Ovahungire ko UNO.

zovaungure ve; rina Mr. Bligenaut nguakaraera ovandu kehi ro Vambo kutja pena omubonge nguakondua no muzandu umue nguaza ko Walvis Bay nu vevanga okujandja ehi renu kova China nova Rusa nova India. Rina Snyman nguutja, "nguhina kuzuva metjimunuko".

Puuo kapena nguna otjikaro noveta poo onduge ohinga kojovanene vetu Chief Kutako na Captain Witbooi poo Chief Muala.

Ohunga nomakondononeno uomajahero Mburumba uatja nai: Ohoromende jatjita otjivisa kouje pengare pena omakondononeno. Nunguari kajari nokutja maipaha ouatjiri. Ami hetjekara nohepero jo kuhungira ohunga notjiporoporo tjo rapota ja Hall. Pumbazu okuitamuna omena rokutja ohoromende ja Uniona mutu

Ojo Jatja Nai

O Komiti jo UNO kombunda jokuzuva ovahungire nu tjijazu noku-kondonona jatja nai:

1. jaereka o "apartheid".
2. jatja okuningira ohoromende ja Union okukotora ovandu imba mbujaramba.
3. jatja kuso kujandiua ombatero kolokasi indui orukuru.
4. jatja ina onjengo nozoturupa inda nderi mehi nu mainingire o Uiona izejandise.
5. jatja omahupiro uova Zorundu ngaeriamisiue komeho.
6. ohoromende ngaijandje ehi kova Herero muma mujekutura ovakuao imba mbataurira ko Tjauana.
7. jatja omahi uouje ngaekondje okuhongisa ovature va South West Africa.

STOP PRESS

1. Father Trevor Huddleston, a great friend of the Africans and the author of "Naught For Your Comfort" has been elected Bishop of a Tjanyikan parish. Father Huddleston worked for the good of the Africans while he was in Sophiatown, Johannesburg.

and was also connected with the Boycott Movement in Britain.

2. Dr. Verwoerd has appointed the 5th of October as the day for the Republican referendum.

3. Mr. Jacob Kuhangua, Secretary of SWAPO has been granted a hearing by the UNO Committee on South West Africa.

4. Rev. Marcus Cooper petitioned UNO from Serowe.

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Heard in the vicinity of the Police Quarters.

"Koos, my husband arrested my mother's Ovambo cook, Jonah, for a pass. Jonah is still in the cells awaiting trial. Will you please ask him to hasten the prosecution lest we die of hunger".

WHAT AFRICANS EXPECT FROM EDUCATED PEOPLE

Truth never hurts the teller. "My thoughts are not your thoughts. Two men look out through the prison bars, one sees the mud, the other sees stars".

Firstly I would like to express my good wishes and appreciation to SWAPO. Success is very final and failure fatal. It's courage that counts.

Referring to the above mentioned topic discussed on July, 3, at the student welcome reception arranged by SWAPO in the International Hall, I personally would say that Africans should not expect any thing from the educated people. Why? Because they are already working. Serving their own African brothers and sisters in several ways. All educated people are exemplary in life. Some serve their people in the spiritual sphere. From the men in the class-room to the men in the Government service they all serve their people for the mere fact that they live to perform those certain duties.

Let us consider this from an ethical point of view: According to ethics, or the moral way of living, every thing has its course and the course stem from its stand point. What the eye doesn't see the foot will probably trip over. Africans expect quite a lot from educated people, but most of them did not strive to have educated people. Hence a bad concept of education and a wrong attitude towards educated people.

Systems of theories on the nature of things and conducts, realities and general principles need education — mentally and morally. For instance, to talk politics without a sound foundation of History, Geography and other sciences is dangerous. You have to know the Law of the State, Moral Law and even the simple lessons of Hygiene.

A SUGGESTION

To make a suggestion, it may be wise if the African could support those who are studious. "The heights by great men reached and kept were not attained by a sudden flight, but they while their companions slept were toiling upwards in the night". Let us not expect to get what we do not deserve. Those who are educated struggled hard through poverty to obtain what they have. Some got help from the government while others

struggled on their own. Let those who are at the bottom follow their examples and strive to reach those high levels. Let us make the world more beautiful; Let's build up the African nation through self-help in education.

"South West News" invites comments on this statement.

Letter to the Editor

Mujozikua Omutjange Uetu, Arikana ndjipao okaruveze mom-bapira jetu o "South West News", amo tjanai: Vakueta imba mbnmuri kovirongo viopendje ngatuse okurikotamena kokukorisa ovaenda ohunga no viungura mbiri mehi. Rumue mapeja apekara umue nguha hungire ouatjiri narire tjatja, otjihuro tjenu tjapi tupukeje. Pumapeja omundu umue okukahita momuina ngatjima akvaza okutuereuo 'zombakata mom-eho nu pouriri.

Ngatu suvere okumuna ombapira indji o "South West News" ondjina chungu ndina ouhatoi mehi arihe.

E. H. MERORO,

Okondjatu.

OMBATERO

Arikaneje tjuaana tjetu otjaitonga jetu iri poo kukurama mena roku-bina tjimariva otjikaondjise. Ngu-masora ngetuhindire nandarire otiki kutja atuhavaza okunekere-rua. Nguna okambatero ngahinde ko: African Publishing Company, Box 749, Windhoek.

HELP!

We appeal to our readers to send us donations to keep us going. We have been running at a loss ever since we started and have now reached a point where we may be forced to stop printing your paper. This is sad news at a time when the paper is only beginning to arouse the interest of our people in places as far afield as Ovamboland and Kaokoveld, let alone the towns far distant from Windhoek, e.g. Outjo, Tsumeb, Oranjemund, etc.

The smallest donation will be most welcome. Send your help to the African Publishing Company, P.O. Box 749, Windhoek.

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SOUTH WEST NEWS

Saturday, 6th August, 1960.

AN APPEAL

"South West News" has noted with great appreciation the suggestions contained in the report of the UNO Committee on South West Africa.

The recommendations on the subject of higher education have aroused our interest and we are humbly appealing to the nations of the world to implement same.

The people of this territory have had political and economic opportunities before the day of colonialism. The truth is that such opportunities were not well exploited and that they were eventually lost to the conquerors. There are several reasons.

On the other hand, lack of scientific knowledge and education in general has a tradition of several centuries in South West Africa. We entreat the nations of the world to help us break this tradition.

A Post-Banishment

Here below is a letter by Mr. Louis Nelegani, Vice-President of the South West Africa Peoples' Organisation. He wrote the letter before banishment came his way. We have the honour of publishing it 24 hours after the appointed day of his banishment.

The South West Africa Peoples Organisation wishes to draw the attention of United Nations and the world to the recent deportation of David

Kangue.

David Kangue who is 88 years and who came to settle in Windhoek in 1915 was deported to Ovamboland on the 7th July, 1960. In spite of the fact that Kangue has no people to look after him in Ovamboland no provisions have been made to adjust him there.

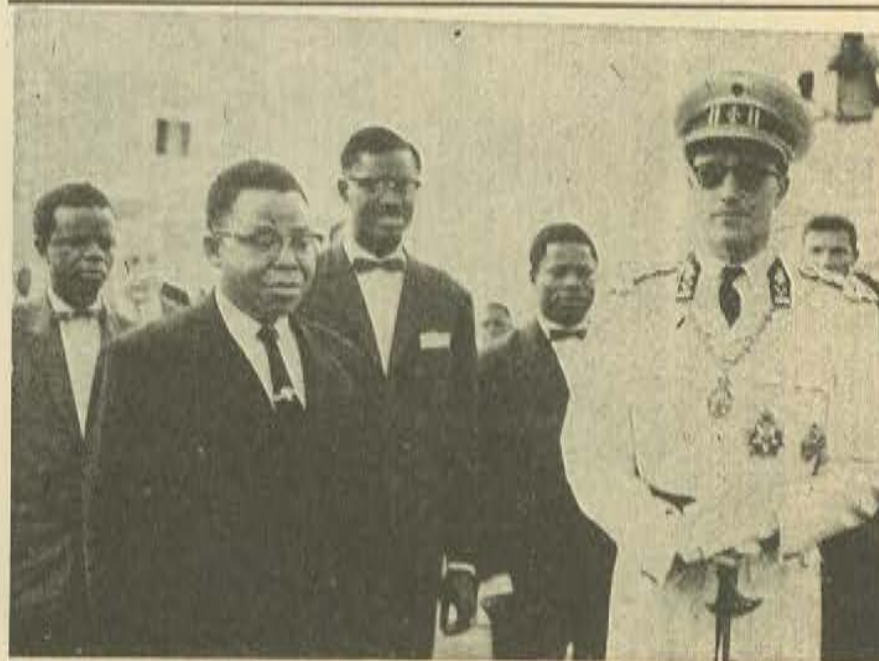
SWAPO deplores such an inhuman act and appeals to the United Nations Organisation to this plight of our people.

The case of Kangue is not the only one. Africans suffer in many other ways, for example, my organisation also got the following reports:

In Walvis Bay a member of SWAPO was arrested for having no special pass and appeared in court to be fined £25 or 2 months imprisonment. That was on 13th July, 1960, and he paid the fine. But that was not the end, the fine was followed by a deportation order.

Four African young men, Edward Nailenge, Erastus Nepando, Hiskia Jacob and Jonas Kapukile, who visited Walvis Bay on Saturday, 9th July, were arrested and had their cameras confiscated after having been fined £15 each. Their cameras were confiscated because they were charged with spying in Walvis Bay.

Once again we will appeal to UNO to take over South West Africa this year so that we may live in peace and freedom as the other people of the world.



Seen here are from left to right: President Joseph Kasavubu, Premier Lumumba and King Baudouin.

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A GLANCE AT OUR AFRICA

The Last Somersault of Colonialism

1. Premier Patrice Lumumba has been on tour of the U.S.A., Canada and England with a view to enlisting help for his new Republic. He is now back in Africa and in a speech at the airport in Tunis he said events in the Congo were the last somersault of colonialism in Africa.
2. The situation in the Congo is not yet settled although Belgian troops have evacuated several towns.
3. UNO troops will enter Katanga today. However, the Provincial Premier of Katanga, Mr. Moise Tshombe declared that the troops would be resisted; that every able-bodied Katangese had been mobilized. In Brussels, Mr. Gaston Eyskens, Belgian Prime Minister, warned UNO against sending its troops to Katanga. In Tunis, Mr. Lumumba said that his people would fight to the last drop of their blood to maintain the territorial integrity of the Congo Republic.
4. On Thursday, Katanga boycotted Dr. Ralph Bunche of the United Nations. Mr. Moise Tshombe accused Dr. Bunche of being an aggressor and refused to meet him on his arrival there.
5. The Congolese Government ordered the Belgian ambassador to the Congo to leave the country on Monday.

Die Laaste Bolmakiesie van Kolonialisme

1. Premier Patrice Lumumba was op 'n toer van die V.S.A., Kanada en England met die doel om hulp vir sy nuwe Republiek in te win. Hy is nou terug in Afrika en in 'n toespraak by die lughawe in Tunis het hy gesê dat gebeure in die Kongo die laaste bolmakiesie van kolonialisme in Afrika is.
2. Die toestand in die Kongo het nog nie bedaar nie hoewel die Belgiese troepe verskeie dorpe verlaat het.
3. V.V.O. se troepe sal Katanga vandag binne loop. Die provinsiale Premier van Katanga, mnr. Moise Tshombe, het egter verklaar dat die troepe weerstaan sal word; dat elke kragtige persoon gemobiliseer is. In Brussels het M. Gaston Eyskens, die Belgiese Eerste Minister, die V.V.O. gewaarsku teen die invoer van troepe in Katanga. In Tunis het mnr. Lumumba gesê dat sy manskappe tot die laaste bloeddruppel sal veg om die gebiedseenheid van die Kongo Republiek te behou.
4. Op Donderdag het Katanga dr. Ralph Bunche van die V.V.O. geboikot. Mnr. Moise Tshombe het dr. Bunche as 'n aanvaller beskuldig en geweier om hom by sy aankoms te gaan ontmoet.
5. Die Kongolese regering het die Belgiese ambassadeur gelas om die gebied op Maandag te verlaat.

Okatemondondou Okasenina Kouhuura

1. O Prime Minister Lumumba ukariangere ko Amerika na Kanada na England okukaningira ombatero jehi re. Nambano ukotoka mo Afrika nu mehungire po rutjandja ruondera mo Tunis uatjere oviitjua mo Kongo ovio okatemondondou okasenina kouhuura mo Afrika.
2. Indji ongaro jo Kongo ngunda kajjaua pehl nandarire kutja ozoturupa zova Belge movihuro ovingi zaziremo.
3. Ozoturupa zo UNO ndino otjimazehiti mo Katanga. Nunguari ingui otjiuru tja Katanga Moise Tshombe uatjere ozoturupa indo mezepirura; kangamua omu Katanga uorutu nduhinatjipo uarumbirua. Mo Brussels, M. Gaston Eyskens otjiuru tja Belgium uarakizire kutja o UNO aisokuhitisa ozoturupa zajo mo Katanga. Mo Tunis Mr. Lumumba uatjere ovandave maveru nga keta rombindu esenina okutiza ehi rao kumue.
4. Oritjaine o Katanga ja "boycott" ere Dr. Ralph Bunche uo UNO. Mr. Moise Tshombe uemurukire kutja omutjinge uovirua notjehina hepero nokumujakura.
5. Ohoromende ja Kongo jatjere omukuramenepo uohoromende ja Belgium o Mandah ngapite mehi.

UAZUVA?

1. Ohoromende jatjivisa kutja maijeta ozopasa inda zombo nderi ko Union muno uina.
2. O "boycott" jovina via Union mo Ghana jautire o Mandaha.
3. O Dahomy ndjari mouhuura ua France jakutukire.
4. O Secretary jo UNO Mr. Dag Hammarskjöld meja ko Union. O SWANU janingira kutja ikare nehungi naje. Nu indjo 'horomende ja Union jatja kaina kumujandjera okuhakaena novandu o private.
5. Dr. Fischer ua Mongua mova Herero nguaatjiukua nena ra "Mapiu" ua kapandjarera ko Scotland mu May Ehunore ngunda karijamunika.

Thought for the Day

"There are many times when you cannot find help, but there is no time when you cannot give help"

GEBOU EN GROND VIR DIE A.M.E. KERK IN REHOBOTH

Volgens inligting van ons berig-gewer het die kaptein en die Raad van Rehoboth die A.M.E. Kerk se aansoek om grond en geboue goed-gekeur.

Die goedkeuringsbrief, is na verneem, deur die landdros, mnr. A. Chatwind aan die dankbare A.M.E.-leeraars gerig. „Die grond en die geboue kan deur die A.M.E. Kerk gebruik word vir kerk- en skooldoel-eindes, maar indien dit nie meer vir die genoemde doel gebruik word nie, val dit terug na die Rehoboth Bas-tergemeente met die verbeterings, en die Rehoboth Bastergemeente sal nie verplig wees om enige vergoeding daarvoor uit te betaal nie.

Die grond moet deur die plaaslike leeraar, Eerw. G. B. Partenbach, en mnr. J. P. Titus opgemeet word en 'n ooreenkoms wat bogenoemde voor-waardes bevat, moet by die kantoor onderteken word", lui die brief.

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Skitterende Voetbal op Otjiwarongo

Uitstekende voetbal bekerwedstryde het die naweek van 9-11 Julie op Otjiwarongo plaasgevind.

Die volgende buitespanne het aan die wedstryde deelgeneem:

Tsumeb (2) Hungry Lions en Town Club; Otavi (2) Westminster 85 A en B; Outjo (2) Fivestars en Blue; Okahandja (2) Fortuna A en B.

Die plaaslike spanne was altesaam agt gewees, nl.; United A en B; Pepsicolla A en B; Hungry Lions; Carrygreen, Etoshalion en Taxi.

Die skeidsregters wat die wedstryde beheer het was die volgende: Mnr. Hans Kamuningona, M. Kavita en O. Mavengono. Hulle was darem regverdig en die wedstryde het goed afge-loop. Die uitslae was soos volg: Op Saterdag om 2-uur het die wedstryd tussen Etosha Five en Taxi 'n aanvang geneem. Etoshalion het 2-0 gewen. Daarna het Pepsicolla B vir Carry Green met 2-0 verslaan.

Op Sondag, 10 Julie het die eerste wedstryd om 9-uur begin.

gedaag het nie, het United B van Otjiwarongo ook punte gekry.



Mnr. Salmon So Oabeb

Die beste voorspeler van Pepsicolla, Otjiwarongo. Hy laat die skare op hul koppe loop sodra hy die bal in sy besit kry. Hy is blits vinnig en speel nie net op een plek nie. Sodra hy die bal van die senter kry, dan kom daar miskien 'n stuk of vyf manne om de bal van hom weg te kry. Maar sodra hulle kom, dan begin hy om die bal met al sy liggaamsdele te speel (behalwe sy hande) sodat sy teenstanders net staan en hom aanstaar. Die hoop is dat hy sal gekies word as Suidwes teen Suid-Afrika gaan speel. Baie mense hoop dat hy ook eendag soos Steph Kalamzoo van S.A. wêreld beroemd sal word. Hy is 20 jaar oud, ongetroud en is ongeveer 5 voet hoog en hy weeg 130 pond.

Die volgende vyf spanne was die sterkste en het goeie voetbal gespeel: Pepsicolla A van Otjiwarongo; Five Stars van Outjo; Westminster 85 B van Otavi; Town Club van Tsumeb en United A van Otjiwarongo.



Mnr. J. Damaseb, kaptein van die Westminster 85 van Otavi. Hy is 'n konstabel wat 7 jaar diens in die S.A. Polisie het. Hy het 2 doele aangeteken toe hulle teen Hungry Lions van Otjiwarongo gespeel het. Hy is 'n goeie middel-voorspeler.

Die organiseerders was byna seker dat United A die finale gaan bereik, maar onverwags is hulle deur Pepsicolla B met 1-0 geklop. Die beste voorspeler van United, K. Mukaru, het telkens probeer om punte aan

te teken, dog die doelwagter was te rats. Die kaptien, R. P. Tjeamba, was ook baie goed, maar hy het homself so moeg gespeel dat hy later nie eens kon beweeg nie.

Die Town Club van Tsumeb was ook goed, maar ongelukkig moes hulle teen Pepsicolla A van Otjiwarongo speel wat 'n gedugte span in die noorde is. 'n peler van Town Club, Tsumeb, E. Weiko, 'n student van die Staatsopleidingskool, Okahandja, het aan die toeskouers baie goeie spelmetodes getoon. Die kaptein van die Fortuna, het ook baie hard probeer om sy teenstanders uit te hou, maar ongelukkig kon hy nie daarin slaag nie aangesien een van sy beste voorspelers beseer was.

Die skeidsregter van die wedstryde was Mnr. O. Mavengono, die Registrasiebeampte van die Munisipaliteit Naturellesake, Otjiwarongo.

Die twee finale spanne was Pepsicolla A van Otjiwarongo en Westminster 85 B van Otavi, maar hulle kon nie uitspeel nie, aangesien dit te laat was. Die organiseerders en die twee kaptiens het besluit dat die beker vir ses maande deur Pepsicolla gehou word en dan na Otavi gestuur sal word.



Mnr. N. Tjirare, kaptein van die Fortuna van Okahandja.

Volgende jaar dieselfde tyd, sal die wedstryd om die beker weer op Otjiwarongo plaasvind.

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Mnr. H. Kamuningona, organiseerder van die bekerwedstryde. Hy is ook die beriggewer.

Die eerste twee spanne wat opgedraf het was Westminster 85 A van Otavi en Five Stars van Outjo. Five Stars wen 1-0. Daarna wen Pepsicolla vir Town Club met 'n strafdoel (1-0). Fortuna van Okahandja wen Etosha van Tsumeb 1-0. United A van Otjiwarongo klop vir Blue van Outjo 1-0. Hungry Lions van Otjiwarongo neem punte van D.F.K. van Kalkfeld, aangesien laasgenoemde span nie opgedaag het nie. Westminster 85 B van Otavi het vir Fortuna B van Okahandja 2-0 geklop. Aangesien Africans van Windhoek ook nie op-



Mnr. J. Francis, kaptein van die Five Stars van Outjo. Hy is 'n onderwyser op Outjo.

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No. 8.

Emil Appolus Urip?

Ovengi vetupura oukukutu ohunga na Mr. Emil Appolus nguajanga o "South West News" ondenga puna ovakuao vo African Publishing Company, nu uina nguari okanepo ko SWANU tjijautua. Mr. Appolus uarambisa omukazendu ue mo Tjumuise ngunda ari otjingundi. Nu mouzeu otjivakondja ngandu tjivakavaza ko Tjauana navekapita ko Rhodesia. MoRhodesia otjivakurua naua ijovira viovra Zorundu viozo politika navevaterua okukapita ko Kongo. Ndino otjiveri mo Elizabethville otjihuro otjinene tja Katanga. Mr. Appolus uetutjangeri okuzango nahepura kutja omukazendu ue uamuna okanatje okazandu nu nai uamuna oviungura oviua tjinene. Uina uatja ozonesa konango zesutua naua.

Imba mo tjiperendero paraisiua ombongarero jovatjange vozotjaitonga ndjatieuu ijomunane ua Katanga Mr. Moise Tshombe. Eje ejengui ngua haama mo mite. Ingui Emil Appolus uri ko kunene kue.



SWANU is a Member of the All-African People's Conference

By WERNER MAMUGWE

In his short report on the international activities of the South West African National Union, the assistant Secretary-General, Mr. Veli, announced that SWANU has become a member of the All-African People's Conference. Mr. Veli also reported that SWANU, together with the banned South African organisations, the ANC and the PAC and also the Indian Congress have formed a consultative committee known as the South African Front. The Front will have representatives throughout the Independent African States and the principal cities of the world, he said.

APPLAUSE

There was a big applause when the speaker said that the former office of the South African Consul-General in the Congo has now been given to the South African Front.

Mr. Veli was addressing an enthusiastic crowd of more than 250 people on Monday night, August 15. The meeting was presided over by Mr. E. Kazapua and the first speaker was Mr. J. G. Muundjua, the Propaganda and Organising Secretary of SWANU who spoke on Katutura. "Our refusal to move to Katutura is not baseless and, said Mr. Muundjua, "I want to tell every body that we will not move." We have no money to pay the higher rentals and the bus fares; we do not accept the regulations which will govern Katutura. Finally, it is our right to choose where to live. Therefore, let me once state that we shall not compromise.

QUESTION

"In Katutura one is not allowed to own a plot, how can one buy a house even if one wanted to? asked the speaker. Thus we will not be in a position to own houses. Now, if here in our own houses we do not sleep then we are raided by the police at night, how much more when we are in Katutura houses. The audience

expressed great dissatisfaction when they learned from the speaker that the rentals in Katutura will be about £2. 7. 9d. So far, it is only the Administration and the Municipality that have promised an increase of wages to their employees. That £1 per month will not even cover an eight of the family expenses. And again, those who are employed by private firms must struggle for themselves.

MASS DEPORTATIONS

Another speaker, Mr. E. Tjingaete said that the authorities are contemplating on mass deportations. There is a great number of people, about 800, who are considered as temporary residents and who must be shifted to the Reserves. Most of these people are women but it can also be one of you or even because I am from Epukiro Reserve though I have lived in Windhoek for more than 10 years, continued the speaker. Mr. Tjingaete then promised to raise the matter at the meeting of the Advisory Board. He would also place the matter on the agenda of the Annual Tribal Meeting if that were necessary, he said. He has, however, been assured that no one has been deported

on such grounds so far, but he said, "this does not settle the problem".

A CALL FOR UNITY

Mr. Tjingaete also informed the meeting that people are prohibited from building or enlarging their houses in the old location in spite of their stand not to move to Katutura.

"Is this not an indirect way of forcing the people to move?" asked the speaker. Then he urged the people to stand by their leaders. To give their full support, particularly in the matter of mass deportations. Finally he called for unity, "Let us unite, your opposition fears unity. Avoid hatred and love one another. Follow these young men, your leaders, they are the force of today, do not let them down", he said.

Mr. Uaseta Mbuha talked about the difficulties and problems confronting the Organisation. The Organisation needs money to facilitate its work, he said. He denounces the attitude of some of the foundation members who deny SWANU for fear of being victimized, he concluded.

Vader Jan Rooi is Oorlede

(Deur Ons Verslaggewer)

Tsunispark het een van sy ou bekendes verloor — 'n groot verlies aan die A.M.E. Kerk.

Op Wonesdag, 20 Julie om 6.30 nm. het Vader Jan Rooi sag ontslaap na 'n lang siekbed. Wyle Vader Rooi was 'n getroue lid van die A.M.E. Kerk vir 'n tydperk van 13 jaar en gedurende daardie tyd was hy koster van die kerk.

Sy heengaan word dus betreur deur die gemeente, bekendes en die kerkraad. Hy word oorleef deur sy vrou Moeder Rooi en drie kinders, Simon, Hendrina en Karel.

Die begrafnis was waargeneem deur Eerw. G. B. Partenbach op 23 Julie. Sy woorde by die graf was: „Mag die Here die bedroefdes en familie troos.

„Laat ons die Here dien terwyl ons nog lewe — en laat ons mekaar help terwyl ons nog lewe; want in die dood is daar geen kans of tyd om mekaar te leer ken of die Here aan te roep nie".

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TO MOVE OR NOT TO MOVE!

At the monthly Advisory Board Meeting held on July 14, the Mayor, Mr. Snyman said, no force would be used against any person to have his house valued. The matter was voluntarily, he said. By that it was understood that force, direct or indirect, would not be exercised to intimidate the residents of the old Location to move to Katutura. However, the opposite is true.

In our last issue we reported on the various methods of intimidating the people such as the deportation of their leaders, etc. Added to the list is an order issued by the Mayor of Windhoek in June, 1960, which says that no resident of the old Location should be allowed to erect a house. Another regulation provides that the Superintendent may order the removal from his area of jurisdiction any temporary resident there. The average location dweller does not know whether he or she is temporary or permanent since it is not known how one becomes and who is permanent resident. It would appear that one's long period of residence in the Location is not a qualification in itself.

Hence, to move or not to move, the situation is such that the African has neither the right to improve his or her environment nor the right to have a permanent dwelling in the urban area.

Foot Note: The UNO Committee on S.W.A. resolved that help be given to improve the old Location

and that South Africa "refrain from the use of direct or indirect force to secure the removal of" residents of the Windhoek Location.

Mbaeva Okeri Matja Nai

Ehungi indi rahindua i Mr. Mbaeva kona kakaimbirahua ijohomende. Eje ua hungire ohunga novina ovingi pekepeke. Nete maturakiza kutja ngamua nguna ondero okuzira poo okurunduru ehungi indi ombapira je matu ijakura nenjando.

Komutengua Omutjange,

Metja okuhepa ko karuveze inga ku uendjipe okuraisapo ovinandengu imbi:

OVIUNGURA

Ozombura 12 ndakapita, mbari umue ua imba mberizemburuka kutja peso kukara no kereka jova Herero arire otjiuaneke tjao. Nu ave hangiriruaapo ijomundu uarue koo ihe na Mukuru uao. Mo 1955 tjitua uta okereka ndji erire umue uo vanane vo potjiuru nganai, nohoze jombongo uina.

Rutenga mo Tjomuise kapari umue nguari nousemba okutjita ombongarero Kapari ousemba uo tjiana okurizikira ovanane vatjo otjini. Imbi via kondjerua ijami tjine. Potungi mba pangurirua vio, kutja ousemba uetau uje kuste oveni, oo Mr. Mungunda vezepo pejaruke Mr. Tjingaete na Tjiueza.

Otja ohoze jomuhoko uandje okuza ko 1956, movina ovingi tjine mba kondja kutja apehakara ondoorora mokati kovitjita vietu. Nu ku ihi mbajandjereko omasa uandje ahe,

Ouami umue uaimba mbamuna kutja ohepero okukara notjira. Mo 1959 o SWANU tjijaza no kuutua otjipautua o SWANU. Alutua imba mba kaera ovihavero mo SWANU mo tjimbé tjokuhimenuo kunana. Imbi viatjita ambaja kuarue okaruveze okasupi. Mokukotoka mo Tjomuise ejuva ndimbeja otjimbangua kozombongarero zo vira avijevari pekepeke limbo vanane. Mo mbongarero ahe mba karnera kutja, "Ete tuekuzika otjomunane motjira tjetu. Hina pandu mbakambura tjimue tjovihavero mbi otja ngucemunu kutja matu hanika pevari. Kuihi ami opumbaningirira ozombongarero pekepeke zapueno tjiana atjihe. Ovanane vetu avehe uovira avijevari kuvanangua nondengero otjovanane vo mu-

Maak seker om elke uitgawe van die „SUIDWES NUUS" te kry. Stuur u intekengeld D A D E L I K .

STOP PRESS

The position in the Congo is again critical.

Die toestand in die Kongo is weer kritiek.

hoko. Ohepero jozombongarero inda jari okukondonona kutja ohanikiro indji jaetua itjike. Ami opumbari nembo ndeetja: Otjokanepo ko tjiana no meho oumuhoko hinakuvanga okuhaneua ijene mbumuri oveunane. Mokukondonona otjina ibi apemunika kutja eruru rokunana ondahana ovandu, Ouningandu o SWANU aitejeua aizupo, apeseua o SWANU; apetitua omazikiro omape. Ovandu imba mbari mo SWANU avetaara rukuao arire mbunga vaaruka mo vihavero viao otjatjivari. Ami pumbazikirua mou "Propaganda and Organising Secretary." Kuzambo otjipa kamunika okatjira kemue kena o "African Freedom Movement." Okatjira inga kari akautua imba mbapandjara ovihavero mo SWANU. Ngatuhake ohepero jako kutja jari otatjike. Okatjira ingo akerire okangundi, opukehazire okuteja o SWANU. Kuzambo aependuka ovandu mbekuramena o SWANU momurungu.

OTJIHIMISE

O SWANU jakuramena okuraira ongutukiro jehi retu, nomahi inga ngeri mo uhuura tjineuo. Tjinan-gara pena ovandu mbekuramena o SWANU momurungu okutja vekuramena ongutukiro momurungu. Ibi nai katjihimise? Ovazikua mbazikua okunana o SWANU vazikuo tjiana tjetu tjoo tate noo mama, tjimatjijua oviungura viomundu auhe pekepeke mbietjira otjiuana. Nouo vazika imba mutjina ongamburiro, tjitjazu nokuzika atjimunu kutja tjasora avihe viri naua. Mehimua kutja imba mbakarira ovanavita no politika vetja jatjita tjike nu puvoso kuzikirua mounane okuije.

AVE TUPIKA

Ejuva ndimba kajeura ovakaendu ko Buildinga opuvari navetupuka avendjesa erike mokati kovakazendu mbakaeterua ozondjembo, amakuzu kombunda jozominute ndano tjivehazirepo mave umbua. Ekarapo erike ngande pitisa. Tjitueja kotjiposa ave-tuako omti kozondjuuo. Ouningandu omuzandu arire tjeja ua Kaukuetu. Ekutuka kourike. Ndino ngavetje kapuire mo tjihavero tje. Ejuva ro ndjembo ja Tjomuise opuvari navezengi atukarira atujeviri na Uatja.

Continued in next column

Continued from previous column

Otja omukune uo SWANU mba-kondja ouzeu tjine okukuta omihoko avihe kumue pupehari mom-bangu kutja omundu uorive uatura pi nu nai pupehitjina oruano nduaripo

ami tjimbari ngo. Ejuva ndimba pata ozo "bar" nozo "bus" no ndansa no mbaiskopa mbahungira neraka nu omihoko avihe avizuu otjovandu mbumbakuta kumue mo tjirongo tja Tjomuise.

OMAZIKIRO

Ohunga nomazikiro otjiuana atjihe tjina ousemba okuzika otjiuru tjatjo. Okutja omazikiro ua C. Kapuuu jari naua posijokutja omambo ngaripo mokupaha oruvara jari omavi. Jatja: (a) Ovambanderu maverarakana otjihavero tja Maharero; (b) ngavekeri pahere otjiuru kojauo; (c) oujova imbo ombuvapandjarisa nauo otjihavero tjauo ke Pukiro. Otjina otjivi ovakuetu imba ozohoze puna ete vakambura Katjikururume uetu atuhe aajo ouao aveerike. Tji-pena nguna omeho ngarore okunan-gerako Katjikururume mazemo mo-vina imbi tjapo mahungama nouzeu.

Omukarere,
N. Mbaeva.

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Occupations: 50% of adult Africans are wage earners on mines, plantations, transport, etc. The rest are engaged in subsistence farming.

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UAZUVA KUTJA

Omberoo ndjonene jo vaporise mo Pretoria iripura okunene parisa oma-sa uo vaporise mo Union na South West uina. Omaneneparisiro nga maekara nai. Ovavapa mbenombango ma vekeritjafgisa ko porise, navehonga kuzamba aveisua nao, ouo mavevatere ovaporise moruveze ruou-zeu. Ouzeu mavehee tjipakara oma-jahero tjinanga uombura ndjazuko. O South West News maivanga oku-tjiua kutja ohoromende jamumapari-sua itjike.

Mr. Lumumba o Prime Minister ja Congo jatja ndaazu o UNO kaina kuzuva komaningiriho ue eje mahindi ovasorondate ve ko Katanga (indiu orumbembera rua Congo ndua hanika peke imbo mapehe kutja eje tjinan-gara ua tona, o Katanga makotora kehije.

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Bevolking: 13 miljoen Afrikane, 110,00 blankes.

Beroep: 50% van die volwasse Afrikane is loontrekkers op myne, plantasies, vervoer, ens. Die res is betrokke in lewens-onderhoud boerdery. 50% Blankes word in diens geneem deur die monopolies, 9% koloniste (wat kapitaal as landbouers en handelaars besit), die res bestaan gelik uit staatsamptenare en sendelinge.

Inkomste: Afrikane loontrekkers het een-vyfde van die nasionale inkomste ontvang. Afrikane inkomste per kapita omtrent £40 per jaar. Afrikane totale loon omtrent £85 miljoen per jaar.

Profyte wat van Belgiese kapitaal voortspruit omtrent £85 miljoen per jaar.

Ekonomie: Bankwese, mynwese, handel, assurance, vervoer, geheel Belgies.

Beleggings: Belgies 97%, Britse byna 2%, Amerikaans .5%.

Mynprodukte: Koper, uraan en kobalt.

Uitvoer en Invoer: Voer in £3.5 miljoen per jaar van Suid-Afrika. Voer meer uit na die Verenigde State van Amerika, omtrent £45 miljoen per jaar as Suid-Afrika, maar voer minder in van die V.S.A. as Suid-Afrika.

Tale: 400 dialekte.

Provinsies: 6 Provinsies en 24 administratiewe gebiede.

Verbindingsweë: Rivier en spoor. Die Kongo rivier is nie bevaarbaar naby die see nie. Port Matadi.

Union kombangurire ndji joue ohunga notjiposa tja South West Africa. Omahi nga oo Liberia na Ethiopia. Quo aeevari ounepo uo tjira hitjaa kuzu o Volkebond. Otjira hi otjo otjitja jandjere o South West Africa kohoromende jovaingirisa okutaka misa ehindi. O South West News mai zerire po omahingo outuni mon-gondjer ojaou.

Ovarusa vaandja ondera ku Mr. Lumumba o Prime Minister ja Congo ariange mo. Ondera ndjo kovivava jatjangua nai "Republic of Congo".

Ohoromende javarusa uina jahindi ozongaga ko Congo okueza otjivarero tjozonganga mo Congo. Ozonganga nda kazena kuungura kehi jo Uno kako ozomazeungura kehi jo-horemende ja Mr. Lumumba.

Mr. B. Blignaut omunene uovazorundu mo South West Africa uaka-

Raza ko "Fighting Talk"

Omapu Omazikame Ohunga no Kongo

Nga Koruveze ruo Ngutukiro.

Ovature: Ovazorundu ozomiljona 13, Ovavapa o 110,000.

Oviangura: O 50 kesere rovazorundu mbekura ondjambi jao aaveisa mo kuungura mozongoporo, movikunua, namo transporta naviarue. Otjihupe noututumbo uo kurihupisa. O 50 kesere rovavapa vari moviungura viovatumba, 9 kesere ovature (mbehupa mo kukuna na mokurandisa), otjihupe tjahanikire movahonge novaungure vo horomende.

Ovimariva ovihite: Ovazorundu ovaungurire vondjambi aavemunu oketjatano kovihite viomehi. Ovazorundu ngahino aavemunu o £40 motjuru tjomundu mombura. Ozondjambi zovazorundu tjizakutua kumue ngahino aazetjiti o £85 mombura.

Ohupiro: Ozombaanga, ozongoporo, ovirandisua, notransporta avihe viari ovioqva Belge.

Ombuiko: O 97 kesere ojova Belge, 2 kesere ojova Ingirisa, .5 kesere ojova Amerika.

Ovize Vlomozongoporo: O copper, o uraan no kobalt.

Ovipite Novihite Viomehi: Aaihitisa ovina viozopondo ozomeljona 3 nga ku 5 okuisa ko Uniona. Aaihindi ovingi ko Amerika ngahino ovina viozopondo ozomeljona 45 mombura komeho jaimbi ovia Uniona. Nunguari mbiaahindi ko Union ovititi pu mbiaahindi ko Amerika.

Omaraka uovazorundu jahanika motupa o 400.

Omakondua uehi: Omakondua hamboumue no tumbembera 24 tuomananeno.

Oviriangise: Ondondu norutenda. Ondondu ja Kongo tjimaivaza komuronga kamuhingua ovijaha. O Port Matadi.

ningira kovanene uo muhoko k'Ovitoto kutja vemupe ousemba okuramba omitanda avihe Motjomuise mbiungura o polotika. Eje mavanga okuvera mbera kozorasavate, Eje kuaza natja ouo vehinda ovanatje vao kozoskole kuzamba oskole aveesa avetja mavekaungura kuzamba kavekaungura vekatjiti o polotika momuano mbo otjivejandja oviungura kovanane uotokaasi nouzeu kohoromende.

Congratulations from New York

"South West News" has received a letter of congratulations from the famous South West African spokesman at the United Nations, Mr. Mburumba Kerina.



Mr. Kerina writes:

"Heartiest congratulations to you for this very important step forward in the development of our country. I have hoped for a long time that our people would realize the importance of and find a way to establish an African press to inform and represent them in the country and abroad. For a year during my undergraduate studies at Lincoln University I served as Chief-Editor of the University Newspaper "Lincolnian". At that time I began to really appreciate the vital role a newspaper can play in the life of a community — not only as an information source but also in bringing new ideas and fresh interpretation of important events to its readers. I am pleased beyond expression to greet the advent of "South West News" because for the first time now, it will be possible to begin to counteract the negative conditioning that our people have been exposed to in the European press. I am quite sure that the service the African Publishing Company will perform for the African community will, in its objectivity and lack of unreasonable bias, far surpass what the unfortunate European press is doing to the European community in our country".

Misguided Europeans

Further he writes, "Believe me as a participant in South West African affairs from the outside, I can see how poorly informed and misguided the Europeans are by the bitter and fearful leaders they follow. They are being driven into an abyss by their own emotionalism, fear and irrationality and the European press rather than offer them a complete and objective coverage of the news, only encourages them along their current suicidal path by telling them what they want to hear, believe me, they are perhaps the most backward people in the world today in their thinking".

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DIE HERE ROEP AAN U!

(deur Eerw. G. B. Partenbach)

—In Oktober, verlede jaar het ek op Rehoboth vir die eerste keer vir 'n kien gehoor in die A.M.E. Kerk gepreek. Hier en daar het elkeen met groot belangstelling en aandag na my preek geluister.

Ek het my preek uit Johannes 3: 16, gekies — ek het die gawe en liefde van die Here verduidelik. Ek voel dat u nog nie soveel van die tyd weet nie, en selfs die weg na verlossing in Jesus Christus nie. Hand. 16: 31. (Joh. 3: 16). Wie in Hom glo sal die ewige lewe be-erwe.

Liewe broers en susters, ons is nog nie gered nie, en elkeen volg sy eie weg soos 'n velore skaap (Jes. 53: 6).

VERSEKERING

U behoort almal aan kerke, maar is u verlos van u sonde? Het u godsdienste u tot bekering gebring? U sal antwoord nog nie, want ek weet nie juis hoe ek gered kan word nie. In Handeling 16: 31 staan: Glo in Jesus en jy sal gered word. Daar is niks wat u daarvoor moet betaal nie — net om in Jesus te glo, want dit is die vry gawe deur God (Nom. 3: 24).

Ek aarsel nie om aan u te verseker dat die kerk nie kan red nie; selfs die groot Judaïsme, die Grieks-Ortodokse geloof of die Mohammedaanse geloof sal vir u geen redding bring nie. Nie Katolisme, Protestantisme of Confucius, maar Christus; nie die Pous of Biskop; maar Jesus Christus alleen.

Tensy u deur Christus verlos is, my vriend(in) is u glad nie verlos nie. Niemand kan tot die Vader kom behalwe deur My nie, het Jesus gesê.

Daar is ook geen verlossing in enige ander nie, want daar is geen ander naam onder die mense gegee waardeur ons gered kan word nie. Jesus is die enigste naam (Jy sal hom Jesus noem, want hy sal verlos) is aan Maria gesê. Hy wat die Seun het, het die lewe, wie nie die Seun van God het nie, het die lewe nie. (1 Joh. 5: 12). Want daar is een God en een Bemiddelaar tussen God en die mense. Die Here Jesus is

gegee en Hy het Hom geoffer om ons et red uit die bese wêreld — volgens die wil van onse God en Vader.

Christus is ons lewe, die weg en die einde. Vir die filantroop is Hy die onuitspreeklike gawe. Vir die filosoof is Hy die Wysheid van God. Vir die koerantman is Hy die Goeie tyding van Groot blydschap.

Vir die prediker is Hy die woord van God. Vir die sondaar is Hy die Lam van God wat die sonde van die wêreld neem. Vir Christus is Hy die Seun van die lewe, God verlosser Heiland en Heer (Joh. 3: 16).

U VERLOSSER

Ja die VEELSYDIGE CHRISTUS het u Hom as u verlosser? Weet u dat Hy u kan verlos? As u nog deur die godsdienste van die wêreld mislei word kan u Christus benader om u die weg en verlossing te gee. Soek die Here terwyl Hy nog te vinde is. Roep Hom aan terwyl Hy naby is (Jes. 55: 6).

Glo in Jesus Christus, daar is geen halfweg na God. Jesus se liefdevolle arms is uitgestrek na almal.

Wie in Hom glo sal die ewige lewe hê. Kyk die dae het gekom en die laaste uitnodigingsboodskappe word uitgestuur deur die woorde en skrifte — en nie meer lank nie sal die genade werk voleindig word.

Sal u saam met die dierbare Jesus kom? Waar is u?

Daardie dag het die paar wat na my preek kom luister het na die diens my kom sien en wou nog meer weet hoe hulle gered kan word.

Bekeer jou, waarom moet u vergaan? Kom uit my volk dat u verlos mag wees van die plaag van die wêreld so as die Here: Nou is die tyd van beslissing, onthou uitstel hou vir u 'n groot gevaar in.

Glo in die Here Christus en jy sal gered word.

Letter to the Editor

HAAL EERS DIE BALK . . .

Waarde Heer,

Dit is tog 'n mens se ingebore reg om met die volle waarheid voor die dag te kom. Hoekom doen party mense dit nie? Nou ja, baie is al gesê om SWANU se mooi naam te vertroebel. Die mense wat hulle hieaan skuldig maak kan in twee groepe verdeel word, naamlik, plaaslike persone en mense buite Windhoek. Die plaaslike groep bestaan meestal uit die lede van die sogenaamde "caucus". Hierdie mense oefen 'n afbrekende kritiek op SWANU uit wat daarop gemik is om die volk te mislei. Hulle gee selfs voor dat hulle vir die volk en die opperhoofde werk, waar die volk nog minder die opperhoofde nie vir hulle aangestel het om namens hulle op te tree nie.

In hierdie kritieke tyd word daar verwag dat mense vooruit moet gaan en nie agteruit soos 'n krap nie. Die enigste ding wat 'n mens ras-bewus maak is natuurlik die minderwaardigheidsgevoel. Dus moet daardie mense eers vir hulle self "oorwin" voordat hulle vir SWANU kan laat agteruit gaan.

Die tweede kritikus is die Sekretaris-Generaal van SWAPO wat beweert dat SWANU net vir die Herero's is. Weet hy waarvan hy praat?

Weet hy nie dat die lede van SWANU van alle stamme afkomstig is nie? Ek raai hom aan om dinge eers uit te vind voordat hy aan ons President kan skrywe. Daar moet nog besef word dat ons President nie tyd het om ongegronde nonsens te lees nie. Hy is 'n besige man!

Die laaste en nie die minste nie is die President-Generaal van SWAPO wat in New York beweer dat SWANU 'n toeristiese organisasie is. Weet hy die prestasie wat SWANU ingepalm het en die lot wat SWAPO voorval het? Vir hom wil ek net aanraai, „haal eers die balk uit jou oog voor jy die splinter uit jou buur se oog uithaal“.

Ten slotte wil ek die mense wat sulke organisasies steun waarsku teen die gevaar om selfmoord te pleeg. "Only the best is good enough for us, and SWANU is the best".

E. Kasume,
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OMBURUMA

Komutjange,

Arikana hitisa nao mo tjaitonga jetu.

Tijjari 31 ku Juli o Sondaha mapeta, ami novaenda varue otjitua hakaena na Mr. G. Dickmann mondjira ja Tjivanda. Mr. Dickmann uaraere kuami kutja takamisa uondja nana mo ndjira muakurama ondjou. Nu tjitua hanika ami puna Mr. J. Katjaukore tua tupuka mangara ozo "miles" 6. Kasupi ookumuna ondjou onduezu onene jomajo omare tjandje javiruka katiti mondjira tjimuna oruveze pupeteki oure uo kujumbua eue. Outo tjandje maitupuka no masa ize-mo momba. Nu tjimbahara okuhikiza otjikara ezuu ombosiro onaruhoze, jomihoko pekepeke. Omu Herero amatja arikane ojondjo jeja arikana, arikana! o Muambo amatja, vakue, ojoj! ojoj! o Mutakume amatja, mamase, mamase guitere mamase togo wa! Nga ami tjimbahepauka mo mbepo kutja ovandu maveruruma poo ngabino otjipuka tjiri poo kukambura outo.

Mangara pakapita ozominute 10 otjipakara okumuina. Pomaherukiro pakara ozondjora ozonene. Okutja pahara okukara oumba, neje Jehova nguripo atjaere.

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SATURDAY, 3rd SEPTEMBER, 1960.

No. 9.

The Woman behind the Move



Miss Angie Brooks, assistant Secretary of State (Liberia) who spoke for her country on the South West Africa issue at last year's session of the UN General Assembly. She is seen here with Mr. Telli, Guinea Ambassador. Described by Mr. Kerina as a "symbol of the new African woman" Miss Brooks proved that not only men, but women as well want independence for African colonies.

Kombanda imba paraistua Miss Angie Brooks ua Liberia puna o Ambassador ja Guinea Mr. Telli. Miss Brooks eje imue uaimba mbekondjera ongutukiro jehi retu. Eje uaraisa otjiorera otjiua kouje kutja ongutukiro jehi isokururua iaube nomukazendu nomurumendu.

ATTENTION!

Kindly Notice Change of Address:

Our New Postal Address is:
African Publishing Company,
P. O. Box 2829,
Windhoek.

SEE MAHARERO-DAY

CELEBRATIONS

ON PAGE 4

IN THIS ISSUE.

Unless otherwise stated, all political news, comment and headlines in this issue of "South West News" by: Hilevi Gerson Veil, of H2, Windhoek Location.

Addressing the Committee on South West Africa — Mburumba Kerina had this to say among other things "this year we will mobilize all the resources at our disposal to have the case of South West Africa taken to the International Court of Justice for compulsory jurisdiction — this is our first positive step towards the complete emancipation of our country from the Union Government and I am convinced that the future is in our favour, very soon South West Africa will have African Ministers in its Government".

Both photos U.N.

The "International Delinquent" will be taken to the International Court

In defence of his stand against South Africa, Dr. Kwame Nkrumah of Ghana said the South African Government was an "international delinquent" and had to be dealt with accordingly. That was said in connection with the trade boycott and other measures by the Ghana government aimed at forcing the Union to abandon her racial policies. The other move is that of taking the "delinquent" to the International Court for its compulsory jurisdiction in respect of the South West Africa issue.

Speaking in New York early this month the resourceful South West African spokesman at the United Nations, Mr. Mburumba Kerina said "the African States with representation at the United Nations will collectively present the case early next year before the International Court of Justice at The Hague, Netherlands".

"Liberia and Ethiopia will offer a team of lawyers to augment a panel of international jurists who will present the case against South Africa", he said.

Mr. Kerina who is on Liberian government payroll, is engaged in a research for the Permanent Mission of Liberia to the UN. His research borders on writing a thesis on the atrocities and other repressive conducts committed by the government of South Africa against our people.

Mr. Kerina also visited West Africa this year where he met President Tubman and Secretary of State Criles, both of Liberia, and with whom he had successful talks, according to a Liberian newspaper.



Hans Beukes addresses Danish Association at Holbaek

"I believe that one lives this life only once and for that reason it is too precious to be wasted. Everybody who thinks, must make the experience too that to discover and hold on to a noble purpose which makes life meaningful in an indifferent world — the loneliest and most enduring fight we as human beings have to wage — is the ultimate test of our worth as human beings.

I therefore cannot see how anybody can presume to possess the wisdom to decide what other people shall be, how they shall live and what they should think — and on this arrogant assumption grasp the power to direct their lives accordingly. The most that we can expect of leaders is to have the circumspection, the wisdom and the humility to guide us to choose a worthwhile life. If they try to do otherwise, they fail".

That was Mr. Beukes' introduction to his speech of approximately 1,500 words to the Annual Conference of the Danish Association for the United Nations, at Holbaek, last month. Mr. Beukes thanked the chairman and the 'distinguished gathering' for the invitation, introduced his subject with the above extract and then proceeded as follows:

"I have been asked to give an account of developments in Africa today. I am afraid that is an impossible task. The continent is vast and its people and problems varied. One needs expert knowledge about each area, and there are many Europeans who have more of this than many African leaders. The Pan African Solidarity Conferences were the first attempts to introduce people from all over the continent to each other and build up a solidarity of feeling based on the recognition of their common complaints against the colonial countries, and a common interest in the developments towards African independence. Pan Africanism is the theory whereby this recognition is exulted as a belief and as medium for cultivating the seeds of freedom.

Pan-Africanism

In April I had the good fortune to attend a Seminar for students and youth leaders from all parts of Africa. This was arranged by the World Assembly of Youth.

For many of us this was a most valuable experience because for the first time we could meet people from all parts of the continent and discover what we have in common. One thing stood out and that was the opposition towards domination from the outside. This unity was couched in terms of adherence to the doctrine of Pan-Africanism. This demands that all people who live and make their homes in Africa should have an allegiance only to the interests of the African people, where they are peculiarly affected, and reject any unwelcome and unwholesome influence from the outside. This is also a statement of intent. An important part of the task of freedom in Africa is to discover and state the values of the past and presently eclipsed indigenous African cultures.

The need for this is deeply felt. Over vast areas people have to be liberated, not only politically but mentally too, especially mentally, from the acceptance of a position of subservience.

One thinks immediately, with misgivings, of the recent experience of mankind with this new drug-nationalism. There are many aspects of what Pan-Africanism peculiarly involve too which needs to be clearly stated. This became apparent at the Seminar. The doctrine has its greatest adherence in West Africa and shows a preoccupation with the matter of existence. The African people exist, therefore... The Algerian nation exists, our Algerian compatriots said, therefore we have to realise its liberation. A South African author has noted too the difference in attitude between the people who are the main exponents of the doctrine and

the natives of South Africa for example, who through a much greater destruction of their tribal structure, and an acceptance of a modern, industrial society, has lost much sympathy with many traditional tribal values.

People have not only to be freed but they have to feel that they are accepted as free and equal by those who earlier doubted their maturity as human beings, and denied them the rights which belong to all human beings. Whatever the dangers, the causes which give rise to this need for a unifying force are all too apparent. As long as they exist in Algeria and in the Southern white dominated parts, it will have stimulants. The experience of this was immediate.

The hated memory of the French Atomic explosions were still alive. We were brought face to face too with the problems of a country which has recently attained independence after generations of French domination. During the colonial period the economy was directed not to satisfy the needs of the native people primarily. Age old social problems were left to themselves because the colonial masters were either not particularly concerned, or found co-operation with the natives difficult. Now the national Government is engaged in an Aegean task of improving the national income, extending education and training to all members of the population, and emancipating the bevelled Arab women.

Entombed People

Next door to us the Algerians were continuing their brave battle for independence. From the white dominated block in the Southern part of the continent we had the desperate accounts of oppression from our compatriots from the territories of the Rhodesias and Nyasaland, the embittering reports of the mass murders of demonstrators in the Union of South Africa and the subsequent persecution of the population under a terror regime. Hundreds of ordinary people, doctors and lawyers, students, black and white, are still in jail without trial except for occasional reports of Kaffalike trials in jails and elsewhere. From the Portuguese territories of Angola and Mozambique we heard absolute silence from a people entombed in a medieval-like system of total repression.

Personal Tribute

The United Nations is the first man-made instrument for co-operation which would seem to make sense out of the collective experience and desires of mankind. It has assisted the process of nations becoming smaller in their own eyes and falling into a world perspective. They are challenged to give account of their worth and their business that affect all others before a focussed world forum. A far from complete perspective, but an approaching one. By proclaiming the rights of man it has stimulated the movements towards national self-determination all over the continent. I wish to personal tribute to those men and women from so many parts of the world who give their time and energy that its work should go on. I have met many of them myself and I have profited much from knowing them.

After noting such excellent progress, there is a tendency to leave it at that and hope for the best. One is afraid somehow of abusing the hospitality of one's hosts for spoiling the feeling of enjoyment. This may

be out of place, but I found this line from Faust sobering on many occasions in these Scandinavian countries where people are so good to me and where life is such a pleasure.

It is:

If I be quieted with a bed of ease,
Then let that moment be the end
of me!

If ever flattering... can please
and soothe my soul to self-sufficiency,
and make me one of pleasure's
devotees
then take my soul, for I desire
to die.

A Reminder

And so Mr. Chairman, I have a plea to bring to you from my own country, South West Africa. I believe this the only place where the world, and Europe, can do and have a duty to do much more than just to recognize the rights of the indigenous people and transfer self-government to them at a faster or slower rate. In explaining the urgency of the situation to people far removed from the scene, one has many difficulties. It is not easy for people to enter into the world of unreality and fear, and hatred too, which is the daily life of people in the Union and South West Africa. People from Europe who have had experience with totalitarian regimes, may still remember, but we forget soon. For a daily taste of it one must read Kafka's "The Trial". When I reached Bechuanaland on my way out of South Africa, I experienced the illusion of freedom for the first time. I had the feeling that a jacket clamped round my mind had been removed. I was no longer haunted by fear, only by the memory of it.

One discovers, afterwards, how one's humanity has become mutilated by the neverending fight, to preserve it to oneself and against those who would deny it to one and try to disprove its existence by all their actions. The same South African author now living in exile in Nigeria, cried out how they had taught him to run, to lie and to beg for his life and smile, a foolish smile, when there was no reason to be amused.

The S.W.A. Case

As you noted, South West Africa is administered by the Union of South Africa under a mandate which it had received from the League of Nations, as a Sacred Trust of Civilization. This meant mainly European Civilization and for us that was committing the highest values which you believe in. Those other African Territories which were similarly entrusted to the care of more developed nations have since graduated to the United Nation's Trusteeship System and have and are now attaining independence at a regular rate.

South Africa refused to transfer the territory to the United Nations supervision on the grounds that since the League of Nations went out of existence, her international responsibility with regard to the territory had also ceased and that she was now in fact in possession of the territory.

This attitude is important because the South African way of arguing about the country's problems, have always been that the country is white man's land in which the natives have no right to stay except if it is for the purpose of "administering to the needs and requirements of the white people".

The Pass-laws

They have developed a system of "pass-laws" designed to give them control over the lives and property of the native people. These deserve mention because they are the most obvious evidence of the racial persecution and subjection, and it was in protest against them that so many people were shot dead recently in South Africa. They are based on the statement in law that no African has any right of residence in an area which is claimed for occupation by the white people. Every African therefore has to have permission to reside in his house in any area outside a reserve for Africans. On attaining the age of 16 every African child has to obtain permission to continue to stay with his family. Every African has to obtain permission to seek for work and permission to travel from one part of the country to another — imagine having to have police permission after hours of waiting perhaps, just in order to go from here to Copenhagen for a day's visit, or to be thrown in jail if one is discovered in the street on one's way to work without a pass, which you might have forgotten at home. The people that are caught for pass offences are jailed and often sent out to farm prisons from where they are hired out to white employers at a rate about 80 öre a day. Over half a million people are annually convicted in the Union of South Africa for these pass offences.

Breach of Professional Conduct

Discrimination has always been applied to the various social and public services between whites and the natives. It is amazing that the world organizations of Professional people should be so lenient to breaches of their professional ethics by their South African counterparts e.g. judges, doctors and nurses. Nothing has been too hole for the racists to soil in their establishment of white domination. But what can there be left of humanity when people are treated like animals who have to feed the machines that enrich the white people materially, but have no rights, even to call themselves human. If they dare to, to a white man or the police, they are more likely to be assaulted for having done the man a personal offence by elevating yourself to his station.

It is easy to list these inhumanities and succeed in obscuring the real reason for communicating them to you. My purpose is not to burden this conference with a list of our grievances and ask for pity and condemnation of South Africa. Many of our problems will still be extremely tough ones long after we have attained independence, and many of them will be due to human weaknesses.

The Well-meaning Counsel

Ever since the United Nations came into existence, our people have appealed to it to free us from the rule of South Africa. So far we have been unsuccessful. When countries did not deny our right to ask for independence, in all contradiction to all that the West stand for, we have been confronted with the well meaning counsel that we have to be patient because things are changing so fast elsewhere that South Africa will have to abandon her policies one of these days. This was the position still at the last United Nations Session. Hopes were raised by the pre-

(Continued on Page 5)



A GLANCE AT OUR AFRICA

OTJIPO TJO KONGO TJAKASEKA

Omakondononeno ngahindua ijomu Zorundu nguerimunina nomeho ue.

Omahitiro uozotrura zo UNO mo Katanga ndjahanika kaejandisire ehungi epe nenaviuanga ro Kongo. Quo mouatjiri japaturura ekondua rarue mongondjero ja Patrice Lumumba okuuisira Moise Tshombe kozongoro. O Prime Minister jo Kongo kaina ngumai kotokere motjinahi. Kena kuvanga okujandjera Tshombe okukerihiva. Mena rokutja otjo otjiraaisiro otjituezu tjokuhina ndengero ko "Central Government". Kangamua omunane nguapuka tjahore kotjina tja Katanga, okutja o Kongo aithe tjandje jarire ouianiui uouhi akehe kukerizika okeni. Omukambo mbuasanango uina mauzunda outumbe uaindehi nai ndina otjuondo tjomieze vivari uriri. O Katanga aljerike koutumbe uehi itjizako o 65 kesere.

Ouvi uarue mohanikiro ouombui uokutja ohanikiro ojo iri pendje nondero jomerikutiro kumue ua Afrika ngeisanua kutja o "Pan African(ism)" nu ngezera okukuta ouzorundu kumue.

Oujova Ouhihamise

Omaheero ua Moise Tshombe kutja kenatjina no Central Government jeri pokutja ukondja okutiza outumbe ua Katanga. Imboutumbe tjande nai uakakatera meke rova Belge. Tjarue maku uvanga okutjaera Lumumba kutja ahahuanga oukomunisa mehira. Ami mbatemua tjimbazuva ovanazopolitika va Katanga amavetja o Ghana nomahi ua West Afrika omakomunisa nouo otjivehina tjina okutjita nauo. Ihi tjaza moujova ouhahimise mbuvahirua ijova Belge otja "ozo boy ozombua". Ombepo indji jokurivara otja omuhoko ua Afrika imui ngunda otjina tjitjijazuvaka oparukaze. Oruveze Patrice Lumumba nduahara ena mozopolitika kombunda jomaujenda ue ko Accra tjandje Tshombe onditiiona mozopolitika. Tjande nao ukondja nokasmausa okatame kombunda kekesira okurimanga metemba rongutukiro.

Godefroid Munongo, o minister joviomoukoto uehi, nu omunamasa mo cabinet oruveze orusupi nduakapita uari otjiuru tjovatjange vozopasa.

Tshombe Uakatothoni

O Prime Minister ja Katanga okuhakaena omurungu nomurunga kandohi ouje tjiaupanda okupuratena komaningiriro ue kutja mavaru. O Union na Roy Welensky aveerike ombarisa outue motjinahi, pupajandja ohoni ku ingui Tshombe omuni. Uatetrua namunu kutja kapena ngumaenene okupengura ovazeu mozopolitika otjoo Kwame Nkrumah ndovazu una ondero nokumuna outoni mozopolitika.

Mongondjero jokukerihanganisa no "Pan African", Tshombe otjakaserekarera kutja Julius Nyerere uerikutu kunaje. Omunane ua Tanganyika tjazuu nai arire tjeriisapo tjimanga nu nomapu pekepeke.

Nambano tjamuna kutja ova Belge vemupandarisa, otja tjeheja, mena rokutja vaptisa ozoptrupa zauo mo Kongo aithe, otjakaaruka okuriheka ku Nkrumah no mbara ja Ethiopia kutja ngaveekurimunina oveni omunano mburi mo Katanga. Imbouripura mburipo ndino okutja okuritanaura omutima kue kukeja olata.

Ova Belge Ngunda Ovahona

Mo Katanga oini ouripura mburi mokati kaimba Ovazorundu okutja indjongutukiro kuuu nai ngunda katjavatera. Ova Belge otja ovanazotjikira zaimi ovimariya mehi ngunda omburi ovahona. Ngunda pena ombangu onene pokati kozondjambi zova Zorundu nozova Vapa. Omunano mburipo ngunda urikokure napuvaundjira ongutukiro. Pakasana aajo amarundurukiro nu uo horomende mo Brussels (otjihuro otjinene tjova Belge mo Belgium).

Tjarue pena otira otjizeu ihi o Cartel Party tja Jason Sendwe, tjitjina ovihavero o 30 ku imbi o 69 vjo Provincial Assembly (Ombongarero jorumbembera ruo Kongo). Nandariri motuveze tutuheri otuomazunganeno Tshombe kamaa enene okukaondja nokuhina kuuoko kua Sendwe. Posiokutja omapopero ua Katanga kutja Sendwe mapoke ko Kongo japandjara. Eje nai o minister mo cabinet ja Lumumba. Nai otjikuaza amunika mo Katanga. Nai makuundjua oumba kekoro indore.

Oumba Mbuhasere Komeritiero ua Afrika

Komuhingombui otjipo tjo Kongo otjijakarepara, notjita janda oumba mbuhasere komeritiero ua Afrika. Okusasaneke, Hastings Banda andakuzu katja kotokera Ovavapa nu atja ninikiza (otjina tjehe) nomasa. Nambano ngunda eri kotjitihe tjombongarero jokuriamisa ehira, tjande ihotjimulise tjozondjembo tjatula movihua via Kongo.

Tshombe tjeherijandjera moruveze, Lumumba kena kukara nomunano uarue okutjita pendje joku kahitisa ozotrura ze motjomasa. Ngatuzere kutja otjinahi ma tjitjaerera po.

THE CONGO CONFLICT DEEPENS

By Emil Appolus

A Political Analysis by an African On-The-Spot Observer

The entrance of UNO troops into the secessionist Katanga Province does not close the young and turbulent history of the Congo Republic. It rather opens another chapter in Patrice Lumumba's struggle to bring Moise Tshombe to his knees. The Congo Premier is uncompromising in bringing this about. He dares not allow Tshombe to get away with this type of thing for the simple reason that it is a gross show of disrespect towards the Central Government. If any misinformed leader should follow the example of the Katanga Province, the whole Congo would be in next to no time a conglomeration of self-appointed independent states. This step would also affect the economy of the two-month old Republic adversely. The Katanga Province alone contributes 65% of the country's economy.

Another important objection towards secession is that it is completely contrary and against the Pan-African ideal which aims at unity of all Black Africa.

Pathetic Ignorance

Moise Tshombe's claim for not wanting anything to do with the Central Government is that he is protecting the economical interest of Katanga which is still firmly in the hands of white Belgians anyway, and that he wants to keep his country out of the communistic influence of Premier Lumumba. I was startled to hear some Katanga politicians forthrightly declaring that, for instance, Ghana and other West African states are communist and that they have nothing to do with them. This is entirely due to the pathetic ignorance with which the Belgians have been feeding these "good boys". African nationalism is a completely unheard of phenomenon here. When Patrice Lumumba bursted into political prominence after visits to Accra some three years back, Tshombe was a political nonentity. In fact, he was running a failing hawkers business which he subsequently gave up to join the Independence bandwagon. Godefroid Munongo, Interior Minister and "strong man" in his cabinet was up to very recently a head clerk in the Pass Offices.

Tshombe Embarrassed

The Katanga Premier came face to face with the realities of the political game when his appeal for world recognition fell on deaf ears. Only South Africa and Roy Welensky showed enthusiasm which even embarrassed Tshombe himself.

He learnt a bitter lesson that nobody can never deliberately ignore giants like Kwame Nkrumah when having ambitions to get somewhere in African politics. In an effort to reconcile himself with Pan-African political opinion, Tshombe made a wild allegation that Julius Nyerere has agreed to join him. The Tanganyika boss immediately made a categorical denial of this. Now that Belgium has "let him down", as he says, by withdrawing its troops from all Congo, he is sending pleas to Nkrumah and the Ethiopian Emperor to come and have a look at the Katanga situation for themselves. The feeling is that this delayed change of heart has come a bit too late.

Belgians Still the Bosses

Within the Katanga itself, the feeling amongst Africans is that Independence has little or no meaning to them. The Belgians, like anybody who holds the reigns of big money, are still the bosses. There is still an eternal gap between black and white wage scales. The situation is so remote from their idea of complete independence that it might as well have been a change of government in Brussels.

Then there is that strong Cartel Party, led by Jason Sendwe, which commands 30 out of some 69 Provincial Assembly seats. Even in less stormier times it would be hard for Moise Tshombe to keep things going without bargaining with Sendwe. But Katanga's attempt to entice him into their breakaway Government was unsuccessful. He is a cabinet minister on the Central Government and is now banned from entering Katanga itself. An outbreak from his group is becoming more and more imminent now.

So the Congo conflict deepens, and has no doubt, dealt African self-determination a hard and undeserved blow. For instance, Hastings Banda would have been less compromising and more exacting if it was not for the fact that at the very moment he was sitting around the conference table for the political advancement of his country, gun smoke was hanging thick in the Congo forests.

If Tshombe does not yield in time, the Congo Premier will have no alternative but to march in forcibly. Let's hope this can be averted.

Otjira Ngunda Atjiripo Omuhoko Opuuri

Mr. Kapuuu mehungire pejuva ra Kahandja uatjere okuhepakutja otjira tjotjiserandu tjatiza otjungura tjokutua otjiuana komando uozombara zao oure uozombura 37.

Uina uatjere okoua omuhoko okukara nejuva rao tjimuna ova Rusa tjivenjandra oritja 7 ra November nauina o Ghana tjijjandra oritja 6 ra March. Nu mombinikaje kotjira uatjere nai, "ovina vivari mbia muni-kira pamue tjimue tjitjazupa ihi tjitjaseuapo tjihenga. Nu otjimekam-bura kutja otjira ihi ngunda atjiripo omuhoko uetu opuuri".

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Do You Know?

(a) The American Committee on Africa has appealed for a boycott of South African goods. Further, the committee recommends that no money be invested in South Africa and that the people should neither visit the country.

(b) In Northern Rhodesia Africans are admitted to all cinemas from Thursday. However, the Board of Sensors will restrict certain films to Europeans.

(c) In Leopoldville the Pan-African Conference asked Lumumba to co-operate whole heartedly with UNO.

(d) Mr. Kozonguizi who is now in China on a visit condemned the South African Government in his broadcast over Radio Peking.

(e) Chief Luthuli has been fined £100 for burning his reference book.

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The Nation Celebrates 37th Maharero-Day

Significant Changes in the Programme

The annaul Maharero-Day (25th August) celebrations took place on Sunday, 28th August, 1960 (Africa Year) at Okahandja.

The day was generally less spectacular and, to the remote odserver perhaps less significant, compared to the previous years. The reasons are not far to be found. The nation has gone through successive years of devastating droughts. Then there was the December shootings, the memory of which haunts many an African in these days of unrest. A rumour that there will be shootings might have had some bearing on the situation too. Moreso when it was learnt that a special police force was held ready for action.



"Major-General" W. H. Kaukuetu is seen here in front. He is the father of Willie Kaukuetu, the Vice-President of SWANU.



Choir Conductors.

Changes

But, nevertheless, the day's programme with its remarkable changes, was exceptionally interesting. For the first time the programme included music by well trained choirs. The words of most of the pieces sung did not only reveal patriotism but the people's desire for freedom as well. For the first time the Nama people remarkably contributed to the day's programme when Nama trumpeters of the African Methodist Church of Windhoek gave a magnificent performance.

Another change, and one that needs serious consideration by those concerned, is that of the procedure followed when the procession left the "Commando" in the Location for the cemetery. Usually the people attend a service at the Rhenish Church (for Africans) in town and also visit the chiefs' graves in the yard of the



The Leaders.

same church and then proceed to the graves of the Mahareros in whose honour the day is celebrated, whence they go to the grave of Kahimemua. This time, however, the people visited all the graves but boycotted the service in town to attend that of the Oruano Church in the Location.

The Breakaway

About 5 years ago the bulk of the Herero people broke away from the Rhenish Church which grew unpopular mostly due to the disastrous politics of its head. But until last year

to abandon a church which was built by their own chiefs. This evergrowing hatred is not the result of the inhuman actions committed by the German soldiers in the early days of colonialism in S.W.A. For the Hereros never carry a war grudge since they believe that there will be an end to their defeat. And, that temporary defeat is a natural thing. The hatred has more to do with the crazy idiology of apartheid.

In the past the Hereros have always tended to overlook the cruel deeds of the Germans during 1904 and the two or three years thereafter. After all it was at the beginning of the 20th century and the philosophy of Darwin — "the survival of the fittest" — was fresher, we have said. Besides, the Germans lost many of their comrades that their thinking became too emotional, we thought.

Apartheid

But then came the politics of apartheid-Broederbond-Baasskap and the Germans went for it. We are not trying to overlook the racialism of the Germans during Hitler's days. However, it is a fact that as we went through the process of "okujambere" at our chief's graves we rubbed against tombstones with inscriptions such as follows: "Hier Ruht Geheimer Registratur Assistent Otto Rock, gefallen im gevecht Bei Waldau am Januari 1904". He was killed in the battle against the Hereroes, and together with others such as the lieutenants Guno von Böhlicher and Werner von Stauffenberg, share the cemetery with the Herero chiefs, Willem Mahahero, Rijarua Ruhumba, Nikodemus Kavikunua and his son Hosea Kavikunua, Kavezeri Tjamua-ha and Traugoth Maharero.

And so as the days draw nearer to the Apartheid Union Republic which may affect our territory adversely we have only to sit and watch the Germans support the Afrikaner Nationalists. They on the other hand seem to wonder why the Hereros are abandoning their churches.



In full Uniform.

a relationship in respect of the Maharero-Day has been maintained. A disagreement between leaders and the general situation of the day has brought this relationship to an end.

And so the gap, between the people and these white missionaries, the German people or the white population as a whole, has been given an extra width as the people were forced



The proceedings to the grave — Otjimbumba matjii ko Mbongo.

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HANS BEUKES ADDRESSES DANISH ASSOCIATION

(Continued from Page 2)

tense of the South African delegates that their Government was willing to make slight concessions by making information available to the United Nations. This was no concessions at all because there is nothing that the United Nations do not yet know about the administration of the Territory. It does not advance us an iota in the direction of our rights, or the improvement of our conditions.

Abuse of UN

Since South Africa enjoyed another season of goodwill from the European countries, and we were assured that she was thinking in terms of change, one would have expected to see them act that way. We were eagerly waiting for this. Instead, the South West African delegate barely reached home again when he started abusing the United Nations as a place where even small little African States can push out their chests and crow. This might be excused as human weakness, but it was far uglier when we received the news that on the day before the Assembly came to an end, on Human Rights Day, twelve people had been shot dead and fifty others wounded by the police, in one of the most cold-blooded murders our country has yet experienced. It reminded of the German extermination attempt against the Herero people in 1904-7, when they killed over 85% of the Herero people with similar intent.

In other words this goodwill has been shamed. The United Nations has been notified ever since then of the bannings of leaders, the persecution, and intensification of the oppression of our people. The Government is continuing the application of its Apartheid program as if the United Nations had never passed any resolutions about them.

Starvation

The Territory is now going through a period of great drought which has caused unemployment. I have been written from friends that there is even starvation among the people. Even in good years when the country's economy is prospering, the majority of the native people have not much more than maize-meal to eat. The Administration has provided help to Europeans that have affected since last year, but to the Africans no such state-help has been given. Instead, the Administrator early this year appealed to all the white employers to dismiss all the non-white labour they could dispense with in order to create a surplus of labour that could be controlled at will, so that they could force the application of Apartheid down without opposition.

Education for Slavery

In the schools they are intensifying the application of "Bantu Education". In order to make the native population accept the position of inferiority permanently, the Government has decided to provide them with a system of education which will, as the say, "prepare them for their station and function in life". For the same reason they are refusing permission to students to study abroad, because as they say, the previous educational system, the same as for whites was not suitable in preparing the natives for their task in life, and studying abroad places ideas in their heads about "a way of life which South Africa is not prepared to give them". The educational system has therefore become an ill concealed program for indoctrination for inferiority-Education for Slavery, as it is generally known.

All this has to be told but not to dry up your goodwill to South Africa. It is our prayer that that goodwill should last, and be extended to all the African people who are governing themselves.

When people hear about these shocking things, if they can still shock, they ask, how can we help? And when they suggest how it can be done, then we are told to wait. We shouldn't do anything that would harden the feelings of the South Africans.

The Belief in UN

Mr. Chairman, I believe that those who would preserve white domination in the Southern part of the continent, find South West Africa a crucial part of the white dominated complex. They have become too committed to the system of Apartheid in South Africa and South West too consider abdicating in South West. Neither can they allow their system to be threatened by the creation of a democratic state in such an important area as South West Africa. If you ask them to change the system in South West Africa, you are in fact asking them to start a revolution against themselves. One could hardly imagine asking that of any people. The present conditions in the Union would not suggest that it is possible. In recognition of this an increasing number of white people in the Union itself, among them Alan Paton, are expressing the belief that the United Nations will eventually have to take a hand in bringing about a change in South Africa. That is also the hope contained in the Secretary-General's projected visit to South Africa later this month.

How to Help

However that may be, the case of South West Africa poses an inescapable challenge to you. If you can help us to achieve UN Trusteeship, as all our people asked for, we should be getting the help we need in order to bring about a change. There are legal means open for divesting South Africa from privilege of continuing the Administration of the Territory. This is being investigated at present.

So far our people have acted on the premise that their good faith is respected by the world. The truth of this has been demonstrated by the world-wide support for refusing to buy South African goods, in order as it is hoped, to force the Government to change its policies.

But a boycott in itself is a negative action which can only succeed if it is heeded. It is therefore far from enough. What would be far more impressive, and practicable, I consider is for those countries who feel that they have been aggrieved by the way their trust has been abused, to say so, and to act in a way which would demonstrate their sincerity to remedy the wrongs that have been committed in their name. The gesture should be significant in the developments in Africa.

You have been very kind to me, Ladies and Gentlemen, and I thank you".

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Persele alleen, sonder dat daar 'n munisipale woning daarop bestaan, insluitende dienste, maar met uitsluiting van items onder tariewe 6, 7 en 8 — £0. 19. 6.

2. Huur van Besigheidspersele (perseel alleen).

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(b) Persele vir ander besigheidsdoeleindes (minimum) per maand of gedeelte van 'n maand — £1. 10. 0.

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(klein) — £0. 5. 0.

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B. 3.45 p.m.
Pirates I vs Tigers I
C. 5 p.m.
Western Stars II vs Hubbly Bubbly.

Sunday, 28/8/1960

- D. 2.30 p.m.
Cape Wanderers vs Pirates II.
E. 3.45 p.m.
United Ramblers vs African Stars.
F. 5 p.m.
Tigers II vs Thistles.

Saturday, 3/9/1960

- G. 1.30 p.m.
Winners A vs Namib Woestyn.
H. 2.45 p.m.
Winners B vs Döbra.
I. 4 p.m.
Winners C vs Blue Waters II.
J. 5.15 p.m.
Winners D vs Augustinium.

Sunday, 4/9/1960

- K. 2.30 p.m.
Winners E vs Blue Waters I.
L. 3.45 p.m.
Winners F vs Winners G.
M. 5 p.m.
Winners H vs Winners I.

Monday, 5/9/1960

- N. 8.30 a.m.
Winners J vs Winners K.
O. 9.45 a.m.
Winners L vs Winners M.

FINAL

- Winners N vs Winners O.

Omajuva Ongeriuo Numbomueze Omburino

Ovarumendu nozoserekaze nounatje avehe veja okuzemburuka ejuva rozombara zao. Veja aveeta omunane ohongora Mr. W. H. Kauketu, o Major-General. Eje ukambura otjimbumba tja Pako na Tjomuise. Ovimbaviarue viari naimba:

Otjingrine tja Tjomuise — Mr. Uanivi.

Otjizemba (Omaruru) — Mr. Leonard Nautoro na Mr. Ndjavera.

Ovanene varue nbari motjimbumba o Konich David Ros pari omunene Stefanus Maritjituavi. Pari Mathews Karipose ngueta ombinika jondengu. Nu uina otjituhiina kuzemba Mathews Maharero ngueta ravaera koo ihe. Pari novakuao novakuao ovengi mbutuhiina kuvara.

Okati Aketeka

Nu tjazumbo otjipeekuteka okati po Komando. Omuhonge Mbapumbua uajandjera ozondekurona zotjiuana okutupa omaimbiri. Okati aketekere mondungo. Ovaambe kongotue avekatja avehe vasora posio kutja andakuzu pari nekopi Kambaekua andakuzu uatua. Tjiva tuamuina uriri. Varue tuatja Mbahuurua uajandja ombuze kotjiuana ingui Kandjii kena mukua mo kunana o koor. Mokunana uakongorerua i Tjoutuku. Nambano uamunu tjimatutja pateka okati? Kakutja avehe nao ovasore? Indozohiva zaririsa omuhona Nguapia. Nguapia tjiriri ove unatjike okuheja rukua?

Otjijorise

Motjomuise Oroviungura petjire o Sondaha ounatje ngahino uozombura hambombari tjandje maukondjisa Mr. Kazondunge okuetaura ko Kahandja. Ovimariva? Osiringi mukemue. Ove uazuvirepi?

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Letter to the Editor

Sir,

We regret the biased remark in the Windhoek Advertiser of 25th August, as regard the confidence of a large number of Non-Whites in Mr. A. H. du Plessis.

This should in fact be regarded as the highest degree of human factual dishonesty, because the so-called Non-Whites have no avenue of contact with Mr. Du Plessis from which they could judge, disapprove or approve of the so-called ability of this Nationalist political fascist. In the light of what Mr. Du Plessis said at the last session of the Legislative Assembly as well as his speech at the African Teachers Conference, the Africans have no reason to approve of Mr. Du Plessis' ability if at all he has any. His ability would perhaps be in the interest of those who are sending him but not in our interest. What we know of him is that he is one of the inhuman oppressors, whose policy is based on the unfounded conviction that "n KAFFER BLY KAFFER", that is why he maintains that if the reserves are not big enough the rest of the kaffirs will have to find place or places in other countries. Therefore it is not true to say that a large number of Non-Whites have confidence in a man of Mr. Du Plessis' political ideology. I hope Mr. Du Plessis will not rejoice at that undeserved attribution made by the Advertiser.

Secretary,

The S.W.A. National Union,
Windhoek.

ETJO?

Pazuvaka kutja ombapira ndjatjangua io SWANU ku Chief Hosea Kutako jaandjua ku Rev. Karuaera okulesera o chief naimba mbaripo. Kombundo malesero Rev. Karuaera uaraisa kutja o chief apurateni kovandu mbo orundu eje unovandu ve kotjomuise mbesokuzuvisa o chief. O chief komambonga kaikarereko nohange arire patjere o SWANU jemuraere oumba mbumaumujendere (Imba aahes ingomeero na De Wet Nel), uina mbuavaseua matjiua. Okuzamba o chief opujatjere ena randje.

SWANU OFFICIAL,
WINDHOEK.

Otjirumbu Katjirumbu Omuvapa Kamuvapa.

Mutjange ushungi mojetu.

Meningire oruveze monohungi jetu, amondjipe tjivisa nai kovelese; Nanguari vakuetu oruveze karujaenena, okutjiua kutja, kapena mbangu poo muvapa no muzorundu, pendje notji-
vara atjijerike?

Mehungirire kulmba mbetja nai: "Omuvapa omuvapa zaakuuza uriri" Ngatutjiue kutja omuvapa omuvapa motjiuara nunguari kamuvapa mondjiviro. Nunguari amukakateri pokutja nao, amopandere pombepe ndjo okutja otjinamuino poo kangamua tjoje otjizorundu randisa kehijaimbiroviva. Amopanda nao okutja pandera po kutja omuvapa omuvapa motji vara kamuvapa mondjiviro. Pupeno muvapa uondjiviro ndjaenena opupeno muzorundu uondjiviro ndjaenena.

"HINAVANDU"

MUNA!

Tjjuahindi ovisirringi omurongo. Momunu o "South West News" joje Aruhe imue ngatjizatjiti omirongo vivari.

Tjanga ko:

African Publishing Company,

P.O. Box 2829,

Windhoek.

SUIDWES ADMINISTRASIE IS VERANTWOORDELIK VIR DIE RAMPSPOEDIGE ONSEKERHEID

Gedurende die afgelope twaalf jaar het die Administrasie van die Gebeid geen genoegsame aandag aan die herhaalde smekinge van die A.M.E. Kerk geskenk nie.

Die eerste of die aanvanklike aansoek om erkenning van die A.M.E. privaat skole dateer uit die jaar Oktober 1948, soos uit 'n betroubare bron verneem is. Binne die bestek van hierdie tydperk is slegs twee skole in 1959 erken — Duwisib en Keetmanshoop.

Dit is baie duidelik dat die Suidwes-Administrasie druk op hierdie kerk uitoefen. Veral met 'n vereiste van 'n blanke bestuurder vir elke individuele skool, terwyl daar drie, vyf of selfs dertien Rynse Sending skole onder een leeraar of bestuurder val.

Buitendien word die meeste Rynse skole steeds in die Kerklokale gehou. Baie van hul skool-vertreke maak ook geen voorsiening van 'n behoorlike beligting, plafon, ensovoorts nie en staan ook onder geen verpligting waaraan die A.M.E. skole onderhewig is nie, nee, hulle geniet ten volle die erkenning en staatsubsidie.

Daar mag met sekerheid beweer word dat die Administrasie (SWA) onder diktatorskap van die Duitse Sendelinge en van hul werk staan.

Vir die Verenigde Party sou dit slegs 'n jaar of twee geneem het om hierdie smekende gemeenskap se skole te erken soos hulle dit begeer.

'n Baie ernstige beroep word op die Nat-Administrasie gedoen om alle A.M.E. privaat skole so gou doenlik te erken sodat ons Suidwesvraagstukke by die V.V.O. vertroue kan win. So nie, moet die Nattes, tevrede wees as die Buitelandshulp ingeroep word.

Die Nat-Regering moet meer demokraties teenoor alle inwoners in die Gebied optree.

Reisiger,
Mariental.

Eziri Ku Mbaeva

Oviveke vivari mbiakapita o 'South West News' japitisa ombapira ndjatjangua i Mr. Mbaeva. Nu otjituatja tuna ohange okupitisa chungu ra ngamua nguna ombango okuzira poo okurundurura omambo na Mr. Mbaeva. Nambano Mr. Z. A. Kamusuvise ua Tjomuise otjaziriko nai kombapira ja Mr. Mbaeva:

Mutengua omutjange arikana ndjipa okaruveze okatiti mombapira joe.

Omapuriro

Muhona Mr. Mbaeva mbatja okuhepa kembo roje ndimbarese mo 'South West News' jatjijari 20 ku Auguste. Mutengua Mbaeva ngotjitureare ovandu mbumuari pamue tjua kajeura ovakaendu ko Buildinga? Otja omunane omua usokutjiua omana uao. Mbekuesambo.

Ngotjitureare ovandu mbatondjembo mbakokerambo? Orundu kapari ovandu varue pariove na Kauketu, nouo kutja vari ovandu mbatiririra kapuviri. Nu kutja ouo aavezupi nu aaveipi? Nomana uao nomikambo okuza komberoo, otja nguaripo ngootarere naua.

Uahindua

Ozombaa ndumohee ndumotja uapata, ove uahindua ijete kutja katje nai. So, nove otjiuiri amosokutjita otjaihi otjiuana putjahee.

Ozombaa ndumohee ete nai otja mbuturi oveni votjiungurahi ete tua-tjaera ngamba kazejajaruruako. Orundu andakuzu ooove ngunda auringo ongemaide nai andakuzu japaturura.

Z. A. Kamusuvise,
P.O. Box 540,
Windhoek.

The following texts are English translations of all articles and advertisements published in *South West News* (SWN) in either Otjiherero or Oshiwambo. The translations follow the original text as closely as possible, but do not claim to be precise. They are intended to provide readers with a general idea of the contents of the article/advertisement. A few annotations have been added to provide additional information on the issues raised.

Each text is headed by its original title, followed by the issue and page number of SWN, the original language and the name of the translator. The translations proceed chronologically from SWN No. 1, page 1 to SWN No. 9, page 6.

36 **RANDA avihe koja M. PUPKEWITZ**
(SWN 1/1 - Otjiherero - Translator: Barney Karuuombe)

BUY everything at
M. PUPKEWITZ &
SONS (Pty.) Ltd.
Good prices
Good quality
Friendly service

OSKOLE JOVAZORONDU MU KATUTURA
(SWN 1/1 - Otjiherero - Translator: Barney Karuuombe)

School for blacks in Katutura

The government is building a new school in Katutura for blacks, and when the new school is completed, the old governmental school will be closed down.

Omuhina' no Utjina
(SWN 1/3 - Otjiherero - Translators: Barney Karuuombe/Ebson Kapuuo/Zedekia Ngavirue)

Dance for men and dance for women

Saturday the 6th of August was the most auspicious and glamorous evening in Windhoek. It was very cool because of the rain earlier on. Almost everybody was present, from the youngest

to the eldest. They all came to listen to the son of Tjikoke, namely John Katjipi. To add more glamour to the evening, Ngoroveha, that is Jood Hengua, was present and singing in such a soothing tone. Menesia Vetira was there to perform the oUtjina.

Organisers

The event was organised by a group of people who have a concern for the people. To prove their earnest concern there was no shortage of things. There were lights of good quality, a good recording system and delicious food to eat.

“They say he is there”²

In the beginning he [unclear reference] performed many dances and songs, but as the night wore on, he sang “Mavetja okeri ua Kambanga” [They say he is there, the son of Kambanga] and then turned to Okahandja saying that “Ombongo mai umbua” [The graveyard is being shot at]. Thereafter he sang about the cow which refused to drink water at Ongongoro. The audience was very amused and one of them said: “If he dies we shall suffer a great loss.”

The tape recorder

The joke of the evening was that the person who was doing the traditional dances wanted to listen to the recordings, whilst the audience wanted to listen to him/her.

Menesia portrayed the stork, dancing and singing: “endongo ra orerua, ondera ja orerua” [The stork has been tamed, the bird has been tamed]. She herself looked attractive and feminine.

The dances continued until four o'clock in the morning. On Sunday they danced again. On the last day they danced to say goodbye to the town in the presence of Katjikururume [Chief Hosea Kutako]. This was a very happy event.

In Memoriam - Omazemburukiro
(SWN 1/4 - Otjiherero - Translator: Ebson Kapuuo)

In this space we remember our beloved ones who died last year:

The old lady Thusnelde Maharero died at the age of 74 on the 3rd of February 1959. She was well respected everywhere. In the OTJIRERA clan she was well respected, because she was the daughter of a well known man who was buried at Okandjoze; his name was Kandirikirira. She was married to our chief Alfred Maharero¹, who was buried at Mahalapye in Bechuanaland in 1943.

Thusnelde Maharero took ill while she was still a widow in Bechuanaland, where her family had fled to in the gun [war] of 1904. But she thought of coming back home where she would be buried. REST IN PEACE. OUR BELOVED ONE. WE WILL ALWAYS REMEMBER YOU.

Our community was shocked by the sudden death on the 13th of November 1959. On that day our beloved one was taken from us. His name was Erastus Tjomujera Tjerije. Many people flocked

to the burial from different places like Tsumeb, Otjivanda [Grootfontein], Otjitumo, Otjiwarongo, Omaruru, Ozonahi [Waterberg], Okahandja, Epako [Gobabis], and many small towns.

Thousands of them said: He was full of love, he was born a chief.

We extend our condolences to the widow Karo Tjerije and to his father Fritz Tjerije, as well as to the entire ONGUATJINDU clan.²

Mr. Ben Tunguru Huaraka [with photograph]
(SWN 1/4 - Otjiherero - Translator: Barney Karuuombe)

Mr. Ben Tunguru Huaraka, a young Herero man, has been awarded a bursary by the government of Ghana to study in Ghana for four or five years. He is going to study for a B.Sc. and teaching.

He is still waiting for his passport in Otjomuise [Windhoek]. There is also a financial difficulty, because he must first pay £100 to the government of South West Africa. This is his only difficulty. He already was supposed to be in Ghana in February 1960, but has been delayed until today.³

38 Ehungi ra MacMillan mo kapa

(SWN 2/3 - Otjiherero - Translator: Barney Karuuombe)

Macmillan's speech in the Cape

[The "Wind of Change" speech delivered by the British Prime Minister Harold Macmillan was translated/summarised from English into Otjiherero by Zedekia Tjitana Ngavirue. He used the version published in the Cape Times of 4 February 1960, p.6.⁶ The Otjiherero summary makes a very conscious selection of specific parts of the original text. The following translation was done independently of the original text in order to give a closer approximation to the style of the article.]

The British Prime Minister, Harold Macmillan, in his speech to both Houses of Parliament of the Union has expressed his gratitude to be able to speak on the occasion of the 50th anniversary of the houses.

Thanks

Macmillan gave a lengthy speech. He said: "This was the first official tour of a Head of State of England and unfortunately it has come to an end."

He is very happy to have ended this trip in the Cape as it is the gateway to the East. He praised the country for its beauty and stressed the unfortunate reality that he will soon have to leave. He expressed his gratitude for the hospitality which he received. This was a sign of the friendly relationship between them and all the people of England.

50th anniversary

"I am honoured to be here in 1960 to mark the fiftieth anniversary of the Union. This is the right time for people to look back and see their achievements and also to fix their eyes on what lies ahead. During the last 50 years the people of South Africa have made big agricultural and economic efforts. During my visit I saw something of the mining industry which is a great resource for the wealth of this country."

Close cooperation

Macmillan listed various industries in different cities of the country. To him existing trade relations needed to be strengthened. He said: "If you travel by train in the Union you will use the railway lines build by Iscor which is in Pretoria. But would you like to fly you will use the Viscount of England. This is a good proof of good cooperation between nations. Britain has always been your best trading partner and I believe that trade will even increase."

Aid

To say more: The Union has contributed very much to the international community. As a veteran soldier of the first World War and as a minister under Churchill during the second World War, I know very well the contribution of the Union by sending soldiers to help during the war of liberation."

Macmillan also acknowledged the contribution of the Union during the Korean war and the financial contributions after the

second World War, when Mahon was Prime Minister. "Until today your leaders in government, trade and finances contribute to international matters.

Your assistance to the underdeveloped African countries is a great help to them. The entire Commonwealth and the countries of the West appreciate this effort." Macmillan listed the organisations to which the Union is a member and he included the UN. He also noted the visit of Mr. Low [sic - the Foreign Minister Eric Louw] to Ghana. For him this was a sign that the Union is far developed in the whole of Africa and must therefore play a major role in the new Africa.

Concern

"I noticed that everywhere in this country people are preoccupied with what is happening in the rest of Africa. I appreciate this and at the same time realise your anxiety about it.

Since the break-up of the Roman Empire, politics has been marked by the strife for self-determination. This self-determination took a different form in each state. Self-determination and nationalism grew very strong in Europe. In the 20th century and at the end of the War, the processes that yielded independence to most European states have become a global phenomenon. We have witnessed the rise to nationhood amongst people who have been subjugated for centuries. Fifteen years ago this turn of events had spread through all over Asia. Many nations arose and now the same is happening in Africa.

Self-determination

Since I left London a month ago I noticed the great desire amongst the African states to rise to nationhood. The rise to self-determination is different at different places, but the wind of change [ombepo jo marundurukiro] is blowing everywhere on the continent. Whether we like it or not, the rise to self-determination is rooted in politics. Our policies must take recognition of this reality.

You of course know this much better than anyone else. You originated from Europe and here in Africa you established yourself as a new sovereign nation. In history you will be regarded as the first nation to have risen to self-determination in Africa. The wave of self-determination, which is now apparent in Africa, grew in Europe and we are responsible for it. The Western countries can be regarded as the forerunners of providing knowledge that will improve human standards of living, food production, communication services and most important of all, the spread of education. As mentioned before, the rise of self-determination in Africa is a reality, which we have to accept as such. I would like to see that we come to terms with it. If we do not succeed, the peace which exists between the East and the West and which is a universal peace might be affected.

Division

The world of today is divided into three groups. The first group is the Western one. The Union and Britain and the whole Commonwealth belong to this category. These are the democratic countries in America and Europe,

Secondly, there are the communist countries: Russia and its allies in Europe, and also China which will be having a population of 800,000,000 in 1970.

Thirdly, we find the neutral countries and these are mainly in Africa and Asia. I am convinced that the neutral group will either join the East or the West. Will they be drawn into the communist spectrum? Or will they retain their freedom and self-determination and join the Commonwealth countries?

A question

The question is as to whether the military powers will be guiding us, or as to whether political skills will guide us? The neutral countries would like to see before they choose. What are we going to show them? Each of the Commonwealth countries needs to answer that question for itself.

(This speech will be continued in the next issue)
Translated by Tjitana Ngavirue

Tji uri omututa

(SWN 2/4 - Ojitherero - Translators: Barney Karuombe/Zedekia Ngavirue)

For the farmer

Cattle are very important, and ought to be treated as such. They give us milk and meat. They plough and are used to draw wagons.

Cattle manure is used in our gardens. The dried dung is used for making fire, and the fresh one for making the walls and floors of our houses. The hides are used to make shoes, thongs and straps. The horns are used for necklaces and so on. The bones are used for making roughage for other animals. The cattle hooves are used to make glue. It is therefore essential that you must treat your cattle well.

The bull

A bull must only be kept for three years. After this period look for another one, so that the bull does not have intercourse with his own offspring. Should this happen, your calves will be very weak. If you cannot buy another bull, exchange your male ones for a bull with your friend.

Breeding

Avoid early breeding. Your heifers must meet a bull when they are at least two years and three months old. Then your cows will calve at the age of three years. It means that you must separate your cows from the bull until the right time. The bull must be used only at the age of two years.

A full-grown bull should be given forty cows, but a young two-year old bull should be given only twenty-five cows.

Selecting

When selecting a bull, make sure it is a good one. Do not look at its body only, but you must also look at its mother, because some calves take after the mother of the bull.

Your calves should be castrated before they are six months old.

Cattle are like game, they prefer to go out grazing and drinking early. Therefore, cattle should be let out early in the morning and should not be brought back to the homestead before sun-set, because cattle graze in the morning while it is cool, and in the late afternoon when heat has abated.

Yours, the farmer

Ehungi ra Macmillan mo Kapa
(SWN 3/2 - Otjiherero - Translator: Barney Karuuombe)

Macmillan's speech in the Cape
(last section)

[The "Wind of Change" speech delivered by the British Prime Minister Harold Macmillan was translated/summarised from English into Otjiherero by Zedekia Tjitana Ngavirue. He used the version published in the Cape Times of 4 February 1960, p.6.¹ The Otjiherero summary makes a very conscious selection of specific parts of the original text. The following translation was done independently of the original text in order to give a closer approximation to the style of the article.]

For those countries inhabited by various groups, our wish is that they become a community. This problem is not only confined to Africa and it is not only a problem for the white minority alone. In Malaya [Malaysia] the whites are in a minority and there are

more Malaysians and Chinese. Yet, these two groups need to work together. The Malaysian nation will be dependent on the cooperation between these two groups.

The position of England on the issue of racial discrimination has been clearly expressed by Mr. ["omuhona"] Selwyn Lloyd [the Foreign Secretary] in his speech to the UN on 17 September 1959.

These were his words:

"For the multi-racial countries I would like to see that people live together in peace and not in tension and all the nations should contribute to the welfare of these countries. We despise the assumption of race superiority. Our laws advocate equality, and we strive for a world in which the blacks, whites, Asians and people of the Pacific and others will have autonomy within the confines of their territories, and where racial discrimination will be replaced by a spirit of nation-building."

In conclusion allow me to say this. I have spoken frankly about the differences between our countries and the difficulties which we are faced with. These differences are well-known, but yet they are matters of controversy. I would be a liar if I would have been silent on them. It would have been as if these things do not exist. Let the differences not weaken the many things we have in common, though.

The Commonwealth countries do not always agree on every issue. The strength of the Commonwealth community lies in the fact that it is an association which does not exploit. It is an association of independent and autonomous states. Each state is

autonomous, but it works in tune for the mutual interests of all. Such differences might not be permanent. They might disappear with time. Our duty is to see them in perspective against the background of our unity.

But for us who are having the chance of making laws, we must bear in mind that we are passing shadows, we are not eternal. We do not have the right to break the friendship between our nations. It is not only for us to do what we wish. There is an old saying which goes: it is for those who are alive, and also for those that are dead and for those to come."

Let us fight the differences, but let us also see beyond them in the light of the future. I hope that in the next 50 years we will reflect on our differences as things of no real importance. Just as years will pass by, and generations are replaced by others, the problems and difficulties of people will continue to change and disappear. May we keep these truths to build not to destroy. Let us also remember that weakness is caused by division. Strength comes from unity.
(The speech ends here.)

Letter to the Editor
(SWN 3/4 - Ojjiherero - Translator: Ebson Kapuuo)

Dear Editor,
Please allow me a space in our newspaper, SOUTH WEST NEWS:

I cannot understand why a living person should be given a loaf of bread which he has bought from the shop, wrapped up in cigarette paper. At Epako (Gibabis) I came into a bakery and bought a loaf of bread and the baker wrapped it up in a "Westminster 85" paper. I told the baker to wrap his sister's loaf of bread in such a paper, or his brother's.

ISIE KARAKURA
WINDHOEK

ED.:

SOUTH WEST NEWS is against such discriminatory methods, and it is better to avoid going to such shops. They are known for such practices. Let us stop going to where we are despised. Let us remember that there is not a single place where you will be respected. One must always try to remind the shop owner kindly to wrap his foodstuffs in clean paper: *You dit asseblief in skoon papier; Bitte in sauberes Papier einpacken; Please wrap it in clean paper.*

KOVAUAMBO MU SOUTH WEST AFRICA
(SWN 3/4 - Oshiwambo - Translator: Ebson Kapuuo)

To all Ovambo in South West Africa

We the Ovambo have decided to stand together in the O.P.O. [Ovamboland People's Organisation] We have formed the organisation on the 19th of April 1959.

The aim of the organisation is to solve the problems of all blacks in the country. We want O.P.O. to be known to the outside world and therefore want the blacks in S.W.A. to stand together and to support the organisation.

I would especially like to inform the Ovambo that the door for freedom is open for you. Please note: Every animal has blood in its veins, but if the blood dries up, that animal will die, and that will be the case with O.P.O. Then the organisation will die.

If the group has no money we will achieve nothing. Gentlemen: Let us try to save every cent. Money is very important. Without money in this modern world you can do nothing. Thank you to those who support the organisation and who are cooperative.

[Louis] NELENGANI

Omutarere Uo Manjando
(SWN 3/4 - Otjiherero - Translator: Barney Karuuombe)

Sport fans

The local teams have been denied learning something important from a team from New Zealand called the "All Blacks", which came to play various matches in the Union of South Africa, as well as in South West Africa. I think that it would have been very good for all local teams, those of the whites and those of the blacks, to learn from the visitors.

In most cases it is good for the visiting teams to learn from the local ones, but likewise the locals must learn from the visitors too. This then must be the spirit of "sports".

You ask why it is like that? The visiting team was not allowed to play rugby, soccer, tennis, golf, cricket, netball and other sports against the blacks.

All these games are meant for physical exercise, yet blacks are not allowed to learn things from other countries. Only the whites are entitled to all those privileges.

Many thanks to the good readers of sport games mentioned above. [unclear reference]

[David] MERORO

OSHIGUANA NKENE SHINA OKUISILA
OSHIMPUJU SHOSHENE
(SWN 4/2 - Oshiwambo - Translator: Ebson Kapuuo)

How the nation should look after itself

Clever people, or people who want to look after themselves, have come to improve their living standards. How can we combat poverty which destroys the people. The main targets which have been decided on in meetings are:

- a. To eliminate famine in the land, amongst people and livestock,
- b. Cleanliness in the land and the consequences of untidiness.

94 The meetings revealed that in the beginning it is always difficult, but it was believed that it would be possible to achieve a success.

People have conducted meetings and have chosen people with good ideas to form advisory councils, and they would advise free of charge. If there is no one available, the chief and his council would choose people.

After they have chosen a council, the king will say: God the Almighty hath chosen a competent person who will carry the burden for us and who will eliminate hunger amongst the poor.

You people of the earth, remember we will pick the fruit from what we have worked for. In other words, we shall get good things. The success will be achieved. You will rest, but you must collect money to pay for the workers and to buy apparatus. I am ready to support energetic people.

J.S.Shoombe,
Oranjemund

TJIURI OMUTUTA

(SWN 4/4 - Ojibherero - Translator: Barney Karuombe)

For the farmer

Take good care of your cattle. Farmers sometimes neglect their responsibility towards their animals. If you want your cattle to be healthy, you must first know them very well. Know the

behaviour of your cattle in respect to grazing, drinking and all their habits.

If the cow has changed its grazing pattern, it means that it is sick. A healthy cow feeds well on its own. Another symptom is that a sick cow separates itself from the rest. The skin of a sick cow becomes rough and thin. The eyes of healthy cattle are always clean and bright. This is not the case with a sick animal, whose eyes are full of tears.

Let us bear in mind that the animals themselves will never tell us if they are sick. For this reason the owner must always examine them closely.

Diseases

High blood pressure: An animal suffering from this disease often eats bones. It becomes lazy and loses appetite. The fore-legs become weak, the animal as a result wants to lie down. Later the hind legs, too, become weak, and the animal starts to struggle to stand. Saliva runs from its mouth.

Healing: It is better to prevent the disease than to cure it. Give your animals bone meal if they stay in an area where high blood pressure is predominant. The bone meal prevents cattle from eating bones and carcasses. Feed bone meal in autumn or at the beginning of the dry season. Try to buy vaccines and treat your cattle with these.

Spleen: People as well as livestock develop spleen. Cattle with spleen die very soon as there are few noticeable symptoms.

Animals attacked by this disease run a high temperature. They have breathing difficulties and excrete blood. When it is dead the blood becomes black. Do not touch an animal which dies because of spleen, as you as well might be infected.

Healing: Spleen is only cured by injection. Make sure your cattle are vaccinated every year.

Black quarter: It attacks young cattle and is not easily noticeable before the death of such an animal. The symptoms are as follows: The animal becomes stiff, the joints and thighs become swollen. Those swollen spots feel warm and burst open if pressed with a finger.

Healing: Vaccination against the disease is the best prevention. Your animals must be vaccinated once a year.

Yours, the farmer

OUHUURA uo KONGO UAJANDA
(SWN 5/1 - Otjiherero - Translator: Barney Karuuombe)

The colonisation of the Congo has ended
(Article send by Emil Appolus to the "Golden City Post"[Johannesburg])

On Thursday night, 30 June 1960, the colonisation of the Congo has ended after 80 years. On that day about 15 million Congo citizens gained their independence and the right to self-determination.

The Congo is not like the unfortunate countries which the English refuse to leave. The Belgians have developed the Congo like Belgium itself. They never expected to be chased out of the country. The material wealth was never taken away to the land of the colonisers. Cities such as Elizabethville, Stanleyville and Leopoldville have been developed like cities in Europe.

Rich blacks

It was not long after the desire for self-government had arisen amongst the blacks that the Belgians surrendered the country to them. The Belgians had realised that this would strengthen ties between the two countries. More so than in all other African countries there are many rich blacks in the Congo. The blacks travel in fancy vehicles and are into the world of business and banking.

The rumours that many whites are leaving the country are not true. The whites that are in fact leaving are those ones that were in government employment and do not have another option. According to Jacques Leroy, a journalist from Elizabethville, "the whites are not bothered by who is ruling the country. What is important to them is the prosperity of their businesses."

Welensky should forget

The whites in Rhodesia are saying that "to have the Congo near you is like having a wound in the flesh". The rumour that says that the wealthy Katanga area will unite itself with Rhodesia is false.

96 Sir Roy Welensky⁸ should forget such a thing. According to Émil Appolus some people in Northern Rhodesia are working with the people of the N'Conakat" - Confederation des Association du Katanga - of Moïse Tshombe. If the endeavour of Kenneth Kaunda to gain independence in October succeeds, he might form an association with Katanga. This then will form the richest copper-producing country.

Dear Compatriots, my reason for reporting this incident is for you to see the heavy burdens we have to bear. Let us unite and fight oppression until it stops.

Thank you.
N. Kaunatjike
Okahandja.

Omuhoolile Omushangi
(SWN 5/4 - Oshiwambo - Translator: Elbson Kapuuu)

Dear Editor,

We are thankful for the newspaper we are now receiving. Who has ever thought of that? Now we can raise our problems in Ovambo, Herero, Nama, Hottentot [sic] and Coloured so that we can tell our fellow friends that God can hear and answer us.

M.D.N. Kaluvi,
Box 553, Windhoek.

Letter to the Editor
(SWN 5/4 - Otjiherero - Translator: Elbson Kapuuu)

Dear Editor,

I hereby let you know that Mr Herman Tjiurutue was assaulted on the night of the 20th of June 1960 in the street of Okahandja by his employer. He was accompanied by a friend and later joined his employer and another white man.

On the way the employer off-loaded him and he was beaten up for no apparent reason. Mr Tjiurutue reported the case and his employer was fined £30.

TENGA KU J. P. KARUAIHE !

(SWN 5/4 - Otjiherero - Translator: Barney Karuuombe)

First come to J.P.Karuaihe!
A hawker that has everything
His service is excellent
Good cooperation with the people
Aminuis Reserve

- 3. To use a Christian doctrine and Western ethics in order to give a fairer treatment of the non-whites.
- 4. To bring quick development to the country and its people.
- 5. To promote democracy.
- 6. To promote friendly and respectful international relations.

(More information about this party will be provided in our next edition.)

OTJIRA OTJIPE

(SWN 6/1 - Otjiherero - Translator: Barney Karuuombe)

New Party

On Tuesday evening, 19th of July 1960, the leader Japie Basson, who is also a member of Parliament, together with F. Lempp, who was the Editor of a German newspaper, both formed a new political party: "South West Party".

One of their objectives is to unite all the whites in this country. The whites are those people who speak Afrikaans, English and German. Furthermore they are contemplating to have a fairer treatment of blacks and coloureds.

This is their program:

- 1. To unite the whites, and to secure that the people of the three main languages spoken will rule the country together.
- 2. To establish a constitutional law in the country and fight for an association with the Union.

UAZUVA!

(SWN 6/1 - Otjiherero - Translator: Barney Karuuombe)

News (Did you hear?)

Mr. Kaapama had a car accident with Mr. Mberirua's vehicle in the Okakarara district. Gabriel Tjakuva died as a result of the accident.

Ceylon has a lady Prime Minister, Mrs. Bandarenaika, the first lady Prime Minister in the world, is the widow of the late Prime Minister of Ceylon, Mr. Bandarenaika, who was assassinated.

The Windhoek Municipality has been asked to conduct talks with the people about a possible re-opening of the beerhall and the bioscope [in the Old Location]. At the same meeting there was a request that Mr. Joshua Kamberipa and Mr. John Mungunda should no longer represent the people of the Old Location.⁹

8 In Rhodesia severe riots broke out. The Prime Minister of Southern Rhodesia has suspended all meetings and assemblies in Salisbury for three months.

In Memoriam - Omazemburukiro

(SWN 6/4 - Otjiherero - Translator: Barney Karuuombe)

In memory of our teacher Mr. Boas Pakarae, who was buried on Tuesday, the 5th of July.

The nation has lost a teacher as a result of his untimely death. Mr. Pakarae had been a teacher since 1936.

He taught in Amimis, Epukiro and in Windhoek at the St. Barnabas School. All his ex-students are mourning his departure.

May God bless his relatives, his wife and his children.

OUO VATJA NAI

(SWN 7/1 - Otjiherero - Translator: Barney Karuuombe)

They said this

The three delegates of our country to the UN, Mr. Jariretundu Kozonguizi, Mr. Sam Nujoma and M. Mburumba Kerina have requested the UN to stop Union rule in our country.

In their speeches they highlighted the December shootings [in the Old Location]. They mentioned the irregular dealings of Justice Hall.¹⁰ They raised the issue of the forced removals and the various forms of oppression. Kerina pointed out that our country is ruled by wrong leaders. Viljoen is a governor who does not care for the blacks at all. Mr. van der Wath always refuses to pay his workers and Mr. Bligenaut told the people in Ovamboland that there is a pastor and a young man from Walvis Bay who want to give the country to China, Russia and India. There are also leaders like Snyman who said that "those who do not obey will feel it."

Amongst all these leaders, no one's behaviour or intellectual capacity can be equated to that of our leaders such as Chief Kutako and Captain Witbooi and Chief Muala.

Mburumba [Kerina] also said that the Union government has wrongly claimed that there would be an investigation into the shootings. The investigation commission is not aimed at unveiling the truth. "I would not for any reason bother about the Hall report, but I assume that the Union government wants to mislead the UN with it.

"As far as what has been said about myself: I have committed myself to fight oppression and I shall never surrender, our road is one: To remove the Union government. That is why we plead for the UN to help us. I conclude with a vote of thanks to the Committee and its efforts to make known to the world the developments in our country."

Ojo Jatja Nai

(SWN 7/1 - Otjiherero - Translator: Barney Karuombe)

It said this

The UN Committee after having investigated the issue, said the following:

- 1. It ridiculed "apartheid" [sic]
- 2. It decided to demand the return of those people who have been banned.
- 3. Help should be provided to the Old Location.
- 4. The Union must withdraw its troops.
- 5. Living conditions amongst blacks should be improved.
- 6. The Union government must repatriate those Herero who fled to Bechuanaland.
- 7. It pleaded to the international community to provide educational opportunities to the people of South West Africa.

Letter to the Editor

(SWN 7/2 - Otjiherero - Translators: Ebson Kapuuo/Zedekia Ngavirue)

Dear Editor,

kindly allow me a space in our newspaper "South West News". Compatriots who live in the country-side, stop asking visitors for news about what is happening in the country. Sometimes there will be someone who will not tell the truth. Sometimes there will be someone who will say: Windhoek has been set on fire and this

will make the people run into the holes and be attacked by porcupines.

Let us hear everything from our own paper, "South West News", which will tell you the truth.

E. H. Meroro,
Okondjatu

UAZUVA?

(SWN 7/3 - Otjiherero - Translator: Barney Karuombe)

News (Did you hear?)

- 1. The government will introduce pass books like those in the Union.
- 2. Ghana launched an economic boycott against the Union's exports last Monday.
- 3. Dahomy, which was colonised by France has regained independence.
- 4. The UN Secretary Mr Dag Hammarskjold will visit the Union, SWANU has appealed to meet him, but their request was turned down, as he apparently will not be allowed to meet private individuals.

100 5. Dr. Fischer, better known as "Mapia" of Aminuis, disappeared in Scotland in May and his remains have not yet been found.¹¹

OUTA STORE

(SWN 7/4 - Otjiherero - Translator: Barney Karuumbwe)

OUTA STORE

H.A. Kaura & Brothers

Outa.

You will receive the best service here;

Prices are also good.

OSTORA OKAKARARA

(SWN 7/4 - Otjiherero - Translator: Barney Karuumbwe)

Okakarara Store

H.Rügheimer

We are selling good items for the Herero.

Emil Appolus Uripit?

(SWN 8/1 - Otjiherero - Translator: Ebson Kapuuo)

Where is Emil Appolus?

Many people are asking us as to where Emil Appolus, who wrote the first "South West News" with some others from the African Publishing Company, currently is. Mr. Appolus was also a member of SWANU when it was founded. Mr. Appolus' wife was expelled whilst she was pregnant. With great difficulties they reached Bechuanaland, from where they proceeded to Rhodesia. The political parties, as well as the inhabitants of the countries, welcomed them. They were assisted by the inhabitants of Rhodesia in order to reach the Congo. Today they live in Elizabethville, which is the capital of Katanga. Mr. Appolus wrote to us from there and informed us that his wife gave birth to a son and that he got a very good job. He also told us that nurses are well paid there.

In the photograph a meeting is depicted which was convened by the leader of Katanga, Mr. Moise Tshombe. He is sitting in the centre whilst Mr. Appolus is on his right side.

Mbaeva Okeri Matja Nai

(SWN 8/2 - Otjiherero - Translator: Ebson Kapuuo)

Mbaeva is there, he has this to say

This article was written by Mr. Mbaeva from where he was banished by the government. He refers to many different things and appeals to anybody to respond or challenge his words.

Dear Editor,

many thanks for providing me with a space in your paper. I want to mention some important facts.

Activities

For the past twelve years I thought of a church to be built for the Herero people in order to unite them, so that no one else could speak for them to God. In 1955 we built our own church^{1,2} and elected one of the leaders to be its head.

In the beginning there was no one to hold a meeting. The inhabitants had no right to elect their own leaders. [unclear references] I was the one who fought for this and consequently I was brought before the court. I wanted our own rights to be restored to us. I wanted the boardman Mungunda to be replaced by Mr. Tjingaete and Mr. Tjiueza.

As a voice of our nation since 1956, I tried to unite our nation so that the people could work together.

I was one of those who found out that there should be a political party. So SWANU was founded in 1959. After SWANU was founded, those who failed to get seats in SWANU established their own party which they called SWANO.^{1,3} This was done while I was away. The day I came back to Otjomuise [Windhoek] I was invited by the two parties and their leaders to come and attend their meetings. In every meeting I was told that I had been elected as a leader. I didn't accept any of the offers as I realised that it would cause a split and that a row would occur between the two parties. For this reason I convened two meetings separately, including the whole community. The leaders of both parties were invited as elders of the Herero nation. The reasons for these two meetings were to find out why there was a split between the two parties. What I said at these meetings was this: I, as a member of our nation, didn't want to be misled by you. After further investigations it was found out that the rift between the two parties was caused by those who wanted to be the leaders. SWANO was done away with and only SWANU alone existed. An election was held amongst the members of both parties as to who would be the leaders. a vote was cast, the members of SWANU won the election, and so I was elected as "Propaganda and Organising Secretary". After some time a small party was formed, which was named "African Freedom Movement". This party was formed by those who didn't get seats in SWANU. Let us guess as to why this party was formed. That party was formed by the people who did not get seats in SWANU. After that there were people who were against the activities of SWANU.

SWANU is there to fight for the freedom of our country and other countries which are under the same oppression. If there are people who object to the SWANU activities, then they are fighting against their own freedom. This is not strange. The leaders of SWANU were elected by our fathers and mothers who know the actions of each and everyone, and they elected those whom they trust. Now I wonder why some people object to the SWANU movement.

Every tribe has the right to elect a leader. The appointment of C. Kapuuo [as successor to Chief Hosea Kutako]¹⁵ was good, but the words which were spoken were not good. It was said:
(a) The Ovambanderu are trying to get the chair of Maharero by force!¹⁶;
(b) Let them get their own chair;
(c) On account of such stupidity they have lost their chair in Epukiro.

They ran away

It is a very pathetic assumption to argue that Katjukurume [Chief Kutako] is only a leader of a specific group. If there is one who is wise, let him tell Katjukurume to stand aloof in all these things, as they give him only more trouble.

The day when the women marched to the Government buildings to protest against the forced removals¹⁴, those people [mentioned above] were also present, but they ran away, leaving me alone amongst the women who were threatened by guns. The police told the women to disperse within five minutes, or otherwise they would be shot at. I struggled alone to disperse the women. When the case was brought before the court they were hiding behind the bushes. Fortunately the brave [Uatja] Kaukuetu came to the scene and I was no longer alone. But today they say I am not fit to be a leader. At the day of the shootings they were present but they ran away leaving me alone with Uatja [Kaukuetu].

Your servant
N[athaniel] Mbaeva¹⁷

UAZUVA KUTJA

(SWN 8/3 - Otjiherero - Translator: Barney Karuuombe)

News, news (Did you hear?)

As a founder of SWANU, I struggled a lot to unite the different tribes without segregation and irrespective of their residential areas. I told the inhabitants of the Old Location to boycott the "bar", the "bus" and the bioscope, and they did as I told them in Otjomuise [Windhoek].

The police headquarters in Pretoria contemplate increasing the power of the police in the Union as well as in South West. This would mean the following: Interested whites will receive police training so that they can assist the police during emergency situations. With emergency situations they mean the situation

such as that of last year's shootings, South West News would like to know what has brought all this fear?

OMBURUMA
(SWN 8/4 - Otjiherero - Translator: Ebson Kapuuo)

Mr. Lumumba, the Prime Minister of Congo, has stated that if the UN does not attend to his request, he will send his troops to Katanga and reintegrate the region into his country.

Fear

Dear Editor,

Two independent African countries want to take the Union to the International Court of Justice over the South West Africa issues. The two countries are Liberia and Ethiopia and these countries had been members of the League of Nations. The League of Nations had entrusted South West Africa as a mandate to Britain. South West News wishes these countries every success in their endeavours.

please include this in our paper,

The Russians are providing a jet for Mr. Lumumba. The inscription on the jet reads "Republic of Congo". The Russian government has also sent medical doctors to the Congo. These doctors will not be working under the UN but under the Congo government of Mr. Lumumba.

On the 31st of July, a Sunday afternoon, two visitors and I met Mr. G. Dickmann on the way to Grootfontein. Mr. Dickmann told me to be very careful on the way since there is an elephant on the road ahead. After I and Mr. Katjaukore drove about 6 miles we saw a big elephant with long tusks standing only a small distance from the road. Mr. J. Katjaukore and I were driving fast to get away from the danger. When I wanted to reduce the speed I heard different voices from different languages. The Herero said: There he is coming; Drive fast! The Ovambo said: ojojo! ojojo! There he is coming. The Damara said: Please help me, mother. I was so frightened that I thought the animal was going to overtake the car.

Mr. B. Blignaut, the Native Commissioner in South West Africa, has asked permission from the Elders in Ovitoto to remove all the youths who are involved in politics from Otjomuise [Windhoek]. He wants to chase them to the reserves. He said that the children who are sent to schools in towns leave the schools saying that they are going to work, but they only end up in political activities. This would result in more problems for municipal authorities and for the government at large.

After 10 minutes there was silence. The Lord saved us from the danger.
E.G. Ndjiharine
Tsumeb

104 **CASH STORE**

(SWN 9/5 - Oshiwambo - Translator: Peter Mbenzi)

CASH STORE

P.O. Ondangua - Ovamboland

Next to the compound:

We serve African nations;
good upbringing, nice service,
for all the needs of the new generation.

Otjira Ngunda Atjiripo Omuhoko Opuuri

(SWN 9/3 - Otjiherero - Translator: Barney Karuombe)

Whilst the organisation exists, the nation is there

Mr. Kapuu in his speech at Okahandja thanked the Otjiserandu organisation¹⁸ for preserving their traditional duty of taking the people to the graves of their fallen leaders for 37 years.

Further on he said that it is good for the nation to have a special day for commemoration as the Russians have the 7th of November and Ghana the 6th of March. In his greetings he said: "If two things are always together and if the one is missing the remaining one looks unusual. So I believe that if the [Otjiserandu] organisation is there, the nation is there".

Omajuva Ongerluo Numbomueze Omburiuo

(SWN 9/6 - Otjiherero - Translator: Ebson Kapuu)

The right date and the right month

Men, women and children came to commemorate the day of their chiefs. They brought their leader along, Mr. W. H. Kaukuetu, the Major-General¹⁹. He was in charge of the Windhoek and Gobabis troops. Other groups were led by:

Otjingrine from Windhoek - Mr. Uanivi.

Otjizemba (Omaruru) - Mr. Leonard Nautoro and Mr. Ndjavera.²⁰

Other leaders where Konich David Ros²¹ and Stefanus Maritjituavi. There was also Mathews Karipose who gave us a very important greeting. We shall also not forget Mathews Maharero who introduced us to his fathers. There were many others whom we cannot name here.

Competition

There was a tough competition at the Kommando²². Rev. W. Mbapumbua allowed the children of Okahandja to sing various songs. Many people who were standing at the back enjoyed the singing and said that had there been a trophy, Mr. Kambakua would have won it. Mr. Kandjii was ahead of those who were singing. Mr. Mbahuurua delivered a very good speech to the nation, Mr. Tjoutuku was the one who followed Mr. Kandjii. The band which consisted of trumpets made the people weep,

especially Mr. Nguapia. If Mr. Nguapia weeps what else will you say?

A joke

In Windhoek on Saturday before the eventful Sunday, some seven-year old children approached Mr. Kazondunge asking that his bus take them to Okahandja. The fare? One shilling per child, they offered. Where have you ever heard such?

ETJO?

(SWN 9/6 - Otjiherero - Translator: Ebson Kapuuo)

Is that so?

It was learned that the letter which was written by SWANU to Chief Hosea Kutako was handed over to Rev. Karuaera to read it to the chief and to those present. Rev. Karuaera told the chief not to listen to those people as he has his own people who could always advise him. The chief did not take notice of this request and he said that SWANU had told him earlier that there was imminent danger which is coming to him. (This was the visit of De Wet Nel.) The chief was aware of that visit. From that day the chief gave me this name,[unclear reference]

SWANU Official
Windhoek

Otjirumbu Katjirumbu ... Omuvapa Kamuvapa.

(SWN 9/6 - Otjiherero - Translators: Ebson Kapuuo/Zedekia Ngavirue)

A whiteman is not a white man

Dear Editor of our newspaper,

I am asking for a space in our paper. Please bring this to the notice of all the readers. Is the time not yet ripe to know that there is no difference between white and black other than the colour?

I am referring to those who say a white man is superior to the black man. Please note that a white man is white in colour but not in wisdom. It is wrong to believe that you must sell your black ox cheaper than a white ox. Where there is a clever white man there is also a clever black man.

"HINAVANDU"

Eziriro Ku Mbaeva

(SWN 9/6 - Otjiherero - Translators: Ebson Kapuuo/Zedekia Ngavirue)

Answer to Mbaeva

Two weeks ago, South West News published a letter which was written by Mr. Mbaeva.²³ Therefore everybody is at liberty to answer or to challenge the views of Mr. Mbaeva. Now Mr. Z.A.

Kamusuvise of Windhoek has written an answer to that letter.

Z.A. Kamusuvise
P.O.Box 540
Windhoek

Dear Editor,

please give me a space in your paper.

Questions

Dear Mr. Mbaeva, I thank you very much for your valued letter which you published in South West News of the 20th of August. Mr. Mbaeva, please tell me the names of those people who were with you when you went to rescue some women at the government building.²⁴ You ought to know because you are a good leader. Please mention their names.

Tell me the names of those people who were shot dead [during the shootings at the Old Location]²⁵ because there was no one else other than Kaukuetu and you. I believe no one died accidentally but all died for the cause of all. Please give me their names and tell me the distance [of those shot] from the office because you were there.

Send

As for the beerhall you claim has been closed because of you, you were sent by us. You were only carrying out the instruction of the people.

The beerhall you are referring to is still closed because of the stand we have taken as the leaders of the people. Had the bar been closed on account of your actions it would be open now that you

MUNA!

(SWN 9/6 - Ojjiherero - Translator: Barney Karuuombe)

Take Note!

If you send us 10 Shilling you will get 20 copies of your "South West News".

Write to
African Publishing Company
P.O.Box 2829
Windhoek

- 1 Spelling mistake in the original: The noun should read "omuhiva". For an analysis of these dances see the essay of Dag Henriksen in this volume.
- 2 This is a reference to Chief Samuel Maharero.
- 3 Alfred Maharero, born 1881, was a son of Chief Samuel Maharero.
- 4 The Tjerije family is closely related to the Kambazembi chiefs of the Onguatjinda clan. The father of the deceased, Fritz Tjerije, at that time was an influential headman in the Waterberg East Reserve.
- 5 Tunguru Huaraka fled Namibia in March 1960 when the South African government refused to provide him with a passport. He initially attended High School in Gihana before enrolling with the University of Gihana as a law student. Personal communication from Tunguru Huaraka, 29.4.1997.
- 6 The original text is published in A.N. Porter & A.J. Stockwell *British Imperial Policy and Decolonization, 1938-64*, Vol. 2, 1951-64, UK, 1989, pp. 522-531. Special thanks to Christopher Saunders and Marion Wallace for providing me with the texts.
- 7 The original text is published in A.N. Porter & A.J. Stockwell *British Imperial Policy and Decolonization, 1938-64*, Vol. 2, 1951-64, UK, 1989, pp. 522-531. Special thanks to Christopher Saunders and Marion Wallace for providing me with the texts.
- 8 Welensky was the last Prime Minister of the Central African Federation (CAF, 1953-1963) formed by Southern and Northern Rhodesia as well as Nyasaland.
- 9 Tensions between the residents of the Old Location and members of the Advisory Board like Kamberipa and Mungunda had surfaced in 1959 in connection with the issue of forced removals to Katutura. Kamberipa supported the Katutura project of the administration, for which his house in the Old Location was burned down. See his reminiscences published in Ernst Dammann *Was Herero erzählen und sangen. Texte, Übersetzung, Kommentar*, Berlin (Afrika und Übersee Beiheft 32), 1987, pp. 316ff.
- 10 See SWN 2/2 and the essay by Dag Henriksen in this volume.
- 11 Fisher, a medical doctor and teacher, had been the principal of the Annunis School at Toasis. A few of those men active in the nationalist movement in Windhoek in the late 1950s had been his pupils. Dag Henriksen, Interview with Zed Ngavirue, Brussels, 10.5.1996.
- 12 The independent Oruano Church was founded in 1955 amongst Herero Christians. For a brief outline of its history see SWN 9/4 and Ehrenfried Kandovazu *Die Oruano-bewegung*, Karibib, 1968.
- 13 South West African National Organisation. The letter refers to details concerning the controversial election of the first SWANU executive committee. See Zedekia Ngavirue *Political parties and interest groups in South West Africa: A study of a plural society*, Ph.D. thesis, St. Antony's College, Oxford, 1972, esp. pp. 296ff.
- 14 The march of the women took place on 4 December 1959.
- 15 On the controversy surrounding the appointment of Clement Kaputo as successor to Chief Hosea Kutako and, in March 1960, his election as Kutako's deputy, see Peter Katjavivi *The rise of nationalism in Namibia and its international dimensions*, Ph.D. thesis, St. Antony's College, Oxford, 1986, p. 133.
- 16 The conflict between the Herero Chief Council and a section of the Mbanderu group led to the appointment of Munjuku II as Chief to the Mbanderu.
- 17 On Mbaeva see Ngavirue (op.cit.), pp. 299f, 301.
- 18 Otjira Ijotjiserandu. On the Otjiserandu organisation see also the article "The Nation Celebrates 37th Maharero-Day" in SWN 9/4.
- 19 This is one of the highest rank in the Otjiserandu organisation. For further explanations and bibliographical references on the Otjiserandu organisation see the essay by Dag Henriksen in this volume.
- 20 Whilst the Otjiserandu organisation refers to the group of men and women wearing "red" uniforms, the Otjingrune and Otjizemba organisations refer to those groups wearing "green" and "white" uniforms respectively.

- 21 David Roos. A picture of him is published in MERIAN Magazine No. 10 (1973), *Südwesafrika*, p. 110.
- 22 The Kommando of the Otjiserandu organisation refers to the local meeting house and marching grounds.
- 23 See SWN 8/2.
- 24 On this and other events referred to in this letter see Milly Jaffa, Nicky Kautja et al *An investigation of the shootings at the Old Location on 10 December 1959*. Edited by Brigitte Lant. Windhoek, 1995. (2nd enlarged version).
- 25 See the list of names in SWN 1/4.

Names, organisations and places, as mentioned in *South West News*

(1/1 = *South West News* No. 1, page 1)

A

- A & N Store 2/4, 3/3, 4/4, 5/4, 6/4, 7/3
- Accra 9/3
- Addis Ababa 4/3, 5/3
- Administration (see SWA Administration)
- Adviserende Naturellekomitee 4/4, 8/2, 9/5
- African Freedom Movement 8/2
- African Stars 6/4, 7/4
- Afrikaners 5/4
- Alexander, Major-General 6/3
- Algeria 2/4, 3/3, 4/3, 9/2
- All African People's Conference 4/1, 8/1
- All Blacks 3/4
- Allgemeine Zeitung 6/1
- AME Church 4/4, 7/3, 8/1, 8/4, 9/4, 9/6
- American Committee on Africa 9/3
- Aminuis reserve 5/4, 6/4, 7/3, 9/5
- ANC 8/1
- Angola 3/3, 5/4, 9/2
- Appelus, Emil 1/1, 5/1, 8/1, 9/3
- Asir 2/3
- Augustineum 2/4, 9/6

Baako, Kofi	2/1
Bamangwato	6/3
Banda, Hastings	9/3
Bandarenika, Mrs.	6/1
Bantu Education Commission	1/2
Basson, Japie	6/1, 6/2
Baster Raad	1/4
Basutoland	3/3, 5/3
Baudouin, King	2/4, 7/2
Bechuanaland	1/1, 1/4, 3/3, 6/3, 8/1, 9/2
Belgian Congo (see Congo)	
Belgium	2/4, 5/1, 6/3, 7/3, 8/3, 9/3
Bereng, Masupha	3/4
Berker, Advocate	6/1
Beukes, Hans	1/4, 4/2, 9/2
Bitcher, Rev.	6/2
Bligenant, B.	7/1, 8/3
Bloemfontein	6/1
Blue	7/4
Blue Waters	6/4, 9/6
Boek, Edward	5/2
Böthicher, Gino von	9/4
Bomboko, Justin	5/3
Boois, Mr. & Mrs.	6/2
Britain (see Great Britain)	
Brooks, Angie	9/1
Brown, Peter	6/1
Brussels	9/3
Bunche, Dr.	7/3

Cameroon	2/4, 3/3
Canada	73/
Cape Town	9/5
Cape Wanderers	9/6
Carrygreen	7/4
Cartel Party	9/3
Casalis, Alfred	5/3
Cash Store	9/5
Central African Republic	3/3
Ceylon	6/1
Chad	3/3
Chamber of Commerce	2/1
Chase, William M.	5/2
Chatwind, A.	7/3
China	2/3, 3/2, 7/1, 9/3
Christelike Jongvereniging	3/4
Churchill, Winston	2/3
Cohen, S.	7/1, 8/1
Cole, D.T.	6/3
Coloureds	2/1, 4/4, 5/4, 6/1
Committee of the SWA Political Group	6/1
Commonwealth	2/3, 3/2, 5/3
Congo	2/4, 3/3, 4/3, 4/4, 5/1, 5/3, 6/3, 8/1, 8/3, 9/3
Contact	9/5
Cooper, Marcus	7/1
Copenhagen	9/2
Cornelius, Solomon	1/3

D

Dahomy 7/3
Damara 4/4, 7/4, 8/4
Damaseb, J. 7/4
Dangerous Points F.C. 6/4
Danish Association for the United Nations 9/2
Darwin 9/4
De Aar 6/4
Devlin Commission 2/4
Dickmann, Mr. 8/4
Döbra 9/6
Duiker, Peter 6/4
Durban 1/4
Duwisib 9/6

E

East London 1/4, 2/4
Egypt 3/3
Eisenhower, President 4/1
Elizabethville 5/1, 8/1
England (see Great Britain)
Epako 1/4, 3/4, 9/6
Epukiro 6/4, 8/1
Ethiopia 3/3, 8/3, 9/1, 9/3
Etoshulan 7/4
Europe 2/3
Eyskens, Gaston 7/3

F

Fischer, Dr. 7/3
Fivestars 7/4
Fort Hare 6/3
Fortuna A/B 7/4
Fourie, Paddy 6/1
France 2/4, 7/3

G

Gabon 3/3
Gaulle, Charles de 2/4, 4/3
Gawaxas, Magdalena 6/2
Gawaxas, Rossina (see also Boois) 1/3, 6/2
General Post Office 3/2
Germans 6/2, 9/4, 9/5
Ghana 1/1, 1/4, 2/1, 2/3, 3/3, 4/1, 5/3, 7/3, 9/1, 9/3
Gobabis (see Epako)
Goldammer, E. 7/4, 8/4
Golden City Post 5/1
Gorescb, Mr. 6/2
Granston, Mr. 1/3
Great Britain 1/1, 2/3, 2/4, 7/1, 7/3
Groofoontein (see Ojivanda)
Guinea 3/3, 9/1

Hall Commission	2/2, 2/4
Hall, Justice	2/2, 7/1
Hammaraskjoeld, Dag	6/3, 7/3
Heilbronn (Germany)	5/3
Hengua, Jood	1/3
Herero	3/1, 3/2, 4/1, 4/2, 4/4, 5/4, 8/4, 9/4, 9/5
Heynes, Advocate	2/1
Higgins, J.H.	1/4
Hitler	9/4
Hoeflich, Mr.	6/1
Holback	9/2
Horwitz, H.	1/2, 3/3, 4/4/, 5/4, 6/2, 7/2, 8/4, 9/5
Hoveka	6/4
Huaraka, Ben Tunguru	1/4
Hubbly Bubbly	9/6
Huddleston, Teevor	4/1, 7/1
Hungry Lions	7/4

I

India	7/1
Indian Congress	8/1
International Court of Justice	4/1, 4/3, 8/3, 9/1, 9/3
Ivory Coast	3/3

J

James, Jimmy	1/3, 3/2, 4/3, 6/4, 8/4, 9/5
Japan	4/1, 4/4
Jario, Gottfriedt	3/4, 5/2
Jakob, Hiskia	7/1
Johannesburg	1/3, 4/1, 5/2, 5/3, 7/1
Johansson, Ingemar	4/4

K

Kaapama, Mr.	6/1
Kafka	9/2
Kahinemua	9/4
Kahitjene	4/1
Kakurijire, Thishy	1/3
Kalamzoo, Steph	7/4
Kaluvi, M.D.N.	5/4
Kamapunga, Ewald	7/1
Kambackua, Mr.	9/6
Kambazembi, David	3/1
Kambazembi, Hijauatja	3/2
Kambazembi, Chief Josaphat Maveipi	3/1, 3/2
Kambazembi, Julius	3/1
Kambazembi, Justine	3/2
Kambazembi, Knamihq	3/1
Kambazembi, Priscilla	3/1, 3/2
Kambazembi, Salatiel	3/2
Kamberipa, Joshua	6/1
Kamuhanga, Johannes	7/1
Kamungona, Hans	7/4

Kamupingene, Arnold 7/1
Kamusuvise, Z.A. 9/6
Kandjii, Mr. 9/6
Kandirikirira 1/4
Kandjou, Twoboy 7/1
Kangue, David 7/2
Kanjaa, Prieska 7/1
Kano 5/3
Kaokoveld 5/4
Kapukile, Jonas 7/1
Kapuaa, Clement 3/1, 5/2, 8/2, 9/3
Karakura, Isie 3/4
Karipose, Mathews 9/6
Karita, E.E. 5/1
Karuaera, Rev. 9/6
Karuaiba, J.P. 5/4, 6/4, 9/5
Kasavubu, Joseph 5/3, 7/2
Kasame, E. 8/4
Katanga 5/1, 6/3, 7/3, 8/1, 9/3
Katjaukore, Mr. 8/4
Katjerunga, Thimon 7/1
Katjikurume (see Kutako, Chief Hosea)
Katjhamunene, Emmanuel 7/1
Katjipi, John 1/3
Katunga 1/1, 1/2, 2/1, 6/1, 7/1, 8/1, 8/2, 9/5
Kaukueta, Untja Willie 3/3, 8/2, 9/4
Kaukueta, W.H. 9/4, 9/6
Kaunatjike, N. 5/4
Kaunda, Kenneth 5/1
Kaura, H.A. 7/4, 8/4
Kaveu, Asser 3/2

Kavezeri 9/4
Kavikunua, Hosea 9/4
Kavikunua, Nikodemus 9/4
Kavitu, M. 7/4
Kazapua, E. 8/1
Kazondina, Leonald 7/1
Kazondunge, Mr. 9/6
Keetmanshoop 9/6
Kenya 2/4, 4/3
Kerina, Mburumba 1/4, 2/2, 4/1, 4/2, 7/1, 8/1, 9/1, 9/3
Khama, Tshekedi 1/1
Khartoum 5/3
Kishi, Nobuske 4/1, 4/4
Kleurling Vereniging of Basters (see Suidwes Afrikaanse Kleurling Organisasie)
Kloppers, A.J. 1/2, 1/4
Kokati, Felix 7/1
Korea 2/3
Kozonguizi, Jariratudu 2/2, 4/2, 7/1, 9/3
Kuhangua, Jacob 7/1
Kutako, Alphons 7/1
Kutako, Chief Hosea 1/1, 1/3, 2/4, 3/1, 3/2, 4/1, 7/1, 8/2, 9/6
Kwenj 6/3

L

Laksman, Rebecca 1/3
League of Nations 3/3, 8/3, 9/3
Lempp, E. 6/1, 6/2
Leopoldville 7/3, 9/3
Leroy, Jacques 5/1

Levinson, Mrs.	6/1
Liberal Party	6/1
Liberia	3/3, 8/3, 9/1
Lincoln University	4/1, 8/3
Lloyd, Selwyn	3/2
Lunga, M.	6/3
Location Trading Store	6/4, 7/4, 8/4
Lombard, Major	2/1
London	4/3
Louw, Eric	2/1, 2/2, 2/3
Lumumba, Patrice	4/3, 4/4, 5/1, 5/3, 6/3, 7/2, 7/3, 8/3, 9/3
Luthuli, Chief	9/3

M

Macmillan, Harold	1/1, 2/3, 2/4, 3/2
Madagascar	3/3
Mahalapye	1/4
Maharero	8/2, 9/4
Maharero, Alfred	1/4
Maharero, Mathews	9/6
Maharero, Thusnelda	1/4
Maharero, Traugoth	9/4
Mahua, Theo	3/3, 3/4, 4/3, 5/4, 6/2
Makhasi, Monica	1/3
Malan, Dr.	2/3
Malaya	3/2
Mali	3/3, 4/3
Mallinckrodt, D.von	1/1, 2/1, 3/1, 4/1, 5/1, 6/1, 7/2, 8/4, 9/5
Mamupwe, Werner H.	4/4, 8/1

Mariental	9/6
Maritjituavi, Stefanus	9/6
Marocco	3/3
Master Builders' Association	2/1
Mauretania	3/3
Mavenjono, O.	7/4
Mbaeva, N.	8/2, 9/6
Mbahurnu, Mr.	9/6
Mbanderu	8/2
Mbapumbua, W.	9/6
Mberirua, Mr.	6/1
Mbuende, G. G.	5/1, 5/2
Mbuba, Uasetu	8/3
Mbura, Cleophas	7/1
Meroro, David	3/4
Meroro, E.H.	7/2
Meroro Store	1/2, 2/2, 4/3, 6/4, 7/2, 8/3
Millan, Sarah Gertrude	4/1
Minnaar, Mr.	6/1
Mocambique	3/3, 9/2
Möhr, J.D.	4/4, 5/1, 5/2
Moshring's Corner Shop	1/4, 2/4, 3/4, 4/4, 5/3, 6/3, 7/4
Mofolo, Thomas	5/3
Morija Training College	5/3
Motor Traders' Association	2/1
Motswasele II	6/3
Muala, Chief	7/1
Mühr, Otto	9/3
Mukara, K.	7/4
Mungunda, John	6/1
Munongo, Godefroid	9/3
Moundjua, John G.	6/2, 8/1

N

Nailenge, Edward	7/1
Nakie, S.	6/4
Nama	4/4, 5/4, 9/4
Namih Woestyn	9/6
Nasser	4/1, 4/3
Natal	3/4
National Party	6/2
Nautoro, Leonard	9/6
Ndjaveru, Frances	5/2
Ndjaveru, Mr.	5/1, 9/6
Ndjiharine, E.G.	8/4
Ndjoze, Kambangane	7/1
Nelengani, Louis	3/4, 4/2, 7/1, 7/2
Nepando, Erastus	7/2
New School of Social Research	4/1
New York	1/4, 2/2, 2/4, 4/1, 4/4, 8/4, 9/1, 9/3
New Zealand	3/4
Nganjone, L.K.	5/1, 5/2
Ngavirue, Mrs.	1/3, 4/3
Ngavirue, Zed (Tjitana)	1/3, 2/3, 3/1, 4/3, 4/4, 5/1, 5/3
Ngorovecha (see Hengua, Jood)	
Ngupua, Mr.	9/6
Nguzerua, Alex	7/1
Niger	3/3
Nigeria	3/3, 5/3
Nkrumah, Kwame	4/1, 5/3, 6/3, 9/1, 9/3
Norman, Obed	1/1
Northern Rhodesia	3/3, 5/1, 9/2, 9/3
Nowotch, Alex	7/1

Ntshona, Mrs. L.	1/3
Nujoma, Sam	4/1, 7/1
Nyasaland	3/3, 9/2
Nyerere, Julius	4/3, 9/3

O

Oabeb, Salmon So	7/4
Oberholzer, J.G.	5/1
Okahandja	1/3, 1/4, 3/3, 5/4, 7/4, 9/3, 9/4, 9/6
Old Location	1/2, 1/3, 2/2, 2/4, 3/1, 6/1, 7/1, 8/1, 8/2, 9/6
Okakarara	3/1, 3/2, 6/1, 7/4, 8/4, 9/6
Okamatojindo	3/3, 3/4, 4/3, 5/4, 6/2
Okandjoze	1/4
Okondjatu	7/1
Okozongominja	3/1
Omaruru	1/4, 9/6
Ondangua	9/5
Ongongoro	1/3
Onguatjindu Clan	1/4, 3/2
OPC (see also SWAPO)	3/4, 4/1, 4/2
Oranjemund	4/2, 7/1
Oruano Church	3/2, 9/4
Oscar	6/3
Oslo	4/2
Ostera Okakarara	p 31 317/4, 8/4, 9/6
Otavi	7/4
Otjingrine	9/6
Otjirera Clan	1/4
Otjiserandu	9/3

116

Ogijimuo	1/4
Ogijivanda	1/4, 8/4
Ogjiwarongo	1/4, 3/3, 3/4, 4/3, 5/4, 6/2, 7/4
Ogijizemba	9/6
Otjomuise	1/4, 8/2, 8/3, 9/6
Outa Store	7/4, 8/4
Outjo	7/2, 7/4
Ovambo	3/4, 4/1, 4/2, 4/4, 5/4, 7/1, 8/4, 9/5
Ovamboland	2/2, 3/1, 3/4, 7/2, 9/5
Ovitoto	8/3
Oxurub, Fritz	7/1
Ozonahi	1/4

P

PAC	6/1, 8/1
Pakame, Bogs	4/4, 6/4
Pan-African Conference	9/3
Paris	4/3
Paris Protestant Mission Society	5/3
Partenbach, G.B.	7/3, 8/1, 8/4
Paton, Alan	6/1, 9/5
Patterson, Floyd	4/4
Peking	9/3
Pepsicolla A/B	7/4
Pirates	6/4, 9/6
Plessis, A.H. du	5/1, 5/2, 9/6
Port Matadi	8/3
Portugal	3/3
Pretoria	8/3

Prometheus Printers and Publishers (Pty.) Ltd	1/4, 2/4
Pupkewitz, M. & Sons	1/1, 1/3, 2/1, 3/1, 3/4, 4/1, 4/4, 5/1, 5/4, 6/1, 6/4, 7/1, 7/4, 8/1, 8/2, 9/1

Q

Quthing Handicraft School	5/3
---------------------------	-----

R

Radisiadi, L.D.	6/3
Rehoboth	1/4, 7/3, 8/4
Rensburg, J.F.J. van	6/1
Rhenish Mission Society	3/2, 3/4, 6/2, 9/4, 9/6
Rhodesia (see Northern/Southern Rhodesia)	
Riarua Ruhumba	9/4
Rio de Oro	3/3
Rock, Otto	9/4
Rooi, Jan	8/1
Ruanda	2/4
Rügheimer, H.	7/4, 8/4, 9/6
Russia	2/3, 7/1, 8/3, 9/3
Ruzo, Rev. Reinhard	3/1

S

St. Barnabas School	5/1, 6/4
Schünning, Nora	5/2

Schimming, Otilie 5/2

Schneider, H. 3/1

Schoeman, Mr. 6/1

Scott, Rev. Michael 4/1, 4/2

Sendwe, Jason 9/3

Senegal 3/3

Serowe 7/1

Sharpville 4/4

Shoombhe, J.S. 4/2

Sieglfried 6/4

Sierra Leone 3/3

Sky Master Band 1/3

Slogans Skoen Makery 3/3, 4/4, 5/4, 6/4, 7/2, 8/2

Snyman, J. 2/1, 8/1

Sobukwe, Robert 6/1

Somalia 2/4, 3/3

Sophiatown 7/1

South Africa Bantu Education Department 1/2, 5/2, 9/5

Coloured Affairs Department 1/2

Government 1/1, 2/4, 3/3, 4/2, 5/4, 6/1, 7/3, 9/1, 9/3, 9/5

Parliament 2/3

South African Front 8/1

South Korea 4/1

South West Africa African Teachers' Association (see SWAATA)

South West Africa Progressive Association (see SWAPA)

South West Electrical Supply Co. 1/2, 2/2, 3/3, 4/4, 5/4, 6/2, 7/2, 8/4, 9/5

South West Wholesale 1/3, 2/3, 4/2, 5/4, 6/2, 7/3, 8/2, 9/6

Southern Rhodesia 3/3, 6/1, 8/1, 9/2

Spain 3/3

Speelman, W. 6/4

Springbok Furnishers 1/2, 2/2, 3/3, 4/4, 5/4, 6/4, 7/3, 8/4

Sudan 3/3

Suidwes Afrikaanse Kleurling Organisasie 1/2, 1/4

Suidwes Afrika Inboorling Onderwyser Vereniging (see SWAATA)

Sulzer, Peter 5/3

Sunday Times 4/1

SWA Administration 2/1

SWAATA 1/2, 2/1, 4/4, 5/1, 5/2, 9/6

SWANLA 4/1

SWANO 8/2

SWANU 2/2, 3/3, 4/1, 4/2, 6/1, 6/2, 7/3, 8/1, 8/2, 8/4, 9/4, 9/6

SWAPA 1/1, 1/3, 5/2, 7/2

SWAPO (see also OPCO) 7/1, 7/2, 8/4, 9/3

T

Tambo, Oliver 4/1

Tanganyika 2/4, 3/3, 4/3, 9/3

Taxi 7/4

Telli, Mr. 9/2

Thistles 9/6

Tigers 6/4, 9/6

Tito 4/3

Titus, J.P. 7/3

Tjakuva, Gabriel 6/1

Tjatjutan, David 3/1, 3/2

Tjeamba, R.P. 7/4

Tjerije, Erasmus Tjomujera 1/4

Tjerije, Fritz 1/4, 3/2

Tjerije, Karo 1/4

Tjhero, Hilde 1/3

Tjikok (see Katjipi, John)

Tjingaete, E. 8/1, 8/2

Tjirare, N. 7/4

Tjiurutue, Hermann 5/4

Tjieza, Mr. 8/2

Tjivikua, Alestarkus 7/1

Tjombe, Nauro 7/1

Tjombe's Taxi 8/4

Tjoutuku, Mr. 9/6

Togo 3/3

Torch, The 1/2

Torvo-ja-Torvo 2/2

Town Club 7/4

Transket 4/3

Trekboers 5/4

Tschekedi 6/3

Tshombe, Moise 5/1, 6/3, 7/3, 8/1, 9/3

Tsumeb 1/4, 7/2, 7/4

Tsumispark 8/1

Tswana 6/3

Tubman, Mr. 9/1

Tunesia 3/3, 4/1

Tunis 7/3

U

Uaendere, Mr. B.J. 1/3, 7/1

Uganda 3/3, 4/3

Union (see South Africa)

United Arab 7/4

United Arab Republic 4/3

United Party 6/1, 9/6

United Ramblers 9/6

University of Cape Town 5/2

UNO 1/1, 1/4, 2/2, 2/3, 2/4, 3/2, 3/3, 4/1, 5/4, 6/1, 6/3, 7/1, 7/2, 7/3, 8/2, 8/3, 9/1, 9/2, 9/3, 9/5, 9/6

Upton 6/4

Upper Volta 3/3

Urika, Max 3/1

Usakos 3/4

USA 1/4, 4/1, 8/3

V

Vaatz, Mr. 6/1

Veli, Hitjevi Gerson 8/1, 8/4, 9/1

Verwoerd, Dr. 7/1

Vetira, Menesiq 1/3

Viljoen 7/1

Vroom, Mr. 6/1

VVO (see UNO)

W

Waldan 9/4

Walvis Bay 1/4, 6/4, 7/1, 7/2

Waterberg (see also Oronahi) 3/1, 3/2

Wath, van der 7/1

Weiko, E. 7/4

Welensky, Roy 5/1, 9/3

Wellington, J.H. 5/4

Wessels, Justice P.J. 4/4

Western Stars 9/6

Westminster 85 A 7/4

Wet, P.A. de 2/2

Wet Nel, Mr. de 6/2, 9/6

Wienecke 3/4

Willy 6/4

Windhoek (see also Otjomuise) Municipality 1/1, 2/4, 4/1, 6/1, 7/1, 8/1

 Police 1/2, 2/2, 2/4, 6/1

 Town Council 2/1

Windhoek Advertiser, The 2/1, 6/1, 9/6

Windhoek Printing Works 3/4, 4/3, 5/4, 6/4, 7/4, 8/4, 9/6

Witbooi, Chief 7/1

World Assembly of Youth 9/2

Y

Yugoslavia 4/3

Z

Zanzibar4/3

Zimmer, W. 1/1, 2/1, 3/3, 4/3, 5/1, 6/4

Zwarts, M. 1/2, 2/2, 3/3, 4/3, 5/4, 6/4, 7/3, 8/4

120 **Abbreviations**

APC	African Publishing Company
BAB	Baster Afrika Bibliographien
GPO	General Post Office
NAN	Namibia National Archives
NPU	Newspaper Press Union
OPO	Ovamboland People's Organisation
SWA	South West Africa
SWAATA	South West Africa African Teachers' Association
SWANO	South West Africa National Organisation
SWANU	South West Africa National Union
SWAPA	South West Africa Progressive Association
SWAPO	South West Africa People's Organisation
SWN	South West News
UN	United Nations Organisation
UNAM	University of Namibia

This book contains the facsimile reprint of the first African newspaper published in Namibia, **South West News - Suidwes Nuus**. Issued in 1960 in Windhoek, it has to be



regarded as the earliest example of independent African journalism in Namibia.

South West News was the only newspaper in Namibia at the time with a non-racial and nationalist concept. It was also a community paper for the Old Location, the African



township in Windhoek, whose residents were threatened with forced removals. The paper was launched shortly after the shootings in December 1959 at the Old Location. It published

statements by Hosea Kutako, SWANU as well as OPO/SWAPO and the testimonies of Mburumba Kerina, Jariretundu Kozonguizi and Sam Nujoma at the hearings of the



UN Committee on South-West Africa in New York. It reported on social events in the Old Location, on the Maharero-Day in Okahandja and on the funeral of Chief Josaphat Kambazembi.

South West News was one of the few public documents representing African issues to Africans themselves, and to the colonial society in Namibia at large. Today, the newspaper



is largely forgotten. This book makes **South West News** accessible again and examines its history and contents.

Zedekia Ngavirue was a co-founder and former editor of **SouthWest News** (1960). Twelve years later he obtained his PhD at the University of Oxford, on the political history of Namibia. Currently he is Namibian Ambassador to the Benelux states and the European Union.

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