

P.T.O also!

THE LIGHTNING THAT



MURDER accused Benjamin Twala of Ekupheleni, leading shields himself from our photographer as he is being led into the High Court yesterday. With him are Shakashaka Kunene and Stanford Ndwandwe who are appearing with Twala.



MURDER accused with prison warders pictured seated outside the High Court before their hearing. They are charged with the gory murder of seven people who were shot then set alight at Ekupheleni last Christmas.

LED TO A MASSACRE

PROSECUTOR SAYS WITCHCRAFT BELIEF WAS WHY SEVEN DIED

BY DONNY, NXUMALO

A BOLT of lightning which killed 13 herd of cattle triggered emotions of a 10-year feud between two families at Ekupheleni, resulting in the death of seven people who were shot and the house they were sleeping in set alight with petrol, the High Court was told yesterday.

The court was told the silent feudal situation between the Thwala and Shiba families, who were neighbours,

was triggered by the death of the 13 Thwala cattle.

The Thwalas accused the Shibas of having bewitched the herd and on Christmas Day, pounced on the homestead, shot all present and set it alight.

The head of the Thwalas, Benjamin Thwala, an inyanga and his driver yesterday appeared before Justice Ben Dunn charged with murdering seven people in the Shiba homestead following the lightning incident.

Thwala, the inyanga, Shakashaka Kunene and the driver, Stanford Ndwandwe pleaded not guilty to one count of murder and another of attempted murder.

They are accused of killing the seven Shibas, including a seven-month pregnant woman because Thwala believed they had bewitched him by sending the bolt of lightning to strike his cattle.

They pleaded not guilty to attempted murder on the survivors of the inferno last Christmas.

Presenting his case, deputy director of public prosecutions, Mr Musa Sibandze said before the Christmas incident, bad blood between the two families had existed for 10-years caused by a land dispute.

Since then, the differences between the two families had been overshadowed

by allegations of witchcraft.

Mr Sibandze another factor which precipitated the Christmas inferno, occurred when Thwala was driving with a relative to town in Mbabane.

On their arrival, the car they were driving, which they left parked, suddenly moved on its own

in their absence and crashed on to another.

"After this accident, Thwala told his relatives he intended doing something because the Shiba family was using muti on him.

"He told the relative that he intended attacking the Shiba family before Christmas.

"On Christmas day, the accused were gathered in the home of Thwala and that was the night in which the Shiba family was attacked. The following morning, police came and arrested Thwala," Mr Sibandze said.

During the attack, Mr Sibandze said, guns were heard and a house was seen be-

ing burnt.

"When police arrived at the scene, they found two bayonets, one for an AK 47 and some ammunition" he said.

He said when police arrested Kunene, he took them to the mountains where he pointed out an AK 47 and a 303 rifle.

DIET, HERB, JINNS, EVIL EYE

SWAHILI MEDICINE

WASHINGTON: On his wedding night, a young Swahili man in Mombasa, Kenya, eats roast chicken stuffed with hard-boiled eggs and washes it down with milk and honey.

"The reason is that all of these are very, very 'hot,' and increase virility," says Marc J Swartz, an anthropology professor at the University of California, San Diego, who has been studying Swahili culture for the past 12 years.

Swartz explains that even the best-educated Swahili in the cosmopolitan city, the largest seaport in East Africa, believe to some extent in an ancient medical theory based on maintaining the balance of four contrasting elements in the body: hot, cold, wet and dry.

Heat is linked to maleness and youth, coldness to femininity and age. A newborn baby is hot and wet. A corpse is cold and dry.

Without exception, diseases are caused by diet imbalances. Every food is hot or cold, wet or dry. Honey is hot, for example, and large fish, which are cold, cause lung diseases if eaten to excess.

Swahili doctors treat diseases with dietary changes and herbal and mineral medicines. They don't perform surgery, leaving that to Western-style physicians in Mombasa's modern hospitals.

The "balance theory," as Swartz calls it, dates

back to the teachings of the ancient Greek physician Galen. It is the basis of medicine throughout much of the Muslim and Arabic worlds.

The Swahili of Mombasa, who probably number 2,000 to 3,000 by Swartz's estimate, are an "extremely reticent," tightly knit community of pious Sunni Muslims who have practiced galenic medicine since

settling in the city's Old Town a millennium ago. They are achievers, relatively prosperous, aristocratic people who place a premium on education and are heavily represented in professional and white-collar jobs.

Among his educated Swahili friends, Swartz makes no secret of his disbelief in this kind of medicine. He tells the

hypothetical story of a sheikh, an elderly and respected man, who suffers a stroke, which the Swahili call "the great coldness."

"Come on, you guys," Swartz says to his friends, "that's not 'the great coldness.' It's a blood clot in his brain, and it exploded."

"You're entirely right," the Swahili respond. "But why does

that happen? It happens because the balance of his body is upset. Only God can cure diseases, and this is one that God doesn't often allow to be cured."

Herbal medicine has various levels of practitioners, starting with the well-read professionals, almost always men, who have studied under a master for many years. Lower in the hierarchy,

and distinctive to the Swahili, are the women bone-setters and manipulators. These women work without casts and splints. "I have seen some really astonishing successes from this traditional treatment of broken bones," says Swartz, whose research has been supported by the National Geographic Society.

The Swahili worry about a disease that results when body parts get out of line. The most commonly maligned part is the sternum, or breastbone, called "the arrow of the heart" by the women manipulators. The cure? Light a piece of cloth in a jar, creating a vacuum. Place the jar on the chest, realigning the "arrow" ever so slightly. Swartz recalls a similar treatment, for draining boils, that was used when he

was a boy in Nebraska in the 1930s.

Such practices inspire considerable skepticism among the more sophisticated Swahili. But a whole different group of practitioners, the spirit doctors, deal with the jinns, or genies, that sometimes give people health problems.

Spirit doctors do battle with the bothersome jinns by attacking them with "familiaris," or spirits over which they themselves have control. Swartz knows a spirit doctor who has four familiaris, which he dispatches after going into a trance.

Belief in supernatural sources of illness is a Muslim article of faith, unlike the balance system, which the Swahili believe to be in the realm of science. Swartz doesn't express skepticism to the Swahili about their religious beliefs.

Jealousy and the evil eye are two other powerful, life-and-death Swahili beliefs. "You must never praise anyone, because you will stimulate jealousy of them," Swartz says. "If somebody says, 'Did you meet my daughter?' and you say, 'I did, and she's a delightful girl,' that's a horrible thing to do. It's like killing her." It creates jealousy, and jealousy creates disease, he explains.

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HUNGRY PEOPLE ARE ANGRY PEOPLE...

REDUCED to one stark, simple fact, Africa has one overriding problem: not enough food for most of its peoples. Populations swell, but so do the kwashiorkor bellies of its babies.

The economists, the agronomists, the planners and the politicians may mull over the thousand and one headaches which confront every developing nation, but unless people are given a

decent diet — and enough of it — then nothing else really matters. Hungry people are angry people, and angry people often do nasty things.

Fifteen years ago all eyes were on India. Famine was as rife in some parts as it is today in parts of Africa. Some years a lot of Indians survived on the grain handouts from America, as some Africans are doing

today. China was then virtually a closed country, but many observers suspected there was a similar problem there — but without the handouts.

Now look at the picture. India has so much grain it barely knows what to do with it. Warehouses bulge, Russians come with hard currency to buy it. During the 1985 drought in Ethiopia India even sent 150,000 tonnes to help out. In February 1987, India gifted 15,000 tonnes of wheat to Tanzania.

It is much the same in China. Agricultural output is staggering. Since 1978 production has risen by more than 7.5 per cent a year. Incomes in the rural areas increase

Responsibility System" and suddenly 800 million country dwellers found themselves getting richer.

Like India, China's next problem is getting people to eat more meat. Though the Chinese

have a better balanced diet than Indians, they eat very little meat.

Is there a moral or a message for Africa in India's and China's story? Surely! Let Africa's planners look East!

TELEVISION GUIDE

TONIGHT'S VIEWING

6.00 BOZO
6.30 TINDZABA
6.45 700 CLUB
7.15 WHAT A COUNTRY!
7.45 ANOTHER LIFE
8.15 NEWS
8.30 MOVING REPORT
9.00 MOTOR RACING
10.00 ITN's NEWS
10.30 CLOSETOWN

TV1

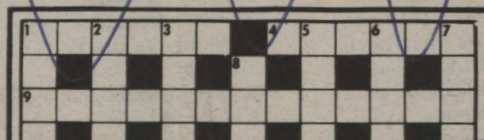
Show
17.30 He-man and Masters
18.00 News

TIMES X-WORD

CRYPTIC CLUES

ACROSS

1 Nothing is missing from the drawing



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What's on at the movies

CINELUX

Swaziland's Luxury Cinema - Phone 42818
Comprehensive Monthly Entertainment Guide available at Cinema
Matinee Wednesday Saturday Sunday at 3.00pm
Wednesday 20th to Saturday 23rd
8:00 p.m.

"8 MILLION WAYS TO DIE"