

Project name:	Zenzo Nkobi Photographic Archive
Date of interview:	17 November 2010
Location of interview:	Bulawayo
Language/s of interview:	English
Length of interview:	57:35
Name of Interviewer:	Mary Ndlovu (MN) and Zephaniah Nkomo (ZN)
Name of interviewee/s:	Cetwayo Sithole (CS)
Name of translator:	
Name of transcriber:	Mary Ndlovu
Notes on access and use:	
Audio file name/s of interview:	

## TRANSCRIPTION

Speaker	Dialogue
MN	This is an interview with Cetwayo Sithole who has agreed to be interviewed as part of the Zenzo Nkobi Photographic Archive Project, being conducted by Mary Ndlovu and Zephaniah Nkomo on behalf of SAHA and Mafela Trust. This interview is being conducted on November 17 <sup>th</sup> at Bulawayo.
MN	Right, can you tell us a little bit first about yourself, how you ended up being in Zambia with ... with ZPRA and what your role was there?
CS	<p>Thank you so much Mary and Nkomo, my name as already said is ... already said yes my name is Cetwayo Sithole, born on the 25<sup>th</sup> June 1953 in the Gwanda area, grew up, well brought up by a single mother, went up to Form 2, Luveve Secondary School, after that you know events taking place at home, the release of Joshua Nkomo from detention you know inspired us into believing that we were a people that were able to liberate themselves, especially the inspiration from the liberation of Angola and Mozambique. We felt, no it was a pride of each and every young man to participate in the liberation of his or her own country. I left this country early in 1975, went to Botswana, got to Francistown, stayed at a place called Minestone. The first guerrillas that I met there were Belafonte Eliot Mnyamana, Dick Vuma known as Matswaha, Bruce Makoni, and during that time there was a ZANLA man called Saunyama, probably the reasons being that at that stage when Nkomo was released from prison ZAPU was inactive as a name, but they were active in the name of the United African National Council being led by Abel Muzorewa.</p> <p>My time of going to war was so bad; when we got to Minestone it was just a few days when the Rhodesian forces had just captured Ethan Dube and the situation down there was very tense. But the guys that we came to stay together with were not only ZAPU, some were ZANLA, some were ANC Muzorewa, and some were FROLIZI or some were Ndabaningi</p>

Speaker	Dialogue
	<p>Sithole. Though I'll not dwell very much on that, but at a later stage middle of 1975 there came Dumiso Dabengwa to Francistown. It was thereafter that at least we .. we were able to be uplifted to Zambia and the first place I stayed at in Zambia was at Nampundwe Camp. This Nampundwe Camp used to house SWAPO and after SWAPO it used to house ZANLA, but during the release of Nkomo and the death of Herbert Chitepo and the like, I think there was a move to try and unify the forces, the ZANLA and ZPRA together so that at least a united front could be forged, so at least people fight for probably a a a ... under one command. Probably the leaders there might have thought that what was happening in Angola - because that was during the early stages of the liberation of Angola, when actually UNITA and MPLA were at loggerheads. The war there at least had forced I think the leaders to believe that it was better off to have a situation where we don't have armed people being ... some being controlled from some other areas and others being controlled from some other areas. And above all, Muzorewa had actually tried to convince the OAU, especially the Frontline States, that he was actually in control of everyone who was recruited or who went to war under the name of the United ANC because this United ANC it used to house almost everyone, every liberation movement in Zimbabwe.</p> <p>As such we went to Nampundwe and stayed together, together with the ZANLA and other people, but we were hidden from our own leaders. That's the last... the last I saw of Dumiso Dabengwa was in Francistown and that was the last. But what was happening in this camp, in Nampundwe Camp was such that the Zambians could allow the ZANLA faction to come and fish out their members from this camp and this fishing out was as simple as that - those that want to stay in Zambia, this side, those that want to go to Mozambique the other side, because I think ZANLA had secured some bases to fight from Mozambique and ZANLA guys all went, but we remained there. It was up to until somebody a Perfect or Grey Dube maneuvered and went to Lusaka. When he went to Lusaka he actually tried to locate the Zimbabwe House; it is only then that ZAPU knew where exactly we had been taken to.</p>
MN	Can I just ask you then, so when you were first there, who was managing the camp, was it the Zambians?
CS	The Zambian army
MN	Oh alright
CS	<p>Yes there was a platoon ... there was a platoon of the Zambian army. Food, yes they were giving us ... clothing, no clothing, but there was a barrack or a house that was left I think by probably SWAPO and ZANLA which we used to call the china shop. You know that china shop must have had some clothing from the World Council of Churches and the like. That is what we used to wear as clothing, because we were right in tatters. But after Grey had maneuvered up to Zimbabwe House in Lusaka and notified the party that we were located at a certain place, it is only then that ZAPU came to us and because you know the activities that were taking place out there in some camps or what was actually happening was such that there was a unity that was being forced upon all of us in Zimbabwe, probably because ZANLA had discarded their leader. ZANU had discarded Ndabaningi, ZANU you know in ZANU Herbert Chitepo was killed during that time and they were leadership and they did not have some weapons. However, ZAPU I think had decided to train, to open ... you know that we were unified with other guys who were staying at Mboroma. From then on we went to Mwembeshi and constructed this training camp called Mwembeshi. The construction of this camp went ..</p>

Speaker	Dialogue
MN	OK just ...before we go on to that we wanted to concentrate on Nampundwe
CS	I'm coming back to that
MN	You're coming back. Allright.
CS	<p>Yes just briefly about myself. So when we constructed this training camp, constructed this training camp at the same time doing some trainings, probably the leaders must have known that there was a plan to take us, to unify us with the ZANLAs so that at least we could train together with the ZANLAs so we did a thorough crash programme to be trained there at Mwembeshi. After about a month or so we were stopped during the training. They came ... Edward Mbahwa Ndlovu came to brief us ... tell us that they had been forced by the OAU to stop the training of ZPRA as a unit alone. We were quite a large group, a group of about 800 cadres. This force, forcing of us to stop the training, it was done under the chairmanship of Julius Nyerere, and we were forced to go to Tanzania. When we were forced to go to Tanzania, I happened to be one of the small boys who were there who was chosen to go first, because it was anticipated that once we go there definitely we were going to fight against each other.</p> <p>We got to Tanzania, got to a place called Mgagao. It is at that place where I experienced the most barbaric treatment by our fellow countrymen; these guys, you know, could deprive us of even the most basic needs, food for that matter. When we got to this camp they took away all our clothing, everything, save for what we were just wearing. We couldn't get food, couldn't get anything. After about a month being there we discovered that they were arming each other to attack us. We briefly fought, but after a brief fight, the fight was stopped. After it was stopped we were ordered to go and stay at an open place, down that side. In the interim they were busy, they - the ZANLA, the Tanzanian army, the Chinese - were busy arming themselves. We were not armed. Then the grenades started to flow, to fly over us, onto us you know out of a group of 800, about 50 were killed. In that incident. Well, we tried, as we had been trained briefly. At least we were able to manoeuvre out of that situation but well I'll not dwell very much on that but it is that incident that forced Nkomo to declare that he would never set foot on Tanzanian soil and definitely he did not set his foot on Tanzanian soil until he died.</p> <p>Well, after training ... from Mgagao we went to Morogoro, from Morogoro got trained ... got trained, came to the Kariba, from Kariba I got injured but I was selected to go to Nampundwe again to be an instructor in Nampundwe. Nampundwe ... although that was a transit camp, but I think that was the centre of all the nerves where everybody could be, especially male guys, could be selected for various activities or plans or programmes that ZAPU ever wanted to to to ... with the personnel that was coming in very big numbers. People had started to come to the struggle in very big numbers, not only able bodied people, even disabled people. Not only young men but even elderly people, not even middle aged people who were fit to go to war, but even children, even those that had not even been in a position to hold guns. So it is at this camp that probably the party must have thought to have a centre where it was going to to give the redirection, orient everybody who had chosen to go to war, to probably have a general line, a general forecast, a general sense of belonging and a new person that Zimbabwe envisaged to have. It is at this camp that the proper political orientation was being done.</p>
MN	Can you describe what was happening. Is that what's happening in this photograph? [4A-86-06]

Speaker	Dialogue
CS	<p>Right. In this photograph, as you can see this is Professor Enos Malandu. Professor Enos Malaundu, himself a well educated guy himself a well committed guy, himself a guy who had chosen to be with those that were struggling to liberate themselves, a guy who chose to stay in the bush regardless of his high level of education. Professor Enos Malandu was one of the greatest political commissars ever ZAPU ever had... very simple, very straightforward, you know tactically sound, you know, he could drive the message straight so that even the least educated could understand him. He could try, he could spend the whole day teaching people about a future person that we want to build from the very few people that had chosen to go outside the country and be part of the ZAPU family. It must be remembered that here at this camp it was everybody from everywhere not only for Matabeleland as other people would like to believe that people who came to ZAPU only came from Matabeleland. Even people from as far afield as Hurungwe, Chinhoyi... it is at this camp that even the present day Chief Zvimba went through this this camp</p>
MN	<p>And what what was Malandu trying to teach them here.</p>
CS	<p>Malandu, you know normally ... Under normal circumstances, you know, when you're going to war the picture that we have, especially coming from the situation in Rhodesia, where classes were there, where people could envy the lifestyles being lived by the white people, the coloureds and those that were just above an African person. It was everybody's wish that when I come back probably I'll be a businessman, probably I'll get hold of this factory, probably I'll get these buses and have myself as rich as possible. But because that was a dangerous concept, that was a dangerous belief, because here at Nampundwe we were just trying to start to build somebody who you were going to arm, you can imagine if you don't reorient these people if you don't teach them the actual concept the wish the will of the party and what is practical ... because all that people thought of as individuals, it was not practical. People were thinking for themselves but here we were being re-oriented for people to think for the country, for people to know that you are a liberator but you are not liberating yourself; yes you are liberating yourself, but you are liberating the entire population and even the unborn. So it is what Malandu was trying to teach here, to make people know exactly why they were carrying weapons, not that people were supposed just to carry weapons to go around killing everyone or especially killing anyone who is white because those that were ruling class were white, but it was the system, so he was putting back a system amongst the ZAPU cadres to tell them that they should share. As you can see here, he is talking about Marxism Leninism, yes Marxism Leninism. He was teaching them of the fact that you know at least the economy has to be shared, whatever is there must be shared; really I think this is what he was trying to drive at.</p>
MN	<p>And ... and then so what else happened at this camp. What would have been happening at this meeting for example? [3A-03-13]</p>
CS	<p>Maybe let me start with this one. [3A-03-01] There is the President of ZAPU, the commander in chief of ZPRA. Nampundwe, as a transit camp, it was a transit camp</p>

Speaker	Dialogue
	and it was at this stage that, you know you would find that the training camps were becoming too few because the influx of people, you know, would make the training camps not cope with the number of people that were coming in. And it is at this camp that basic military training was being taught. It was at this camp that the handling - because this is a war situation like I said earlier on - our situation, we were saved by the fact that we did some crash programme. We had actually practiced it, we had seen it help us, and we knew that although this was declared a refugee camp but the barbaric war that we were in, you know, was so barbaric that you know, probably at one stage or the other you ought to have control of the people in the event of them being attacked. It was such ...
ZN	You were saying at a later stage Nampundwe turned to be more like a training camp.
CS	Yes
ZN	As a result from the influx of people coming to the war
CS	Yes, yes, firstly it did.
ZN	So when did this happen, when
MN	Let's just back-track a little bit. When you came from Morogoro, when you went back to ... to Nampundwe, was it then completely in the hands of ZAPU?
CS	Yes completely.
MN	So at some point they took over from the Zambians
CS	Yes, but although the presence of the Zambians was still there. There was just a small unit of the Zambians, but it was completely in the hands of ZAPU. Yes, it was completely in the hands of ZAPU. You know this ... we had a lot of friends, like the Cubans had chipped in to say we're going to help you with the training of your cadres. It is, you know the co-ordination of Enos Malandu there orienting the guys and us here giving them the basic military training, so that at least when these guys are given to other people, specially like the Cubans, you know, you don't overload them with the basic military training, they they've got to specialise. You know, it's like you're taking somebody from a primary school, sending that somebody to a secondary school. He's a bit of a mature person, he's a bit of a somebody who you know who is teachable, you know you can, you know you know ...this is exactly....
MN	OK Let's just take it from ...a group of people arrive; they've been transported from Botswana, they're brought to Nampundwe
CS	Right
MN	What happens to them?
CS	Right. Those people it's not everyone who went to the war who was a clean somebody, who was a volunteer and wanted to go to war genuinely. Some were infiltrators, some were elderly people, some were disabled people, some were too young to be soldiers. So these people were graded. These people .. it is here that

Speaker	Dialogue
	<p>you know that we could extract as much information from these people as possible because we wanted to have everyone who was supposed to be accounted for: the name, the real name, the next of kin, you know, where he comes from, his standard of education, you know, he`s physically sound, mentally, medically, and everything, and so here we sorted out these people. As I said earlier on it is from here that ZAPU had a grand plan that one day we were going to liberate ourselves, those that had some sound education, some could be taken to go and do some further education so that at least after the liberation they would go back to the country and we`ll have some administrators, some architects, some engineers and all those people that were strategically needed for a liberated Zimbabwe.</p>
MN	<p>So some would be selected for further education.</p>
CS	<p>That specific purpose. Amongst those people, those people who came in, some were teachers, and as we had some small children... not even small children, even the elderly ... where it was felt that everyone, at least must have the basic education and the teachers could be separated and sent where they were schools. But coming back to these guys who were specifically for military training, some of them were chosen specifically for military training, but amongst these guys for military training, for instance, I can see a young man here, this one ... this one was too young, but once you put them in the lorries so at least they go to JZ camps where there were young men, he would one day or the other or during that moment would run away.</p>
MN	<p>They didn`t want to go to school.</p>
CS	<p>They didn`t want. Some of them didn`t want to go to school. Some of them were just eager to go to war. Well, having said that ... here, it is here that we produced the first group of Angola, second, third ... Ethiopia, Mulungushi, Mwembeshi, CGT and other ... all these people came from here. The Brigadiers of today, the majority of them, came through this camp.</p>
MN	<p>Can you describe what you call basic training. What would they have done</p>
CS	<p>The basic training really, the basic training was firstly the physical fitness, secondly the combat formations, thirdly you know small weapons, methods of maneuvering. Physically, firstly physically, you know, you you know we wanted these guys to be physically fit so that at least when they go out there, especially say to the Cubans, the Cubans won`t spend a lot of time training them physically. Physically you know they would do basics yes a bit but they will concentrate on specified training - ..weaponry, tactics and other things - even tactics here we could give them all the tactics, all those tactics, we could train them here. The weapons ... we could train them how to strip, assemble and only leave maybe shooting range and other things but when they left here dependent on how long they stayed, because some of them could not stay for long because when the spaces opened that side, well we would just sort them out, but they would go. But physically you know this helped us because, you know, we had very little medication because the supplies were being given, but if you keep these people exercising, doing everything doing you know ...</p>

Speaker	Dialogue
	<p>they are kept physically fit and probably you you would probably you would minimize the diseases and other things.</p> <p>And this meant that when these people left Nampundwe, they were in a position at least to take orders, they were in a position not to embarrass the entire organization. Because at one stage or the other, once you send these people being politically unclear, militarily indisciplined and the like, you know it portrays a very bad picture in those countries because like say the Cubans, they'll be reporting to Fidel Castro ... they will tell him the naked truth, what kind of people we are - that amaZimbabweans, you know, they are bringing in indisciplined people, we have never dared work with such people but this is what we wanted to minimize. We wanted those people that had offered to help us to say "These are a kind of people we can work with". Even the brigade that was sent to Kabwe for regular training, you know they were being trained by the Zambians, you know we did not want to give them, you know, raw characters. We'd rather, if we we we .. like the spies, the spies were being removed. We tried to remove all those that we suspected that they were being sent by the enemy. We couldn't send them to training because that was the duty of the intelligence of of ZPPA, to try and sort out almost everybody, so that when we send these people out there we are not embarrassed.</p>
MN	<p>What would, this seems to be some occasion here because there's Nkomo, there's T.G. Silundika, and I think it's Lookout here, Masuku. What do you think, what would Nkomo have been saying to them?</p>
CS	<p>Nkomo never had a chance to stay with his people especially if you take into consideration that when he went to Gonakudzingwa ... some of us were just too young. I had not seen Nkomo, I had not met with Nkomo as closely as he was here, and this was probably his chance to drive the nail, you know. What was happening here, what he used to tell us here was that</p> <p>"Young men, I know that you feel you have lost your time. I am just like you; I never enjoyed my boyhood, I've spent all my time, yes, trying to liberate this country. I feel so proud if I see young men, as old as I was when I started this thing, coming to join me. At one stage or the other I thought I was an insane man I was just trying to do something that was just not going to be achievable but as you are here, as you have reinforced, as you are prepared ... I don't want to see anyone dying. I want to go back home with every one of you. I will never try and sacrifice you you guys. I know we have been forced into this situation to ... to fight but if I have a chance I'll have to try and negotiate so that at least you enjoy the fruits of liberation".</p> <p>But Nkomo used to come and give us the greatest encouragement whatsoever. War is dirty activity very dirty very very dirty. It was the policy of Nkomo here ... here there was a song that was being sung here. The song used to go like this "<i>AmaBhunu wonke azaguqa phansi, nxasihlangabeza uNkomo</i>". As you can see the hands, the hands "<i>gamba</i></p>

Speaker	Dialogue
	<p><i>amabhunu wonke ayoguqa phansi, ayoguqa phansi .Amabhunu wonke ayoguqa phansi sesilithethe izwe leZimbabwe. Bayogijima, sihlangabeza uNkomo. bayogijima sihlangabeza uNkomo siyogijima sihlangabeza uNkomo, sesilithethe izwe leZimbabwe.</i> [Trans: All the boers will kneel down when we are going to meet Nkomo. Our hero Nkomo the boers will kneel, the boers will kneel when we've taken our country Zimbabwe. They will run when we go to meet Nkomo. We will run to meet Nkomo when we've taken our country Zimbabwe.] You can see, I mean the pattern that is here..</p>
MN	You can see there
CS	Yes, yes, this was the kind of a song ...
MN	Can you just say briefly what that song means?
CS	<p>That song was saying “ We'll run, we'll all run welcoming Nkomo when we have liberated our country. When he arrives we are going to run. All the Boers are going to kneel down because we will have liberated ourselves”</p> <p>Right, here, as you can see Nkomo was moving in here into the camps with the members of the national executive or the central committee. The message that was being driven here was a true message of the picture of ZAPU, what ZAPU expected from us, what ZAPU wanted a member of ZAPU to behave like. Probably because of what had happened prior, you know the Chikerema incident and and those that you know the armed guys could come and probably arrest the leadership, try and shoot one another, the splits and the like. I think the party here was so concerned, the party here made it a point that they drove the nail, there was no separation you know, between you know, the ... those that were in the camps, the soldiers and the executives.</p>
MN	OK And and this one, what might .. here Silundika seems to be addressing.[3A-03-13]
MN	<p>Yes, Silundika is addressing, but before we just get there ... as you can see here, you cannot see even a single barrack that was there because people had literally thought that that was a transit camp and there was ... to build anything there was just a small bivouac because many .. in three weeks maybe in a month I would have gone so why should I build something. It is then that Nkomo said “Guys the Zambian people have given us this place to be our home; let us build some structures, some structures that are going to be used by those that are going to use this camp after us”.</p> <p>It is then that we started to build these barracks that you can see here. At least Nkomo said, at least to minimize the diseases and other things a human being has to stay indoors, a human being has to probably try and run away from the rains and other things. Yes, we know accommodation might be of the ... it is necessary, but when you are in your camp at least you must build some barracks One day or the other when we have liberated this country you are going to build big barracks so</p>



Speaker	Dialogue
ZN	What was the exercise like .. the exercise of building
CS	The exercise .. we we we you know, the exercise of building ... it was everybody after some exercises in the morning, those that were going .. not going for lessons must go out there and cut grass, cut poles, you know, build these barracks for themselves, because at the end of the day you know they must stay indoors. The exercise .. it was easy man, the level of co-operation was very high it was very ..
MN	What was your role at this time? Were you one of the instructors now
CS	<p>I was one of the instructors. In fact I was the instructor responsible for training those that were going ... the selection the training, those that we were grooming or those that we we were moulding for their further trainings up there, that was my role, that was my role.</p> <p>Here, the debriefing ... because there were a lot of problems that were taking place ... there were a lot of grumbles at the same time, because, you could find a group has just come in, Nkomo is an O level, I mean he's he's an A Level, he has just completed his A level; I am a grade 7. When the party says we would need somebody with A Level, some other people would believe that there was favouritism or some people would believe that. you know, we were being sacrificed because we did not go to school, as if that was our problem, yet it is the system way back home. So the leadership here could come down to us and debrief us, even of ... even the political activities taking place, the status of the party where we were where the party had some problems, what the party had achieved, you know, all these things. Silundika here was briefing people about the situation in general, the situation in general. As you can see, the majority of these people here ... this is the camp commander, Killion, who was seated here, although I cannot tell, but I can see ... this must be Edward. It's not him?</p>
MN	I don't think so, no.
ZN	At one stage, Silundika was also responsible for education; could it be anything to do with this probably selection of people, probably coming to explain the education programme?
CS	<p>This must have been the case, because you will find here at Nampundwe there were some projects that were being undertaken by the party elsewhere, like the agricultural project. Jirira could come here and recruit some elderly people. Everybody was supposed to participate one way or the other. At one stage ... you'll notice that some party programmes .. the party ZAPU never wanted to make anybody feel that he was an unwanted person. Everybody used to participate, as probably maybe my colleagues have explained that, you know, some other even uniforms and other things were being sown in some other camps, and Jirira used to come here and recruit those that were knowledgeable in farming, cattle breeding, pig rearing and and and chicken chicken breeding. You'll notice that as a result of that, ZAPU was self-sufficient; they used to grow their own food, towards the end of the struggle grow their own food, they would supply eggs, chicken and bacon</p>

Speaker	Dialogue
	back into the camps, you know we used to enjoy part and parcel of that. Probably you know George Silundika here was explaining some of those policies because apart from this, this gathering here, as this was a transit camp, probably this was the only way Silundika could have a word with the guys before they went to training so that when they got to training and they come straight back into the country they exactly know exactly what the party's programmes are.
MN	O.K. I think we've been given quite a good picture about what was going on at Nampundwe. Just one last question. All of those who were going for military training ... were they all volunteers?
CS	No, because the recruitment, the recruitment of the personnel that came to Nampundwe was by various means. Some were being harassed by the situation, some were ordinary criminals that were running away from the law, some were being forced, the recruitment probably by the guerrillas in the country ... they were being recruited. Probably this is the reason why it was very necessary to re-orient everybody. It will not be true that everybody was a volunteer, no
MN	So some of them that were taken there that were selected for military training they weren't very keen.
CS	Yes, some were not very keen, some were die-hard criminals, some you know were people who were running away from you know the crimes that they had committed and they were going up there, but it was our duty to try and re-orient them. It was our duty to persuade them into, you know, being a new person that Zimbabwe would envisage having.
MN	And you felt you'd succeeded?
CS	Yes, to a certain extent, yes, we did.
ZN	What would you say about the impact of the education given by Enos Malandu, in general?
CS	It was very ... it was very high ... the repercussions were sound; they were very good, I think they were very good because the comradeship, the spirit of togetherness, the spirit of sharing you could tell in this spirit. This is the reason why a number of guys you know entered into co-operatives, you know the level of trust on one another, you know
MN	Just to conclude can you say something about ..
CS	In fact we just had the results in lessons like those carried out by Enos Malandu, I was just saying the level of co-operation that was built, the level of togetherness, the level of brotherhood that was reconstructed within the ZAPU cadres you know was great, the evidence of which was the love of one another the brotherliness of those that are not biological brothers but the people that are going to get together because of the specific cause, the testimony of which is you know the number of co-operatives that were opened after the war, it shows that people wanted to be together, especially those that were members of ZPRA . You know at the stroke of instruction that - "guys it is not everyone who is going to be absorbed by the

Speaker	Dialogue
	system of the government. Let us contribute towards some economic projects that are going to take us off the ground". The response was overwhelming. People really believed that they were going to take care of each other, but unfortunately, well, what happened is something else.
MN	OK then can you tell us what it was...just a bit about how it was like to live there, was it difficult conditions, what happened in the rainy season, how did ..just briefly.
CS	The life in Nampundwe was very difficult, difficult in the sense that, you know, you are receiving a civilian, somebody who has been living a normal life, and you are changing that somebody into a military life, you know, a situation that you know that there is no joy. If I mishandle this person he's going to be killed, if you misbehave this person is going to be captured or this person is going to lose his life. You know at the same time trying to, you know, persuade him into understanding the most difficult part of somebody's life that you're going to war ... but you were supposed to make him feel that this is going to be a war situation and it's kill or be killed. The situation, no facilities no blankets ... at one stage or the other the trained personnel they used to take blankets from the recruits, go, sell to the villagers so at least they could buy some cigarette, so at least they could buy some beer, so at least they could buy some soaps for maybe the girlfriends around the the communities, which was a very bad situation.
MN	So there were problems of discipline
CS	Yes. Problems, yes but these problems were coming from the trained people, not the recruits themselves, from the trained people because these because this was a transit camp. Even the guerrillas that were coming from the front, if you come via Francistown you are supposed to be dropped here up to and until the department of operations comes back to pluck you out and send you back to the camps there used to be ... we used to stay together. These are some of the problems that we used to to have. It was probably at one of this point that Omdala Nkomo, you know, was so much incensed that the recruits' blankets were being stolen. Some probably could come with very good watches, and somebody would say "this watch, it appears this is a spy's watch, let me see, it's being taken for further scrutiny." ...it's gone..that was the other misbehavior that used to be there in the camps. It was there.
MN	And if you actually identified a person as a spy, what happened to that person?
CS	Well, the department of security you know would definitely try and extract as much information as possible. That was a separate department, the department of NSO, the department of MI, but you know as we did not have prisons, they used to keep them under the bunkers you know the shelters you know the dark out digging down in the ground we used to keep them there, which we called, we used to call <i>egodini</i> [trans: in the hole or mine].
MN	And how long would you keep them there then?
CS	Well, well, well really the purpose of keeping them there was to separate them from from the majority of the people and probably so that the security department could

Speaker	Dialogue
	<p>extract as much information as possible, as is possible, and some could be maybe mistaken identify, then you say .. Mary is a spy,... some could be probably the hatred from home and somebody says so and so is a spy, so the security department was supposed to satisfy themselves and to cut away the propaganda because the Smith's propaganda could say terrorists will always kill, but ZAPU had a policy of re-orientation. These people were re-oriented ... some of them may be re-oriented, sent for special trainings to re-orient them so at least they could come back and be used as counter to the Smith's operations.</p>
MN	<p>So you tried to turn them to your own spies.</p>
CS	<p>Yes. Into our own workers, liberators, yes. There are quite a number of them. We had quite a number of ex-policemen; we had quite a number of you know some ex-soldiers. Some of them could declare themselves openly that I used to work for the Smith regime. For instance we had Dick Dan who broke away from the prison in Gwanda. He used Smith's jeep straight up to Shashi River in Francistown, no it was open, he was declared .. no we had no problem with him, he lived normal life just like any other person, even went to the Soviet Union for specialization, you know, he was treated as fairly as possible, you know ZAPU policies were commensurate with the Red Cross International, the treatment of the prisoners of war, because you know somebody who has come in as a spy and has been identified, he's just as good as somebody you have captured in battle. They are not different laws, so you cannot treat them differently. This is what ZAPU used to teach us and used to ask us to practice.</p>
MN	<p>I think this has been a very interesting discussion about Nampundwe .. any last word?</p>
CS	<p>Well, the unfortunate thing that happened at Nampundwe ... at one stage or another the Boers just came in one afternoon when we were just having our lunch. They were using a Dakota plane. When they came in there, the guys who were defending us tried to, you know to push aside the plane so that it could not come across or through the camp, but yet that was a reconnaissance plane; that reconnaissance plane went. In the evening of that day I went to the camp commander Killion and I asked him if ever the Zambians had complained about that plane that was shot at. He said No. I decided, I told him, that no, you know Killion, I am taking out all my units. I took them out early in the morning the following morning the entire group that was supposed to be going to Ethiopia, about 2,000 of them, I took them away about 5 – 7 kilometres outside the camp. It was during the previous day that a Mercedes Benz truck, 7 ton, was delivering the logistics, simultaneously when that plane was going over the the camp. The guys were offloading some logistics and putting them into one of the logistics houses. When I took my guys out in the morning - mid-morning I sent a platoon to go and ask for our supplies, you know when they were just about two kilometers outside the camp, the boers came, they bombarded the entire camp. All these buildings that you see were were were burnt were bombed to ashes. The logistics department it was bombed to ashes, save for the few bags of mealie meal that we had retrieved, that</p>

Speaker	Dialogue
	<p>we were taking out outside the camp. It is in this bombardment that I think we lost about 15 ... 15 guys. Amongst those people that we lost in Nampundwe was Dr Isidore, a qualified doctor, Isidore. Do you remember Dr Isidore [no] He was a Dr Isidore, he died there, he was nampalm bombed because he had a few guys who were sick and the guys that were kept at a camp in the Zambian ... which used to be the Zambian HQ, the guys that you know were arrested, part of them for indiscipline, part of them as spies were kept in that building but I couldn't take them out because they were not under my department, they were under the security department and it was very difficult to remove them because the order to remove them was supposed to have come from probably the army or party HQ, but my guys all survived.</p>
MN	And you survived.
CS	I survived
MN	Right, thank you very much Cetwayo.



