

that turns me into the cultivator of this Nation.  
For what I want arises from infinite hunger  
From infinite thirst,  
Finally to demand them to be free  
Freely in their secluded soul  
to creat the ripening fruit.

#### WHAT OF PAN-AFRICANISM?

It has been proved beyond reasonable doubt that African Nationalism is an invulnerable and indispensable liberatory weapon to overthrow Colonialism, Imperialism, White Supremacy and this misleading Calvinistic doctrine known as herrenvolkism. It is a weapon no enemy can destroy. It alone in Africa due to many small and big states will not do us very much good. So the African Nationalists have thought it wise to apply another dynamic philosophy - Pan-Africanism.

Pan-Africanism is aimed at fighting neo-colonialism and the Balkanisation of the African Independent State. So that they can be economically dependent.

Divided as we are the neo-imperialists will cunningly arm one African State against another so that there should be chaos, brothers fighting their brothers. By that the neo-imperialists may find the happiest hunting grounds to continue exploiting the African people.

Therefore Pan-Africanism is a paragon of Unity, it is an indispensable philosophy if Africans mean real unity not a sentimental desire to be united. For there is a difference between real unity and a desire to be united.

Pan-Africanism is a wing wherewith we will fly to that giant monolithic union of *African states*.

#### THE PRINCIPLES OF PAN-AFRICANISM

##### 1. *The Principle of African Personality*

African people want to be really themselves: they want to gain human dignity as a people. They all see the Temple of Freedom where they shall promote their Personality. This Personality has a capacity of development, of translating itself from its present self to a future and higher self, and can be said to be a *Moral Personality*.

##### 2. *Non-Alignment*

It goes without saying that if Africans want to contribute towards mankind they should not align themselves with any of the two power blocs. They should be prepared to promote, maintain and establish any ideology or social life which is of African-Orientedness.

This does not mean that the Africans will leave even good things because they are not of African-Orientedness. Africans will take whatever they see to be of good for them and then Africanise it.

African people will not be changed to suit a certain ideology or any philosophy but it is an ideology which will be changed to suit the African people.

##### 3. *United States of Africa*

Pan-Africanism means the *oneness* of the African continent. Africa should be politically, economically and militarily united.

##### 4. *No guarantee of minority rights*

The Pan-Africanists recognise no minority rights. When giving freedom to the African People they are giving freedom to everyone. The Pan-Africanists do not recognise any sectional group but everybody will be ruled individually.

SIPHO SHABALALA ●

---

# The Sondela Cup

---

M. J. D. FRANCIS

THIS IS THE STORY of the historic association football tournament at Matatiele some Sundays ago.

When Mr. Connolly, one of the organisers, invited me, a newcomer from Cape Town, to represent the Aces in the tournament, everything sounded fine except the starting time of 8.30 a.m. At first he asked me to be at the ground at 8.15, but I protested. Apart from the question of sleep, on Sundays my hotel only begins to serve breakfast at 8.30. Eventually Mr. Connolly disclosed confidentially that, in asking the players to be ready by 8.15, the organisers were merely acting on the trusty old principle that, in order to start punctually, it is necessary to announce the starting time as an hour earlier than the actual starting time. After solemnly undertaking not to be late, a concession was made, namely, that it would be in order for me to arrive at the less rigorous hour of 9.15.

I AWOKE ON THE DAY feeling a little stiff from the previous afternoon's game of rugby, but pleased to see that the rain had stopped and that the sun was shining. However the cold air and the view of the snow-capped Drakensberg prevented me leaving bed until the gong went for breakfast. It was 9.20 before I left the hotel for the football field and a guilty conscience caused me to run most of the way. The effort was unnecessary: the football field was like Goldsmith's 'Deserted Village'. Ten minutes elapsed before the next arrival, Mr. Connolly, relieved the solitude.

During the next half hour of patient waiting I learned more about the teams taking part. There were twelve altogether. The local teams were Aces 'A', Aces 'B', Cornish Lads 'A', Cornish Lads 'B', All Blacks and Starlights. One of the latter two was to supply a 'B' team as well. The other participants were Cedarville 'A', Cedarville 'B', Qacha's Nek 'A', Qacha's Nek 'B' and Mariazell. Cedarville were the holders but Mariazell, who had not taken part when Cedarville had won the trophy, were the favourites. To quote Mr. Connolly, Mariazell were "... fit and fast. Not fit for nothing and fast asleep. They play good football."

Abrahams and van Schoor of the Cornish Lads arrived almost simultaneously with a car, containing Messrs. Nguza, Ncengu, Hlengwa and Balangeni, officials of the All Blacks and Starlights, and a bus. At the same time a

---

M. J. D. FRANCIS is an attorney practising in the Transkei, where this story is set.

bus arrived from which emerged the African and Coloured players of Cedarville—both 'A' and 'B' teams—as well as a useful contingent of supporters. My respect for Cedarville deepened. They were not only the holders of the cup, but also the most non-racial of all the teams taking part; and their most commendable feature was that they were the most punctual.

The officials of the All Blacks and Starlights greeted us and explained that their two teams were at the Location waiting to hear that everything was in order. "They should be at the field already" complained Mr. Connolly and, before similar remarks could be made about the Aces and Cornish Lads, continued: "Besides, why do you not have three teams?"

"But you only asked us to send two."

"Surely you know that, when we ask you to send a team, you send an 'A' team and a 'B' team . . ."

ACCORDING TO MY CALCULATIONS this would have involved thirteen teams taking part. Fortunately a mathematical discussion was averted by the Cedarville captain, who walked across to greet us. Thereupon Mr. Nguza suggested that we should declare the meeting open.

"Meeting!" I explained. "Whatever for?"

"To decide on the number of teams, the length of the games and other matters."

"Rather let us declare the meeting closed and start the games" I suggested. This was treated with the contempt it deserved.

"Where is the Sondela Cup?" Mr. Nguza asked the Cedarville captain.

"Today we are playing for the J.J.S. Cup, which is held by Mariazell" replied the Cedarville captain.

"Did you not receive a circular?"

"No."

"Then why have you come here today?"

(After a pause) "We were invited."

"What did the letter state by which you were invited?"

Eventually the cross-examination elicited the facts that Cedarville knew it was the Sondela Cup, not the J.J.S. Cup, that was to be contested and that Cedarville had in fact brought the Sondela Cup with them. Then it was Cedarville's turn to attack.

"Two years ago we won the Sondela Cup. Last year we did not play for it. The All Blacks challenged us. When we came down here the All Blacks did not want to play because it was raining too much. Because we had our journey for nothing Mr. Mcengu promised to pay our travelling expenses £4.15.6. We have not yet been paid and will not give the Cup up until we have been paid. Let us play for the Cup and, whoever win, we shall send the Cup to them C.O.D. £4.15.6."

THIS EVOKED HOWLS of disapproval. Argument waxed back and forth. At one point Mr. Mcengu admitted having made the promise, whereupon the Cedarville captain offered to release the Cup if Mr. Mcengu would sign a written statement to the effect that the All Blacks owed Cedarville £4.15.6. This Mr. Mcengu refused to do on the ground that he was not the secretary but the chairman of the club and therefore not concerned with trivial matters involving use of the pen. The argument became

more and more tense with more and more people joining in.

As I walked away in sorrow, Snyders of the Aces asked me to enter the fray and keep order. Though flattered by his faith in my non-existent powers as a disciplinarian, I had no hesitation in declining. Only the foolhardy would attempt to maintain order among those tireless talkers.

Young Plaatjies of the Cornish Lads, attired in Sunday suit and shining shoes, arrived and inquired where the Cup was. He looked most pained when someone demanded "Never mind the Cup. Where are your togs?" Shortly afterwards he left and did not return. In view of the problematical nature of the trophy, he was not prepared to contribute his skill and energy.

Mr. Ruiters remarked that, when he was in Kokstad, his team won a cup. "Was that the Sondela Cup?" I asked politely. "No" he replied. "A big cup. It held ten bottles of brandy."

At this stage the patience of Mr. Hendrickse, who all along had been valiantly trying to effect a reconciliation, became exhausted. He withdrew from the scrimmage, wiped his brow and exclaimed:

"Go home, Cedarville, and take the Cup with you. I myself shall represent a cup."

"Who do you think wants to put you on his mantel-piece?" someone retorted, moved to ingratitude by the trying circumstances.

Surprisingly enough, agreement was reached shortly after noon. As no appearance had been made by Mariazell or Qacha's Nek, the names of eight teams were placed into a hat for the draw. At 12.15 Aces 'B' and Cedarville 'A' took the field for the first match.

THE PERSON RESPONSIBLE for christening the Aces 'B' team was unduly optimistic. The team did not produce the standard of play which its name might lead one to expect. Cedarville 'A' were a workman-like combination, and won comfortably 4-0.

According to the schedule, the second and third games were Aces 'A' v. Cornish Lads 'A' and All Blacks v. Cedarville 'B', respectively. I was selected for Aces 'A'. Now lunch at the hotel is served at 1.00 p.m. and, much as I like football, I like lunch more. Accordingly I asked the organisers to reverse the order of these two games, then left for the hotel with the light heart of one who intends to enjoy a nourishing lunch and return with a fresh supply of energy to take part in the Aces 'A' v. Cornish Lads 'A' fixture. The first three parts of this plan were duly carried out, that is, (a) I went to the hotel, (b) had lunch, and (c) returned to the field duly refreshed. But to my dismay, when I arrived at the field, the Aces 'A' v. Cornish Lads 'A' match was already in progress. Apparently it had not been possible for the All Blacks to meet Cedarville 'B' when the first game finished, because half of the All Blacks had still not arrived. However, recovering from the disappointment, I reflected that there were still the semi-final and final ahead and I would be able to pull my weight in them more vigorously as a result of resting now.

Like most local 'derbies' the Aces 'A' v. Cornish Lads 'A' was keenly fought. A purist might object that the Cornish Lads should be disqualified, because most of

them were seasoned veterans, not callow youths. But football fans ignore formal details and become absorbed in the excitement of the game.

At the end of the hour allotted for play the score was 3-3. During extra time the Lads scored again and managed to hold the lead until the end. Consequently the Aces were eliminated from the tournament and I played no football that day.

By this time the missing All Blacks players had arrived and the All Blacks v. Cedarville 'B' match took place. Despite their name most of the All Blacks wore khaki shorts and some of them even wore red shirts. In fact the shorts and shirts of their opponents, though not of an entirely uniform shade, were more consistent with the concept "All Blacks". Anyway the All Blacks made up in standard of play for any defects in their uniform and were worthy winners 6-0.

It was now time for Cornish Lads 'B' v. Starlights, but there were two serious obstacles to this. Firstly, none of the Starlights had arrived. Secondly, most of the Cornish Lads 'B' had drifted away. However there had been an interesting development, viz. the arrival of the Mariazell players, who had been delayed by their insistence on attending Church in the morning. When they first appeared, I anticipated a hectic debate between them, on the one hand, and the verbal gladiators of the morning, on the other hand, on the subject of why provision had not been made for the participation of Mariazell. Strange to say, there was nothing of the sort. The whole problem was solved in a masterly manner and in a minimum of time, Mariazell were deemed to be the winners of the match between Cornish Lads 'B' and Starlights.

THE NEXT ITEM on the programme was the semi-final between Cedarville 'A' and Mariazell. This was the best match of the day. When Mr. Connolly had spoken in glowing terms of the Mariazell team earlier in the day, he had not done so idly. Mariazell were quick to demon-

strate their talents. However, Cedarville twice took the lead against the run of play. Cedarville were on the attack more in the second half than they had been in the first half, but Mariazell were unlucky to lose 3-2.

The semi-final between the All Blacks and Cornish Lads 'A' was played in failing light. When it was no longer possible to see the moving ball, the match was abandoned with Cornish Lads leading 3-1. The period of play was approximately ten minutes short of the prescribed one hour. Players and spectators departed amid suggestions that the final should be played at Cedarville on another day.

My immediate reaction to the conclusion of the proceedings was to reflect back with sorrow upon the golden hours wasted in the morning. If those hours had been playing football, the tournament would have been completed. Subsequently meditation brought about a modification of opinion. There are things in life other than football—and I am not referring to lunch. Viewed objectively, the events of that morning had a distinctive value of their own.

ALTHOUGH I SHALL not be playing, I hope to be present at the final. The All Blacks have expressed their opinion that their semi-final with Cornish Lads 'A' should be replayed, for the reasons that the duration of play was ten minutes short of the prescribed period and that the light was poor. Their view has found sympathy among the football fraternity. Despite this, it cannot be expected that the second day's play will take place without a prelude similar to that which preceded the first day's play. Even in the unlikely event of there being no opposition to the suggestion that the All Blacks and Cornish Lads 'A' should meet again, there is abundant scope for the talented debaters in deciding whether the game should start afresh at 0-0 and last for an hour, or simply resume from 3-1 in favour of Cornish Lads and last for ten minutes. ●

"For united nonracial action"  
subscribe to

**contact**

South Africa's freedom newspaper,  
eight pages fortnightly,  
5c (6d) per copy

African postal union: R1.40 (14s.) per year surface, R2 (£1.0.0.) per year airmail. Elsewhere: R1.70 (17s) per year surface, airmail rates on application. All prices halve for half-year. Write Subscription manager, Box 1979, Cape Town.

## Tender Consciences

Jill Jessop

*A Dragon to Kill* by Kenneth Mackenzie  
(Eyre & Spottiswoode, R2.10)

TENDER CONSCIENCES don't kill dragons. And this book is about how Tony Cox, a White student at the University of Cape Town, discovers the brutality of South African politics.

He is proud and flattered at being in on the organisation of a peaceful demonstration in Cape Town. But the demonstration becomes violent; a policeman is fatally stabbed outside Caledon Square police station. The incident results in the unjust indictment and execution of an African man Tony has known all his life.

Tony begins to understand what the anti-apartheid struggle is all about, when he realises that colleagues are gladly using this tragic event as political capital. He concludes that one cannot be a liberal in South Africa, and retires, perhaps rather prematurely, from politics.

Tony begins as a typical woolly-minded idealist. This makes his final disillusionment all the more inevitable—it would have come anywhere, under any circumstances. But it is bitterest in a society bristling, as ours does, with moral problems, and perhaps no moral solutions.

There are some good scenes. I particularly liked the snooker games between Tony and his student friend, Herbert.

Mr. Mackenzie, a South African now living in London, clearly understands what he is writing about.

If the atmosphere seems dated, it is not his fault. The book is set in a pre-Sharpeville South Africa.