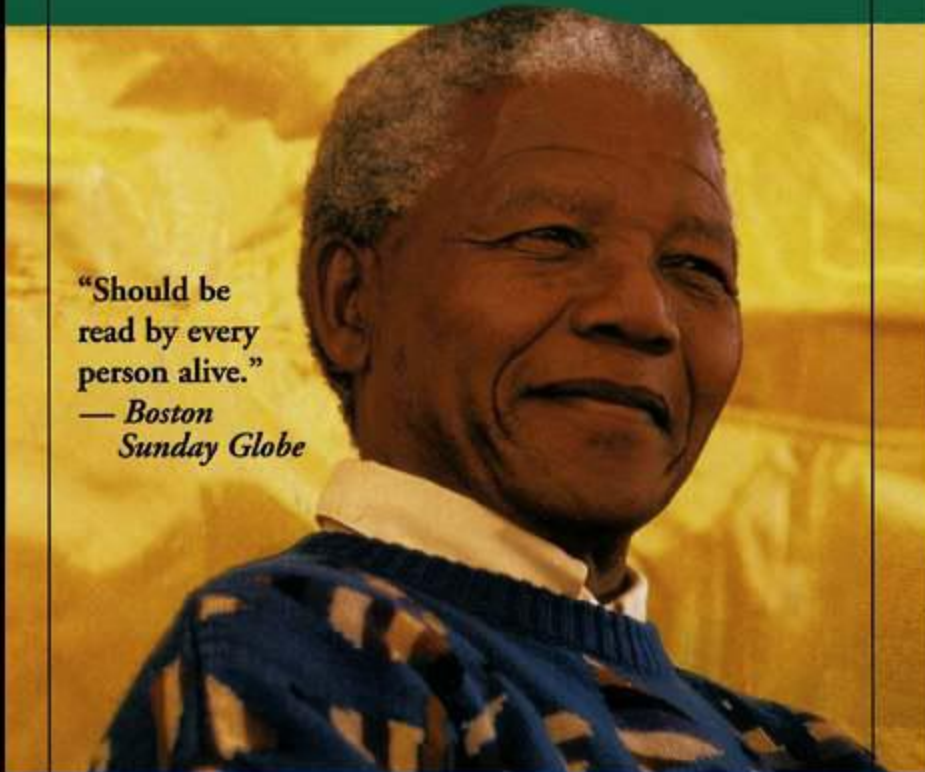


The International Bestseller

LONG WALK TO FREEDOM

"Should be
read by every
person alive."
— *Boston
Sunday Globe*



The Autobiography of Nelson Mandela

NELSON MANDELA



LONG WALK

TO FREEDOM

The Autobiography of

NELSON

MANDELA

Little, Brown and Company

Boston New York London

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International Acclaim for

LONG WALK TO FREEDOM

“A compelling book . . . both a brilliant description of a diabolical system and a testament to the power of the spirit to transcend it. . . . One of the most remarkable lives of the twentieth century.”

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stage.”

— *Book Page*

“An epic tale . . . as riveting as that glorious day in 1990 when Mandela walked sedately out of jail to liberty and leadership.”

— *Cleveland Plain Dealer*

I dedicate this book to my six children, Madiba and Makaziwe (my first daughter), who are now deceased, and to Makgatho, Makaziwe, Zenani, and Zindzi, whose support and love I treasure; to my twenty-one grandchildren and three great-grandchildren who give me great pleasure; and to all my comrades, friends, and fellow South Africans whom I serve and whose courage, determination, and patriotism remain my source of inspiration.

Acknowledgments

As readers will discover, this book has a long history. I began writing it clandestinely in 1974 during my imprisonment on Robben Island. Without the tireless labor of my old comrades Walter Sisulu and Ahmed Kathrada for reviving my memories, it is doubtful the manuscript would have been completed. The copy of the manuscript which I kept with me was discovered by the authorities and confiscated. However, in addition to their unique calligraphic skills, my co-prisoners Mac Maharaj and Isu Chiba had ensured that the original manuscript safely reached its destination. I resumed work on it after my release from prison in 1990.

Since my release, my schedule has been crowded with numerous duties and responsibilities, which have left me little free time for writing.

Fortunately, I have had the assistance of dedicated colleagues, friends, and professionals who have helped me complete my work at last, and to whom I would like to express my appreciation.

I am deeply grateful to Richard Stengel who collaborated with me in the creation of this book, providing invaluable assistance in editing and revising the first parts and in the writing of the latter parts. I recall with fondness our early morning walks in the Transkei and the many hours of interviews at Shell House in Johannesburg and my home in Houghton. A special tribute is owed to Mary Pfaff who assisted Richard in his work. I have also benefited from the advice and support of Fatima Meer, Peter Magubane, Nadine Gordimer, and Ezekiel Mphahlele.

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Walvis Bay (SOUTH AFRICA)

NAMIBIA (SOUTH WEST AFRICA)

ATLANTIC OCEAN

Johannesburg

Cape Town

Swellendam

Other cities marked: Kimberley, Upington, Victoria West, Beaufort West, Saldanha, Matroosfontein, Bitterfontein, Simon's Town, Durban, East London, Port Elizabeth, Grahamstown, St. Johnsburg, The Fort, Bloemfontein, and Swellendam.

Inset map labels: Johannesburg, Pretoria, Durban, Port Elizabeth, Grahamstown, St. Johnsburg, The Fort, Bloemfontein, Swellendam, and Swellendam.

Scale: 0 50 100 Kilometers





Part One

A COUNTRY CHILDHOOD

1

APART FROM LIFE, a strong constitution, and an abiding connection to the Thembu royal house, the only thing my father bestowed upon me at birth was a name, Rolihlahla. In Xhosa, Rolihlahla literally means “pulling the branch of a tree,” but its colloquial meaning more accurately would be “troublemaker.” I do not believe that names are destiny or that my father

somehow divined my future, but in later years, friends and relatives would ascribe to my birth name the many storms I have both caused and weathered. My more familiar English or Christian name was not given to me until my first day of school. But I am getting ahead of myself.

I was born on the eighteenth of July, 1918, at Mvezo, a tiny village on the banks of the Mbashe River in the district of Umtata, the capital of the Transkei. The year of my birth marked the end of the Great War; the outbreak of an influenza epidemic that killed millions throughout the world; and the visit of a delegation of the African National Congress to the Versailles peace conference to voice the grievances of the African people of South Africa. Mvezo, however, was a place apart, a tiny precinct removed from the world of great events, where life was lived much as it had been for hundreds of years.

The Transkei is eight hundred miles east of Cape Town, five hundred fifty miles south of Johannesburg, and lies between the Kei River and the Natal border, between the rugged Drakensberg mountains to the north and the blue waters of the Indian Ocean to the east. It is a beautiful country of rolling hills, fertile valleys, and a thousand rivers and streams, which keep the landscape green even in winter. The Transkei used to be one of the largest territorial divisions within South Africa, covering an area the size of

Switzerland, with a population of about three and a half million Xhosas and a tiny minority of Basothos and whites. It is home to the Thembu people, who are part of the Xhosa nation, of which I am a member.

My father, Gadla Henry Mphakanyiswa, was a chief by both blood and custom. He was confirmed as chief of Mvezo by the king of the Thembu tribe, but under British rule, his selection had to be ratified by the government, which in Mvezo took the form of the local magistrate. As a government-appointed chief, he was eligible for a stipend as well as a portion of the fees the government levied on the community for vaccination of livestock and communal grazing land. Although the role of chief was a venerable and esteemed one, it had, even seventy-five years ago, become debased by the control of an unsympathetic white government.

The Thembu tribe reaches back for twenty generations to King Zwide. According to tradition, the Thembu people lived in the foothills of the Drakensberg mountains and migrated toward the coast in the sixteenth century, where they were incorporated into the Xhosa nation. The Xhosa are part of the Nguni people who have lived, hunted, and fished in the rich and temperate southeastern region of South Africa, between the great interior plateau to the north and the Indian Ocean to the south, since at least the eleventh century. The Nguni can be divided into a northern group — the

Zulu and the Swazi people — and a southern group, which is made up of amaBaca, amaBomyana, amaGcaleka, amaMfengu, amaMpodomis, amaMpondo, abeSotho, and abeThembu, and together they comprise the Xhosa nation.

The Xhosa are a proud and patrilineal people with an expressive and euphonious language and an abiding belief in the importance of laws, education, and courtesy. Xhosa society was a balanced and harmonious social order in which every individual knew his or her place. Each Xhosa belongs to a clan that traces its descent back to a specific forefather. I am a member of the Madiba clan, named after a Thembu chief who ruled in the Transkei in the eighteenth century. I am often addressed as Madiba, my clan name, a term of respect.

Ngubengcuka, one of the greatest monarchs, who united the Thembu tribe, died in 1832. As was the custom, he had wives from the principal royal houses: the Great House, from which the heir is selected, the Right Hand House, and the Ixhiba, a minor house that is referred to by some as the Left Hand House. It was the task of the sons of the Ixhiba or Left Hand House to settle royal disputes. Mthikrakra, the eldest son of the Great House, succeeded Ngubengcuka and amongst his sons were Ngangelizwe and Matanzima. Sabata, who ruled the Thembu from 1954, was the

grandson of Ngangelizwe and a senior to Kalzer Daliwonga, better known as K. D. Matanzima, the former chief minister of the Transkei — my nephew, by law and custom — who was a descendant of Matanzima. The eldest son of the Ixhiba house was Simakade, whose younger brother was Mandela, my grandfather.

Although over the decades there have been many stories that I was in the line of succession to the Thembu throne, the simple genealogy I have just outlined exposes those tales as a myth. Although I was a member of the royal household, I was not among the privileged few who were trained for rule. Instead, as a descendant of the Ixhiba house, I was groomed, like my father before me, to counsel the rulers of the tribe.

My father was a tall, dark-skinned man with a straight and stately posture, which I like to think I inherited. He had a tuft of white hair just above his forehead, and as a boy, I would take white ash and rub it into my hair in imitation of him. My father had a stern manner and did not spare the rod when disciplining his children. He could be exceedingly stubborn, another trait that may unfortunately have been passed down from father to son.

My father has sometimes been referred to as the prime minister of Thembuland during the reigns of Dalindyebo, the father of Sabata, who

ruled in the early 1900s, and that of his son, Jongintaba, who succeeded him. That is a misnomer in that no such title existed, but the role he played was not so different from what the designation implies. As a respected and valued counselor to both kings, he accompanied them on their travels and was usually to be found by their sides during important meetings with government officials. He was an acknowledged custodian of Xhosa history, and it was partially for that reason that he was valued as an adviser. My own interest in history had early roots and was encouraged by my father. Although my father could neither read nor write, he was reputed to be an excellent orator who captivated his audiences by entertaining them as well as teaching them.

In later years, I discovered that my father was not only an adviser to kings but a kingmaker. After the untimely death of Jongilizwe in the 1920s, his son Sabata, the infant of the Great Wife, was too young to ascend to the throne. A dispute arose as to which of Dalindyebo's three most senior sons from other mothers — Jongintaba, Dabulamanzi, and Melithafa — should be selected to succeed him. My father was consulted and recommended Jongintaba on the grounds that he was the best educated. Jongintaba, he argued, would not only be a fine custodian of the crown but an excellent mentor to the young prince. My father, and a few other influential chiefs,

had the great respect for education that is often present in those who are uneducated. The recommendation was controversial, for Jongintaba's



mother was from a lesser house, but my father's choice was ultimately accepted by both the Thembus and the British government. In time, Jongintaba would return the favor in a way that my father could not then imagine.

All told, my father had four wives, the third of whom, my mother, Nosekeni Fanny, the daughter of Nkedama from the amaMpemvu clan of the Xhosa, belonged to the Right Hand House. Each of these wives — the Great Wife, the Right Hand wife (my mother), the Left Hand wife, and the wife of the Iqadi or support house — had her own kraal. A kraal was a homestead and usually included a simple fenced-in enclosure for animals, fields for growing crops, and one or more thatched huts. The kraals of my father's wives were separated by many miles and he commuted among them. In these travels, my father sired thirteen children in all, four boys and nine girls. I am the eldest child of the Right Hand House, and the youngest of my father's four sons. I have three sisters, Baliwe, who was the oldest girl, Notancu, and Makhutswana. Although the eldest of my father's sons was Mlahlwa, my father's heir as chief was Daligqili, the son of the Great

House, who died in the early 1930s. All of his sons, with the exception of myself, are now deceased, and each was my senior not only in age but in status.

When I was not much more than a newborn child, my father was involved in a dispute that deprived him of his chieftainship at Mvezo and revealed a strain in his character I believe he passed on to his son. I maintain that nurture, rather than nature, is the primary molder of personality, but my father possessed a proud rebelliousness, a stubborn sense of fairness, that I recognize in myself. As a chief — or headman, as it was often known among the whites — my father was compelled to account for his stewardship not only to the Thembu king but to the local magistrate. One day one of my father's subjects lodged a complaint against him involving an ox that had strayed from its owner. The magistrate accordingly sent a message ordering my father to appear before him. When my father received the summons, he sent back the following reply: "*Andizi, ndisaqula*" (I will not come, I am still girding for battle). One did not defy magistrates in those days. Such behavior would be regarded as the height of insolence — and in this case it was.

My father's response bespoke his belief that the magistrate had no legitimate power over him. When it came to tribal matters, he was guided

not by the laws of the king of England, but by Thembu custom. This defiance was not a fit of pique, but a matter of principle. He was asserting his traditional prerogative as a chief and was challenging the authority of the magistrate.

When the magistrate received my father's response, he promptly charged him with insubordination. There was no inquiry or investigation; that was reserved for white civil servants. The magistrate simply deposed my father, thus ending the Mandela family chieftainship.

I was unaware of these events at the time, but I was not unaffected. My father, who was a wealthy nobleman by the standards of his time, lost both his fortune and his title. He was deprived of most of his herd and land, and the revenue that came with them. Because of our straitened circumstances, my mother moved to Qunu, a slightly larger village north of Mvezo, where she would have the support of friends and relations. We lived in a less grand style in Qunu, but it was in that village near Umtata that I spent the happiest years of my boyhood and whence I trace my earliest memories.

2

THE VILLAGE OF QUNU was situated in a narrow, grassy valley crisscrossed by clear streams, and overlooked by green hills. It consisted of no more than a few hundred people who lived in huts, which were beehive-

shaped structures of mud walls, with a wooden pole in the center holding up a peaked, grass roof. The floor was made of crushed ant-heap, the hard dome of excavated earth above an ant colony, and was kept smooth by smearing it regularly with fresh cow dung. The smoke from the hearth escaped through the roof, and the only opening was a low doorway one had to stoop to walk through. The huts were generally grouped together in a residential area that was some distance away from the maize fields. There were no roads, only paths through the grass worn away by barefooted boys and women. The women and children of the village wore blankets dyed in ocher; only the few Christians in the village wore Western-style clothing. Cattle, sheep, goats, and horses grazed together in common pastures. The land around Qunu was mostly treeless except for a cluster of poplars on a hill overlooking the village. The land itself was owned by the state. With very few exceptions, Africans at the time did not enjoy private title to land in South Africa but were tenants paying rent annually to the government. In the area, there were two small primary schools, a general store, and a dipping tank to rid the cattle of ticks and diseases.

Maize (what we called mealies and people in the West call corn), sorghum, beans, and pumpkins formed the largest portion of our diet, not because of any inherent preference for these foods, but because the people

could not afford anything richer. The wealthier families in our village supplemented their diets with tea, coffee, and sugar, but for most people in Qunu these were exotic luxuries far beyond their means. The water used for farming, cooking, and washing had to be fetched in buckets from streams and springs. This was women's work, and indeed, Qunu was a village of women and children: most of the men spent the greater part of the year working on remote farms or in the mines along the Reef, the great ridge of gold-bearing rock and shale that forms the southern boundary of Johannesburg. They returned perhaps twice a year, mainly to plow their fields. The hoeing, weeding, and harvesting were left to the women and children. Few if any of the people in the village knew how to read or write, and the concept of education was still a foreign one to many.

My mother presided over three huts at Qunu which, as I remember, were always filled with the babies and children of my relations. In fact, I hardly recall any occasion as a child when I was alone. In African culture, the sons and daughters of one's aunts or uncles are considered brothers and sisters, not cousins. We do not make the same distinctions among relations practiced by whites. We have no half brothers or half sisters. My mother's sister is my mother; my uncle's son is my brother; my brother's child is my son, my daughter.

Of my mother's three huts, one was used for cooking, one for sleeping, and one for storage. In the hut in which we slept, there was no furniture in the Western sense. We slept on mats and sat on the ground. I did not discover pillows until I went to Mqhekezweni. My mother cooked food in a three-legged iron pot over an open fire in the center of the hut or outside. Everything we ate we grew and made ourselves. My mother planted and harvested her own mealies. Mealies were harvested from the field when they were hard and dry. They were stored in sacks or pits dug in the ground. When preparing the mealies, the women used different methods. They could grind the kernels between two stones to make bread, or boil the mealies first, producing *umphothulo* (mealie flour eaten with sour milk) or *umngqusho* (samp, sometimes plain or mixed with beans). Unlike mealies, which were sometimes in short supply, milk from our cows and goats was always plentiful.

From an early age, I spent most of my free time in the veld playing and fighting with the other boys of the village. A boy who remained at home tied to his mother's apron strings was regarded as a sissy. At night, I shared my food and blanket with these same boys. I was no more than five when I became a herd-boy, looking after sheep and calves in the fields. I discovered the almost mystical attachment that the Xhosa have for cattle, not only as a

source of food and wealth, but as a blessing from God and a source of happiness. It was in the fields that I learned how to knock birds out of the sky with a slingshot, to gather wild honey and fruits and edible roots, to drink warm, sweet milk straight from the udder of a cow, to swim in the clear, cold streams, and to catch fish with twine and sharpened bits of wire. I learned to stick-fight — essential knowledge to any rural African boy — and became adept at its various techniques, parrying blows, feinting in one direction and striking in another, breaking away from an opponent with quick footwork. From these days I date my love of the veld, of open spaces, the simple beauties of nature, the clean line of the horizon.

As boys, we were mostly left to our own devices. We played with toys we made ourselves. We molded animals and birds out of clay. We made ox-drawn sleighs out of tree branches. Nature was our playground. The hills above Qunu were dotted with large smooth rocks which we transformed into our own roller coaster. We sat on flat stones and slid down the face of the large rocks. We did this until our backsides were so sore we could hardly sit down. I learned to ride by sitting atop weaned calves — after being thrown to the ground several times, one got the hang of it.

I learned my lesson one day from an unruly donkey. We had been taking turns climbing up and down its back and when my chance came I jumped

on and the donkey bolted into a nearby thornbush. It bent its head, trying to unseat me, which it did, but not before the thorns had pricked and scratched my face, embarrassing me in front of my friends. Like the people of the East, Africans have a highly developed sense of dignity, or what the Chinese call “face.” I had lost face among my friends. Even though it was a donkey that unseated me, I learned that to humiliate another person is to make him suffer an unnecessarily cruel fate. Even as a boy, I defeated my opponents without dishonoring them.

Usually the boys played among themselves, but we sometimes allowed our sisters to join us. Boys and girls would play games like *ndize* (hide-and-seek) and *icekwa* (touch-and-run). But the game I most enjoyed playing with the girls was what we called *khetha*, or choose-the-one-you-like. This was not so much an organized game, but a spur-of-the-moment sport that took place when we accosted a group of girls our own age and demanded that each select the boy she loved. Our rules dictated that the girl’s choice be respected and once she had chosen her favorite, she was free to continue on her journey escorted by the lucky boy she loved. But the girls were nimble-witted — far cleverer than we doltish lads — and would often confer among themselves and choose one boy, usually the plainest fellow, and then tease him all the way home.

The most popular game for boys was *thinti*, and like most boys' games it was a youthful approximation of war. Two sticks, used as targets, would be driven firmly into the ground in an upright position about one hundred feet apart. The goal of the game was for each team to hurl sticks at the opposing target and knock it down. We each defended our own target and attempted to prevent the other side from retrieving the sticks that had been thrown over. As we grew older, we organized matches against boys from neighboring villages, and those who distinguished themselves in these fraternal battles were greatly admired, as generals who achieve great victories in war are justly celebrated.

After games such as these, I would return to my mother's kraal where she was preparing supper. Whereas my father once told stories of historic battles and heroic Xhosa warriors, my mother would enchant us with Xhosa legends and fables that had come down from numberless generations. These tales stimulated my childish imagination, and usually contained some moral lesson. I recall one story my mother told us about a traveler who was approached by an old woman with terrible cataracts on her eyes. The woman asked the traveler for help, and the man averted his eyes. Then another man came along and was approached by the old woman. She asked him to clean her eyes, and even though he found the task unpleasant, he did

as she asked. Then, miraculously, the scales fell from the old woman's eyes and she became young and beautiful. The man married her and became wealthy and prosperous. It is a simple tale, but its message is an enduring one: virtue and generosity will be rewarded in ways that one cannot know. Like all Xhosa children, I acquired knowledge mainly through observation. We were meant to learn through imitation and emulation, not through questions. When I first visited the homes of whites, I was often dumbfounded by the number and nature of questions that children asked of their parents — and their parents' unfailing willingness to answer them. In my household, questions were considered a nuisance; adults imparted information as they considered necessary.

My life, and that of most Xhosas at the time, was shaped by custom, ritual, and taboo. This was the alpha and omega of our existence, and went unquestioned. Men followed the path laid out for them by their fathers; women led the same lives as their mothers had before them. Without being told, I soon assimilated the elaborate rules that governed the relations between men and women. I discovered that a man may not enter a house where a woman has recently given birth, and that a newly married woman would not enter the kraal of her new home without elaborate ceremony. I also learned that to neglect one's ancestors would bring ill-fortune and

failure in life. If you dishonored your ancestors in some fashion, the only way to atone for that lapse was to consult with a traditional healer or tribal elder, who communicated with the ancestors and conveyed profound apologies. All of these beliefs seemed perfectly natural to me.

I came across few whites as a boy at Qunu. The local magistrate, of course, was white, as was the nearest shopkeeper. Occasionally white travelers or policemen passed through our area. These whites appeared as grand as gods to me, and I was aware that they were to be treated with a mixture of fear and respect. But their role in my life was a distant one, and I thought little if at all about the white man in general or relations between my own people and these curious and remote figures.

The only rivalry between different clans or tribes in our small world at Qunu was that between the Xhosas and the amaMfengu, a small number of whom lived in our village. AmaMfengu arrived on the eastern Cape after fleeing from Shaka Zulu's armies in a period known as the iMfecane, the great wave of battles and migrations between 1820 and 1840 set in motion by the rise of Shaka and the Zulu state, during which the Zulu warrior sought to conquer and then unite all the tribes under military rule.

AmaMfengu, who were not originally Xhosa-speakers, were refugees from the iMfecane and were forced to do jobs that no other African would do.

They worked on white farms and in white businesses, something that was looked down upon by the more established Xhosa tribes. But amaMfengu were an industrious people, and because of their contact with Europeans, they were often more educated and “Western” than other Africans.

When I was a boy, amaMfengu were the most advanced section of the community and furnished our clergymen, policemen, teachers, clerks, and interpreters. They were also amongst the first to become Christians, to build better houses, and to use scientific methods of agriculture, and they were wealthier than their Xhosa compatriots. They confirmed the missionaries’ axiom, that to be Christian was to be civilized, and to be civilized was to be Christian. There still existed some hostility toward amaMfengu, but in retrospect, I would attribute this more to jealousy than tribal animosity. This local form of tribalism that I observed as a boy was relatively harmless. At that stage, I did not witness nor even suspect the violent tribal rivalries that would subsequently be promoted by the white rulers of South Africa.

My father did not subscribe to local prejudice toward amaMfengu and befriended two amaMfengu brothers, George and Ben Mbekela. The brothers were an exception in Qunu: they were educated and Christian. George, the older of the two, was a retired teacher and Ben was a police sergeant. Despite the proselytizing of the Mbekela brothers, my father

remained aloof from Christianity and instead reserved his own faith for the great spirit of the Xhosas, Qamata, the God of his fathers. My father was an unofficial priest and presided over ritual slaughtering of goats and calves and officiated at local traditional rites concerning planting, harvest, birth, marriage, initiation ceremonies, and funerals. He did not need to be ordained, for the traditional religion of the Xhosas is characterized by a cosmic wholeness, so that there is little distinction between the sacred and the secular, between the natural and the supernatural.

While the faith of the Mbekela brothers did not rub off on my father, it did inspire my mother, who became a Christian. In fact, Fanny was literally her Christian name, for she had been given it in church. It was due to the influence of the Mbekela brothers that I myself was baptized into the Methodist, or Wesleyan Church as it was then known, and sent to school. The brothers would often see me playing or minding sheep and come over to talk to me. One day, George Mbekela paid a visit to my mother. “Your son is a clever young fellow,” he said. “He should go to school.” My mother remained silent. No one in my family had ever attended school and my mother was unprepared for Mbekela’s suggestion. But she did relay it to my father, who despite — or perhaps because of — his own lack of education immediately decided that his youngest son should go to school.

The schoolhouse consisted of a single room, with a Western-style roof, on the other side of the hill from Qunu. I was seven years old, and on the day before I was to begin, my father took me aside and told me that I must be dressed properly for school. Until that time, I, like all the other boys in Qunu, had worn only a blanket, which was wrapped around one shoulder and pinned at the waist. My father took a pair of his trousers and cut them at the knee. He told me to put them on, which I did, and they were roughly the correct length, although the waist was far too large. My father then took a piece of string and cinched the trousers at the waist. I must have been a comical sight, but I have never owned a suit I was prouder to wear than my father's cut-off pants.

On the first day of school, my teacher, Miss Mdingane, gave each of us an English name and said that from thenceforth that was the name we would answer to in school. This was the custom among Africans in those days and was undoubtedly due to the British bias of our education. The education I received was a British education, in which British ideas, British culture, British institutions, were automatically assumed to be superior. There was no such thing as African culture.

Africans of my generation — and even today — generally have both an English and an African name. Whites were either unable or unwilling to

pronounce an African name, and considered it uncivilized to have one. That day, Miss Mdingane told me that my new name was Nelson. Why she bestowed this particular name upon me I have no idea. Perhaps it had something to do with the great British sea captain Lord Nelson, but that would be only a guess.

3

ONE NIGHT, when I was nine years old, I was aware of a commotion in the household. My father, who took turns visiting his wives and usually came to us for perhaps one week a month, had arrived. But it was not at his accustomed time, for he was not scheduled to be with us for another few days. I found him in my mother's hut, lying on his back on the floor, in the midst of what seemed like an endless fit of coughing. Even to my young eyes, it was clear that my father was not long for this world. He was ill with some type of lung disease, but it was not diagnosed, as my father had never visited a doctor. He remained in the hut for several days without moving or speaking, and then one night he took a turn for the worse. My mother and my father's youngest wife, Nodayimani, who had come to stay with us, were looking after him, and late that night he called for Nodayimani. "Bring me my tobacco," he told her. My mother and Nodayimani conferred, and decided that it was unwise that he have tobacco in his current state. But he

persisted in calling for it, and eventually Nodayimani filled his pipe, lit it, and then handed it to him. My father smoked and became calm. He continued smoking for perhaps an hour, and then, his pipe still lit, he died. I do not remember experiencing great grief so much as feeling cut adrift. Although my mother was the center of my existence, I defined myself through my father. My father's passing changed my whole life in a way that I did not suspect at the time. After a brief period of mourning, my mother informed me that I would be leaving Qunu. I did not ask her why, or where I was going.

I packed the few things that I possessed, and early one morning we set out on a journey westward to my new residence. I mourned less for my father than for the world I was leaving behind. Qunu was all that I knew, and I loved it in the unconditional way that a child loves his first home. Before we disappeared behind the hills, I turned and looked for what I imagined was the last time at my village. I could see the simple huts and the people going about their chores; the stream where I had splashed and played with the other boys; the maize fields and green pastures where the herds and flocks were lazily grazing. I imagined my friends out hunting for small birds, drinking the sweet milk from the cow's udder, cavorting in the pond at the end of the stream. Above all else, my eyes rested on the three

simple huts where I had enjoyed my mother's love and protection. It was these three huts that I associated with all my happiness, with life itself, and I rued the fact that I had not kissed each of them before I left. I could not imagine that the future I was walking toward could compare in any way to the past that I was leaving behind.

We traveled by foot and in silence until the sun was sinking slowly toward the horizon. But the silence of the heart between mother and child is not a lonely one. My mother and I never talked very much, but we did not need to. I never doubted her love or questioned her support. It was an exhausting journey, along rocky dirt roads, up and down hills, past numerous villages, but we did not pause. Late in the afternoon, at the bottom of a shallow valley surrounded by trees, we came upon a village at the center of which was a large and gracious home that so far exceeded anything that I had ever seen that all I could do was marvel at it. The buildings consisted of two *iingxande* (rectangular houses) and seven stately rondavels (superior huts), all washed in white lime, dazzling even in the light of the setting sun. There was a large front garden and a maize field bordered by rounded peach trees. An even more spacious garden spread out in back, which boasted apple trees, a vegetable garden, a strip of flowers, and a patch of wattles. Nearby was a white stucco church.

In the shade of two gum trees that graced the doorway of the front of the main house sat a group of about twenty tribal elders. Encircling the property, contentedly grazing on the rich land, was a herd of at least fifty cattle and perhaps five hundred sheep. Everything was beautifully tended, and it was a vision of wealth and order beyond my imagination. This was the Great Place, Mqhekezweni, the provisional capital of Thembuland, the royal residence of Chief Jongintaba Dalindyebo, acting regent of the Thembu people.

As I contemplated all this grandeur, an enormous motorcar rumbled through the western gate and the men sitting in the shade immediately arose. They doffed their hats and then jumped to their feet shouting, “*Bayete a-a-a, Jongintaba!*” (Hail, Jongintaba!), the traditional salute of the Xhosas for their chief. Out of the motorcar (I learned later that this majestic vehicle was a Ford V8) stepped a short, thickset man wearing a smart suit. I could see that he had the confidence and bearing of a man who was used to the exercise of authority. His name suited him, for Jongintaba literally means “One who looks at the mountain,” and he was a man with a sturdy presence toward whom all eyes gazed. He had a dark complexion and an intelligent face, and he casually shook hands with each of the men beneath the tree, men who as I later discovered comprised the highest

Thembu court of justice. This was the regent who was to become my guardian and benefactor for the next decade.

In that moment of beholding Jongintaba and his court I felt like a sapling pulled root and branch from the earth and flung into the center of a stream whose strong current I could not resist. I felt a sense of awe mixed with bewilderment. Until then I had had no thoughts of anything but my own pleasures, no higher ambition than to eat well and become a champion stick-fighter. I had no thought of money, or class, or fame, or power.

Suddenly a new world opened before me. Children from poor homes often find themselves beguiled by a host of new temptations when suddenly confronted by great wealth. I was no exception. I felt many of my established beliefs and loyalties begin to ebb away. The slender foundation built by my parents began to shake. In that instant, I saw that life might hold more for me than being a champion stick-fighter.

* * *

I learned later that, in the wake of my father's death, Jongintaba had offered to become my guardian. He would treat me as he treated his other children, and I would have the same advantages as they. My mother had no choice; one did not turn down such an overture from the regent. She was satisfied that although she would miss me, I would have a more advantageous

upbringing in the regent's care than in her own. The regent had not forgotten that it was due to my father's intervention that he had become acting paramount chief.

My mother remained in Mqhekezweni for a day or two before returning to Qunu. Our parting was without fuss. She offered no sermons, no words of wisdom, no kisses. I suspect she did not want me to feel bereft at her departure and so was matter-of-fact. I knew that my father had wanted me to be educated and prepared for a wide world, and I could not do that in Qunu. Her tender look was all the affection and support I needed, and as she departed she turned to me and said, "*Uqinisufokotho, Kwedini!*" (Brace yourself, my boy!) Children are often the least sentimental of creatures,



especially if they are absorbed in some new pleasure. Even as my dear mother and first friend was leaving, my head was swimming with the delights of my new home. How could I not be braced up? I was already wearing the handsome new outfit purchased for me by my guardian.

I was quickly caught up in the daily life of Mqhekezweni. A child adapts rapidly, or not at all — and I had taken to the Great Place as though I had been raised there. To me, it was a magical kingdom; everything was delightful; the chores that were tedious in Qunu became an adventure in

Mqhekezweni. When I was not in school, I was a plowboy, a wagon guide, a shepherd. I rode horses and shot birds with slingshots and found boys to joust with, and some nights I danced the evening away to the beautiful singing and clapping of Thembu maidens. Although I missed Qunu and my mother, I was completely absorbed in my new world.

I attended a one-room school next door to the palace and studied English, Xhosa, history, and geography. We read *Chambers English Reader* and did our lessons on black slates. Our teachers, Mr. Fadana, and later, Mr. Giqwa, took a special interest in me. I did well in school not so much through cleverness as through doggedness. My own self-discipline was reinforced by my aunt Phathiwe, who lived in the Great Place and scrutinized my homework every night.

Mqhekezweni was a mission station of the Methodist Church and far more up-to-date and Westernized than Qunu. People dressed in modern clothes. The men wore suits and the women affected the severe Protestant style of the missionaries: thick long skirts and high-necked blouses, with a blanket draped over the shoulder and a scarf wound elegantly around the head.

If the world of Mqhekezweni revolved around the regent, my smaller world revolved around his two children. Justice, the elder, was his only son and

heir to the Great Place, and Nomafo was the regent's daughter. I lived with them and was treated exactly as they were. We ate the same food, wore the same clothes, performed the same chores. We were later joined by Nxeko, the older brother to Sabata, the heir to the throne. The four of us formed a royal quartet. The regent and his wife No-England brought me up as if I were their own child. They worried about me, guided me, and punished me, all in a spirit of loving fairness. Jongintaba was stern, but I never doubted



his love. They called me by the pet name of Tatomkhulu, which means “Grandpa,” because they said when I was very serious, I looked like an old man.

Justice was four years older than I and became my first hero after my father. I looked up to him in every way. He was already at Clarkebury, a boarding school about sixty miles distant. Tall, handsome, and muscular, he was a fine sportsman, excelling in track and field, cricket, rugby, and soccer. Cheerful and outgoing, he was a natural performer who enchanted audiences with his singing and transfixed them with his ballroom dancing. He had a bevy of female admirers — but also a coterie of critics, who considered him a dandy and a playboy. Justice and I became the best of friends, though we were opposites in many ways: he was extroverted, I was

introverted; he was lighthearted, I was serious. Things came easily to him; I had to drill myself. To me, he was everything a young man should be and everything I longed to be. Though we were treated alike, our destinies were different: Justice would inherit one of the most powerful chieftainships of the Thembu tribe, while I would inherit whatever the regent, in his generosity, decided to give me.

Every day I was in and out of the regent's house doing errands. Of the chores I did for the regent, the one I enjoyed most was pressing his suits, a job in which I took great pride. He owned half-a-dozen Western suits, and I spent many an hour carefully making the crease in his trousers. His palace, as it were, consisted of two large Western-style houses with tin roofs. In those days, very few Africans had Western houses and they were considered a mark of great wealth. Six rondavels stood in a semicircle around the main house. They had wooden floorboards, something I had never seen before. The regent and the queen slept in the right-hand rondavel, the queen's sister in the center one, and the left-hand hut served as a pantry. Under the floor of the queen's sister's hut was a beehive, and we would sometimes take up a floorboard or two and feast on its honey. Shortly after I moved to Mqhekezweni, the regent and his wife moved to the *uxande* (middle house), which automatically became the Great House. There were three small

rondavels near it: one for the regent's mother, one for visitors, and one shared by Justice and myself.

The two principles that governed my life at Mqhekezweni were chieftaincy and the Church. These two doctrines existed in uneasy harmony, although I did not then see them as antagonistic. For me, Christianity was not so much a system of beliefs as it was the powerful creed of a single man: Reverend Matyolo. For me, his powerful presence embodied all that was alluring in Christianity. He was as popular and beloved as the regent, and the fact that he was the regent's superior in spiritual matters made a strong impression on me. But the Church was as concerned with this world as the next: I saw that virtually all of the achievements of Africans seemed to have come about through the missionary work of the Church. The mission schools trained the clerks, the interpreters, and the policemen, who at the time represented the height of African aspirations.

Reverend Matyolo was a stout man in his mid-fifties, with a deep and potent voice that lent itself to both preaching and singing. When he preached at the simple church at the western end of Mqhekezweni, the hall was always brimming with people. The hall rang with the hosannas of the faithful, while the women knelt at his feet to beg for salvation. The first tale I heard about him when I arrived at the Great Place was that the reverend

had chased away a dangerous ghost with only a Bible and a lantern as weapons. I saw neither implausibility nor contradiction in this story. The Methodism preached by Reverend Matyolo was of the fire-and-brimstone variety, seasoned with a bit of African animism. The Lord was wise and omnipotent, but He was also a vengeful God who let no bad deed go unpunished.

At Qunu, the only time I had ever attended church was on the day that I was baptized. Religion was a ritual that I indulged in for my mother's sake and to which I attached no meaning. But at Mqhekezweni, religion was a part of the fabric of life and I attended church each Sunday along with the regent and his wife. The regent took his religion very seriously. In fact the only time that I was ever given a hiding by him was when I dodged a Sunday service to take part in a fight against boys from another village, a transgression I never committed again.

That was not the only rebuke I received on account of my trespasses against the reverend. One afternoon, I crept into Reverend Matyolo's garden and stole some maize, which I roasted and ate right there. A young girl saw me eating the corn in the garden and immediately reported my presence to the priest. The news quickly made the rounds and reached the



regent's wife. That evening, she waited until prayer time — which was a daily ritual in the house — and confronted me with my misdeed, reproaching me for taking the bread from a poor servant of God and disgracing the family. She said the devil would certainly take me to task for my sin. I felt an unpleasant mixture of fear and shame — fear that I would get some cosmic comeuppance and shame that I had abused the trust of my adopted family.

Because of the universal respect the regent enjoyed — from both black and white — and the seemingly untempered power that he wielded, I saw chieftaincy as being the very center around which life revolved. The power and influence of chieftaincy pervaded every aspect of our lives in Mqhekezweni and was the preeminent means through which one could achieve influence and status.

My later notions of leadership were profoundly influenced by observing the regent and his court. I watched and learned from the tribal meetings that were regularly held at the Great Place. These were not scheduled, but were called as needed, and were held to discuss national matters such as a drought, the culling of cattle, policies ordered by the magistrate, or new laws decreed by the government. All Thembus were free to come — and a great many did, on horseback or by foot.

On these occasions, the regent was surrounded by his *amaphakathi*, a group of councilors of high rank who functioned as the regent's parliament and judiciary. They were wise men who retained the knowledge of tribal history and custom in their heads and whose opinions carried great weight. Letters advising these chiefs and headmen of a meeting were dispatched from the regent, and soon the Great Place became alive with important visitors and travelers from all over Thembuland. The guests would gather in the courtyard in front of the regent's house and he would open the meeting by thanking everyone for coming and explaining why he had summoned them. From that point on, he would not utter another word until the meeting was nearing its end.

Everyone who wanted to speak did so. It was democracy in its purest form. There may have been a hierarchy of importance among the speakers, but everyone was heard, chief and subject, warrior and medicine man, shopkeeper and farmer, landowner and laborer. People spoke without interruption and the meetings lasted for many hours. The foundation of self-government was that all men were free to voice their opinions and equal in their value as citizens. (Women, I am afraid, were deemed second-class citizens.)

A great banquet was served during the day, and I often gave myself a

bellyache by eating too much while listening to speaker after speaker. I noticed how some speakers rambled and never seemed to get to the point. I grasped how others came to the matter at hand directly, and who made a set of arguments succinctly and cogently. I observed how some speakers used emotion and dramatic language, and tried to move the audience with such techniques, while other speakers were sober and even, and shunned emotion.

At first, I was astonished by the vehemence — and candor — with which people criticized the regent. He was not above criticism — in fact, he was often the principal target of it. But no matter how flagrant the charge, the regent simply listened, not defending himself, showing no emotion at all. The meetings would continue until some kind of consensus was reached. They ended in unanimity or not at all. Unanimity, however, might be an agreement to disagree, to wait for a more propitious time to propose a solution. Democracy meant all men were to be heard, and a decision was taken together as a people. Majority rule was a foreign notion. A minority was not to be crushed by a majority.

Only at the end of the meeting, as the sun was setting, would the regent speak. His purpose was to sum up what had been said and form some consensus among the diverse opinions. But no conclusion was forced on

people who disagreed. If no agreement could be reached, another meeting would be held. At the very end of the council, a praise-singer or poet would deliver a panegyric to the ancient kings, and a mixture of compliments to and satire on the present chiefs, and the audience, led by the regent, would roar with laughter.

As a leader, I have always followed the principles I first saw demonstrated by the regent at the Great Place. I have always endeavored to listen to what each and every person in a discussion had to say before venturing my own opinion. Oftentimes, my own opinion will simply represent a consensus of what I heard in the discussion. I always remember the regent's axiom: a leader, he said, is like a shepherd. He stays behind the



flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind.

It was at Mqhekezweni that I developed my interest in African history.

Until then I had heard only of Xhosa heroes, but at the Great Place I learned of other African heroes like Sekhukhune, king of the Bapedi, and the Basotho king, Moshoeshoe, and Dingane, king of the Zulus, and others such as Bambatha, Hintsa and Makana, Montshiwa and Kgama. I learned of these men from the chiefs and headmen who came to the Great Place to

settle disputes and try cases. Though not lawyers, these men presented cases and then adjudicated them. Some days, they would finish early and sit around telling stories. I hovered silently and listened. They spoke in an idiom that I'd never heard before. Their speech was formal and lofty, their manner slow and unhurried, and the traditional clicks of our language were long and dramatic.

At first, they shooed me away and told me I was too young to listen. Later they would beckon me to fetch fire or water for them, or to tell the women they wanted tea, and in those early months I was too busy running errands to follow their conversation. But, eventually, they permitted me to stay, and I discovered the great African patriots who fought against Western domination. My imagination was fired by the glory of these African warriors.

The most ancient of the chiefs who regaled the gathered elders with ancient tales was Zwelibhangile Joyi, a son from the Great House of King Ngubengcuka. Chief Joyi was so old that his wrinkled skin hung on him like a loose-fitting coat. His stories unfolded slowly and were often punctuated by a great wheezing cough, which would force him to stop for minutes at a time. Chief Joyi was the great authority on the history of the Thembus in large part because he had lived through so much of it.

But as grizzled as Chief Joyi often seemed, the decades fell off him when he spoke of the young *impis*, or warriors, in the army of King Ngangelizwe fighting the British. In pantomime, Chief Joyi would fling his spear and creep along the veld as he narrated the victories and defeats. He spoke of Ngangelizwe's heroism, generosity, and humility.

Not all of Chief Joyi's stories revolved around the Thembus. When he first spoke of non-Xhosa warriors, I wondered why. I was like a boy who



worships a local soccer hero and is not interested in a national soccer star with whom he has no connection. Only later was I moved by the broad sweep of African history, and the deeds of all African heroes regardless of tribe.

Chief Joyi railed against the white man, who he believed had deliberately sundered the Xhosa tribe, dividing brother from brother. The white man had told the Thembus that their true chief was the great white queen across the ocean and that they were her subjects. But the white queen brought nothing but misery and perfidy to the black people, and if she was a chief she was an evil chief. Chief Joyi's war stories and his indictment of the British made me feel angry and cheated, as though I had already been robbed of my own birthright.

Chief Joyi said that the African people lived in relative peace until the coming of the *abelungu*, the white people, who arrived from across the sea with fire-breathing weapons. Once, he said, the Thembu, the Mpondo, the Xhosa, and the Zulu were all children of one father, and lived as brothers. The white man shattered the *abantu*, the fellowship, of the various tribes. The white man was hungry and greedy for land, and the black man shared the land with him as they shared the air and water; land was not for man to possess. But the white man took the land as you might seize another man's horse.

I did not yet know that the real history of our country was not to be found in standard British textbooks, which claimed South Africa began with the landing of Jan Van Riebeeck at the Cape of Good Hope in 1652. It was from Chief Joyi that I began to discover that the history of the Bantu-speaking peoples began far to the north, in a country of lakes and green plains and valleys, and that slowly over the millennia we made our way down to the very tip of this great continent. However, I later discovered that Chief Joyi's account of African history, particularly after 1652, was not always so accurate.

In Mqhekezweni, I felt not unlike the proverbial country boy who comes to the big city. Mqhekezweni was far more sophisticated than Qunu, whose

residents were regarded as backward by the people of Mqhekezweni. The regent was loath to have me visit Qunu, thinking I would regress and fall into bad company back in my old village. When I did visit, I sensed that my mother had been briefed by the regent, for she would question me closely as to whom I was playing with. On many occasions, however, the regent would arrange for my mother and sisters to be brought to the Great Place. When I first arrived in Mqhekezweni I was regarded by some of my peers as a yokel who was hopelessly unequipped to exist in the rarefied atmosphere of the Great Place. As young men will, I did my best to appear suave and sophisticated. In church one day, I had noticed a lovely young woman who was one of the daughters of the Reverend Matyolo. Her name was Winnie, and I asked her out and she accepted. She was keen on me, but her eldest sister, nomaMpondo, regarded me as hopelessly backward. She told her sister that I was a barbarian who was not good enough for the daughter of Reverend Matyolo. To prove to her younger sister how uncivilized I was, she invited me to the rectory for lunch. I was still used to eating at home, where we did not use knife and fork. At the family table, this mischievous older sister handed me a plate that contained a single chicken wing. But the wing, instead of being soft and tender, was a bit tough, so the meat did not fall easily off the bone.