



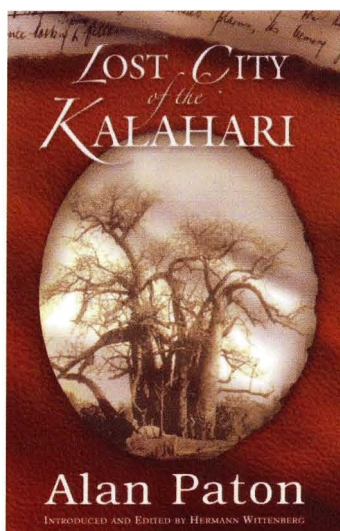
The Alan Paton Centre
& Struggle Archives



LOST CITY OF THE KALAHARI: A TRAVEL NARRATIVE BY ALAN PATON

Hermann Wittenberg

Alan Paton's *Lost City of the Kalahari*, a travel narrative written almost 50 years ago and virtually unknown until now, was last year published by the University of KwaZulu-Natal Press. Paton's long forgotten story is a candid and humorous account of an eccentric expedition that took the author and six other Natal adventurers into the remote desert interior of Bechuanaland in 1956. The ostensible purpose of the trip was to search for the Mediterranean ruins of an ancient civilisation supposedly descended from the Queen of Sheba, though Paton appears to have been more interested in the bird spotting opportunities made possible by the journey than the lure of desert treasure.



of the historical and biographical context of the journey is given in the "Introduction" to the narrative, which also discusses the intriguing question as to why Paton chose not to publish the text at the time.

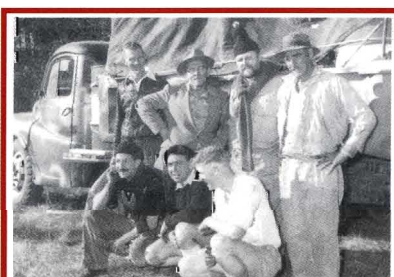
One of the challenges posed by Paton's manuscript was how to publish the fairly brief text in book form. The *Lost City* narrative on its own was too short, but fortunately the Alan Paton Centre (APC), where the manuscript is housed, also had interesting related materials that could be included, such as Paton's hand-drawn maps, the planning and mission document of the grandly named Natal Kalahari

Expedition, as well as other miscellanea such as mileage tallies and correspondence.

Written in Paton's characteristic effortless prose, and containing superb passages of landscape description, *Lost City of the Kalahari* is nevertheless an idiosyncratic and unusual text – the only travel writing in his oeuvre. The narrative at times reads like a colonial travel account, yet is also an ironic and humorous send-up of the way the grand ambitions of the expedition soon foundered in the harsh realities of the desert. *Lost City of the Kalahari* therefore sheds light on an unknown, lighter and more adventurous side of Paton whose patience must have been sorely tried by the expedition's shambolic organisation, the excruciating discomforts of travelling on the back of the uncomfortable old Austin truck, and the numerous breakdowns of their troublesome vehicle. Yet, in the words of one of his fellow travellers, he always remained "an absolute gentleman", keeping up morale with endless jokes and story telling. As the "scribe and bottlewasher" on this expedition, Paton had found himself, against his own and his wife's better judgement, "as an aging man" on "the craziest expedition ever to have entered the unknown". A fuller account

But there was more intriguing material to come, and part of the pleasure in constructing this book, was what one could term a literary detective hunt. Initially the names of the expedition members were

looked up in the local telephone directory, but with the expectation that everyone had since either moved or passed away after so many years. But I immediately found Brian Pole, who told me that he actually had his father's film of the expedition showing the decrepit truck labouring through the desert and shots of the landscape, its people and everyday scenes from the camps. This fascinating amateur film, shot on 8mm by Harold Pole, turned out to be the earliest



From left - right (standing) Harold Pole, Alan Paton, Sailor Ibbetson, Major Jock Flower, (crouching): Len Tree, Keith Walker, Brian Pole. Source: Ibbetson Family Scrapbook

footage of Paton in existence and colour stills are included in the book, as well as an interview with Brian Pole in which he shares his recollections.

The superb photographs by Terence Spencer were another significant source of material. Spencer, a professional photographer, was dispatched by *Life* magazine to cover the expedition, and a number of images were sourced from Getty Images in New





York who are the current copyright owners.

But the most important source of material was the Ibbetson family in Pietermaritzburg. The driving force of the Natal Kalahari Expedition had been an enigmatic and visionary man called Reg (Sailor) Ibbetson who had a near fanatical obsession with finding the ruins of the lost city. Kevin Ibbetson not only made available his mother's scrapbook containing many newspaper clippings and photographs, but also spoke candidly about his eccentric and charismatic father, who, as Paton put it, had cast a spell on everyone.

One of the surprise finds in the scrapbook was another version of Paton's Kalahari narrative, and this complicated the editing task. This autographed type-written text was much shorter than the long-hand version in the APC, but also contained some expanded passages with important detail. Although the final published text was mostly based on the original manuscript, sections of this type-script version could not be ignored, and the editorial process, undertaken by Elana Bregine (UKZN Press) and myself, involved a detailed word-by-word cross-checking in order to construct an integrated final text. In a public lecture in November 2005 hosted by the APC, I elaborated on the complexities of this editorial process with the help of a multi-media slide show.

The fact that a new and unusual Paton book has after so many years unexpectedly seen the light of day – coupled with some of the eccentric subject

matter such as the involvement of Hollywood sex kitten Zsa Zsa Gabor - led to considerable media interest, with a number of favourable reviews in South Africa's major newspapers as well as substantial television and radio coverage. As a result of the publicity, further information has recently come to light, most importantly another Lost City narrative written by Keith Walker, who had accompanied the expedition as the navigator. Walker, now living in Canada, contacted the press after hearing about the book, and made his own account and photographs available. It offers an interesting contrastive perspective on the episode. Walker remembers Paton as follows: "Alan quickly became the spiritual leader of the expedition, taking a short service of prayers around the camp fire at the end of the evening each night. I think people were ashamed if they let their tempers overflow in front of him. He didn't need to say anything; he just looked at you."

Lost City of the Kalahari justifiably adds to Alan Paton's reputation as a major South African writer, but readers should also be mindful that this is a story he had chosen not to publish in his life-time. But I think that we can be sure, that had he been with us today, he would also have been very pleased about the way in which, after almost 50 years, his lost story has finally come to life again.

The book can be ordered from the University of KwaZulu-Natal Press at R145 per copy.
Tel +27 (33) 2605226
e-mail: books@ukzn.ac.za

Recent Archival Donations

The Alan Paton Centre (APC) was delighted to receive the donation of Alan Paton's original desk from **Jonathan and Margaret Paton** of Johannesburg. A substitute desk had been in the Alan Paton Study since the Centre opened. The real desk gives total authenticity to the Study, where all the other furniture, objects and books were owned by Alan Paton.

Grateful thanks to the following donors for archival donations received for the Paton collections:

Hermann Wittenberg for material related to the publication of *Lost City of the Kalahari*: a video copy of Harold Pole's 8mm film; photocopies of the summarized version of Alan Paton's manuscript and of Jean Ibbetson's scrapbook; a CD of Terence Spencer's photographs.

University of KwaZulu-Natal Press for a copy of *Lost City of the Kalahari*.

Many thanks to the following donors for archival donations received for the Struggle Archives:

Joan Kerchhoff, on her retirement from the Pietermaritzburg Agency for Christian Social Awareness (PACSA), donated 28 files and 11 boxes on "Political violence and crisis incidents in Pietermaritzburg, 1985-1999".

Mary Kleinenberg, for her donation of a video "The Black Sash: the early years"; her photograph album

of the Black Sash; Black Sash Annual reports and pamphlets.

Jean Hill for her donation of her unpublished autobiography and a letter from Arthur Blaxall.

John Wright, for his donation on his retirement of his books on South African history.

John Aitchison, for his donation of the programme for "Renaming of Streets and Buildings in Pietermaritzburg" and an A.S. Chetty T-shirt.

John Morrison for his ongoing donations of SAIRR material and other appropriate items.

Hanspeter Dürr of Switzerland, for his German translation of Credo Mutwa's book *My People*.

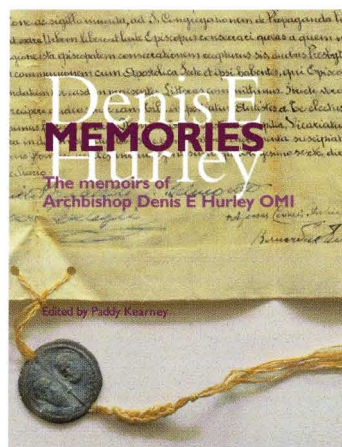
Penguin Books for an anthology by Adrian Hadland: *Childhood: South Africans recall their past*.

We were very sad when **Ruth Lundie** passed away at the age of 84. Ruth had been a member of both the Liberal Party and the ANC, and was a part-time staff member of the APC for some years, involved in interviewing activists for the APC's Oral History Project. After her death, her cousins, **Brian and Shelagh Spencer**, donated her relevant papers to the APC, to be added to her existing collection, which she had donated previously. We will miss Ruth's wicked sense of humour, and her great knowledge of people involved in the Struggle. JK



THE HURLEY MEMOIRS

Paddy Kearney



My interest in Archbishop Denis Hurley goes back to childhood. He used to pay regular visits to St Mary's Church in Loop Street, Pietermaritzburg – an awesome figure at great liturgical occasions. We also saw him from time to time at St Charles' College – a most illustrious 'old boy' of whom we pupils were very proud. Always he had something challenging and important to say, but flavoured it with plenty of wit. No doubt was left in our young minds about his opposition to apartheid, and how much he wanted all of us to do whatever we could to bring it to an end.

My interest took a great leap forward when I began to work closely with him in the organisation known as Diakonia which he founded in 1976 to help Durban churches engage more actively with social problems resulting from apartheid.

But a special opportunity to learn more about the Archbishop came in the late 90s when the Alan Paton Centre asked me to interview him for their oral history project. This task took several years and resulted in a set of 15 tapes each at least an hour long. These interviews whet my appetite for the project which engages me almost fulltime now – researching his life for a biography to be published by Continuum in 2008.

As part of that preparation I have during 2004 and 2005 also edited his memoirs – which sadly only cover the first 50 years of his life, from 1915 to 1965. These are being published in two books, the first of which *Vatican II: Keeping the Dream Alive* appeared in January 2005, and the second, a coffee table book, *Memories: The memoirs of Archbishop 'Denis E. Hurley OMI*, appeared in January 2006 with an additional chapter that I have written, covering the highlights of the period from 1966 – 2004, the last 38 years of the Archbishop's life.

Preparing the memoirs for publication was quite a task. It meant going through many of the Archbishop's papers to identify the chapters he had completed, working out a correct chronological order, and determining which of several drafts of any one chapter was the most recent and whether anything from earlier drafts should also be included.

It is indeed sad that Archbishop Hurley did not complete his memoirs, because such a crucial

part of the story was not covered. It is a salutary warning to other retired people who may want to write their own memoirs, to lose no time in getting started. Also, perhaps, to seek the help of a good research assistant and/or "ghost writer" who could facilitate the process.

Many factors prevented the Archbishop from completing the story of his fascinating life. In retirement he took on three demanding tasks: parish priest of Emmanuel Cathedral in Durban, Chancellor of what was then known as the University of Natal, and Patron of the Jubilee 2000 South Africa Campaign. He also continued to serve on several committees, readily attended many church and social events and kept up correspondence with a large number of family and friends around the world.

As old age caught up with him he experienced a number of difficulties in writing his memoirs: a rare form of shingles severely hampered the movement of his right hand. His hearing and sight were impaired and several tapes of untranscribed material went missing in a burglary and had to be patiently dictated a second time.

But at least we do have his account of the first 50 years of his life: his childhood at lighthouses; his schooling on Robben Island, at Umzumbe, Newcastle and St Charles' College, Pietermaritzburg; his studies in Ireland and Rome; his first appointments as curate at Emmanuel Cathedral and as superior of St Joseph's Scholasticate, Prestbury, Pietermaritzburg; becoming the world's youngest bishop at the age of 31 and youngest archbishop at 35; how the bishops gradually began to speak out and be active for social justice from the early 50s; and that great highlight of his life – the Second Vatican Council when he became known internationally.

Copies of the lavishly illustrated *Memories* can be obtained from Cluster Publications at R 250 per copy. Phone +27 (33) 3459897; e-mail: cluster@futurenet.co.za



JUDGING CHANGE

Stephen Coan

(Thanks to *The Witness* for permission to publish this article, which appeared originally on 30-08-2005. Advocate Geoff Budlender delivered the 12th Alan Paton Lecture: "Transforming the Judiciary: the politics of the judiciary in a democratic South Africa" on 25-08-2005.)

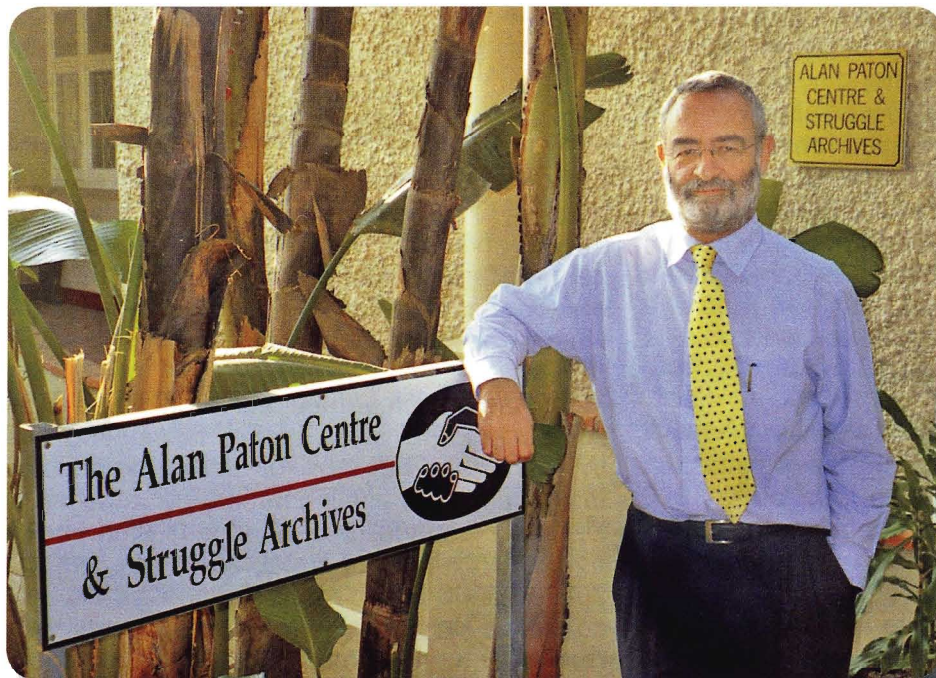


Photo by Stephen Coan, *Witness*

Geoff Budlender at the Alan Paton Centre before giving his Lecture.

The maverick journalist Max du Preez credits his political awakening to Advocate Geoffrey Budlender, who delivered the annual Alan Paton lecture on the local university campus last week.

"I first came across Geoff Budlender in 1971," wrote Du Preez in a 2004 article. Back then Du Preez was a "clean-faced, rather confused young Afrikaner plaasjapie at Stellenbosch University", intrigued by the fact that "the Engelse takhare at the University of Cape Town were engaged in a series of protests against the National Party government. It was at these protest meetings that I heard Budlender speak for the first time. He was fiery and considered radical, but what he said made sense to me."

While working on his LLB at Cape Town Budlender was variously student representative council president and interim Nusas president. His political activism saw his home petrol-bombed twice and burnt down once. Budlender was also arrested and charged with organising "riotous assemblies" on the steps of St George's Cathedral.

Having completed his degree, Budlender practised in Johannesburg until 1979 when he joined the Legal Resources Centre (LRC), the public interest law organisation aimed

at addressing injustices. From 1993 to 1996 he was national director. He left to become director-general of Land Affairs, returning in 2000 to head the LRC's constitutional litigation unit. At the beginning of this year he went into private practice and is now an advocate of the High Court on the Cape Bar.

Budlender has also been an acting High Court judge in Cape Town and Johannesburg and in 2003 he was named Cape Law Society Human Rights Lawyer of the Year. He is currently chairman of the council of the University of Cape Town.

Given all the above it comes as a surprise to hear that the law wasn't Budlender's first career choice. "I started as a medical student but then switched to law. I was politically engaged and I wanted to turn that into a career. I was very lucky that the LRC was established just as I started out. It was tailor-made for someone of my interests," he says. "Land, forced removals, pass laws, influx control, welfare rights, citizenship issues - these have been the backbone of my career."

Budlender's interest in land matters saw him become an adviser to land affairs minister Derek Hanekom, which led to his appointment as the department's director-general. "It was the early

days of land reform; it was a testing time, trying to see what would work, what wouldn't, getting it all up and running. It was an entirely new programme of government, we were new in the job, new in government. There wasn't enough staff and not enough money."

Looking back over the last 10 years Budlender sees a mixed record of progress with regard to land. "The lessons of the first five years were not fully learnt. We made a lot of mistakes, but we got some things right. But then there was a complete change of leadership," he says, referring to Hanekom's replacement by Thoko Didiza in 1999.

"The land redistribution programme has struggled to find its target, he says. "It has not really reached poor people. Hanekom's priority was poor subsistence farmers. Didiza's view has been different; she's interested in commercial black farmers. That's perfectly valid, but it's not the focus I would have chosen."

Budlender is currently representing the Richtersveld community which, in October 2003, won a historical land claim over land owned by mining giant Alexcor. "The constitutional court upheld the validity of the claim. However diamonds were taken out of land and it remains to be seen how that value can be restored to them."

Budlender was also behind the Treatment Action Campaign's bid to force the government to proceed with the antiretroviral rollout. "I offered my services to the TAC - I was horrified at what was happening; it was unconstitutional."

Nothing much has changed since 1971. As Du Preez commented in his article: "Three decades later Budlender is still not in the money-making business. He is still the man I saw as a student: committed to fighting injustice, campaigning for human rights."

The inspiration for Du Preez's article was outrage at the fact that Budlender, nominated to be a judge for the second time, had been turned down. "This is exactly the kind of judge we need on our bench as we struggle to transform and jack up our judicial system. Right?" wrote Du Preez. "Wrong. Because Budlender has a white skin. It is as simple and crude as that." Budlender doesn't agree. "People said I was entitled to be a judge. But that's rubbish. You don't have a right to be a judge."

Budlender was turned down again for a third time earlier this year. He admits to being disappointed. "I hoped to make a contribution." Du Preez's article, and another in similar vein by Carmel Rickard, may have played a role in the decision. "The articles probably didn't help.

They annoyed people. Perhaps my high-profile role in the TAC case also counted against me, I don't know."

Disappointed but not resentful, Budlender says: "I don't want my lecture to seem to be about me not being appointed." This is especially so because the lecture was entitled "Transforming the Judiciary: the Politics of the Judiciary in a Democratic South Africa".

Budlender's starting point was the Constitution: "Our Constitution differs from many others in a fundamental respect. A key theme of our Constitution is the change which is yet to come ... Transformation is therefore at the heart of our constitutional enterprise. "The call for transformation of the judiciary is therefore correct," says Budlender who suggests three approaches. Firstly, the judiciary must be transformed in demographic terms - "it must be more representative of the nation it serves".

"If we are all to have confidence in the judicial system, we need to feel that it belongs to all of us. We need to identify with the judiciary, and to feel that it identifies with us. We have to face what I think is the inescapable fact that, in general, black judges are more likely than white judges to understand and have some connectedness with the life experiences and concerns of the people who constitute the majority of our country's people."

Secondly, the judiciary must be transformed in its underlying attitudes - "it must embrace and enforce the principles of a fundamentally new legal order. We need to ensure that social transformation is not obstructed by the judiciary. The key is to ensure that our courts are firmly rooted in a transformative jurisprudence ... which is firmly anchored in the fundamental constitutional values - human dignity, the achievement of equality, and the advancement of human rights and freedoms."

Thirdly, Budlender says, the judiciary must be responsive to the goals of the democratically-elected government. "This commitment should not mean a commitment to the ruling party, or to ignoring the failure of the government to act in accordance with the law. What has to be guarded against is any explicit or implicit suggestion that judges or magistrates should ignore or bend the law in order to comply with either the new national ethos, or with what the government will find convenient. That is not a transformed judiciary. It is a depressingly familiar judiciary."

Budlender notes that governments that have been disappointed by a judicial decision are sometimes tempted to argue that the decision is undemocratic, because it goes against



the wishes of the democratically elected government. No government likes it when a court holds that it has acted unlawfully, or that it has not done what the law requires it to do."

"There are some judges who are very aware of government watching them but the United Kingdom's judiciary is under more of a threat," he says. "There has been much more of a full-frontal attack there than at any time I can remember here. Judges have been publicly attacked in the UK and the United States." Budlender had experience of this while a visiting scholar at the Centre for Socio-Legal Studies at the University of Oxford. "British prime minister Tony Blair himself 'warned' judges who were 'blocking' deportations and other features of his anti-terrorist legislation that he will have 'lots of battles' with judges if they block the deportation of terrorists. Our government has by contrast been remarkably restrained."

But there are ways of influencing the judiciary other than by open attack. "It is difficult to avoid the uncomfortable feeling that the response of some is not directly to attack the judiciary, but instead to try to see to it that judges are appointed who will not rock the boat, and who will be deferential when a case involves what they regard as 'policy' questions."

Budlender cautions that the appointment process does not generate either the reality or the perception that white males, however well-qualified, need not apply. "If that happens, the judiciary will be very seriously weakened, at a high cost to all of us."

Budlender says there are signs of an unwillingness on the part of well-qualified candidates to make themselves available for appointment. "We have recently seen the Judicial Service Commission re-open the nomination process after the closing date because insufficient candidates had been nominated. That should worry all of us, particularly those responsible for making appointments. That said, it ought to be difficult for white men to get appointed from a demographic point of view. The real question is whether they are being shut out entirely."

Another worry for Budlender is that government is tending "to micro-manage many aspects of the judiciary, to the extent of wanting to decide when judges may take leave, to regulate the hours when judges must be physically present, and to make the rules of court. "Many judges



Adv. Geoff Budlender with Prof. Mike Cowling, who introduced him as the speaker

Photo by Stephen Coan, Witness

the law honestly and independently, within the framework of a commitment to the transformational goals of the Constitution."

"That is really the challenge to the new generation of judges, most of whom quite rightly are black. It is whether they will be able to transcend the purely racial dimension of transformation, which is important in itself, but is not enough.

And it is also the challenge to the government and the ANC: whether they will have the courage required for a sustained commitment to the true and fundamental transformation of the judiciary, which is necessary if we are to achieve the social, political and economic transformation which our Constitution demands - and promises."

But the judiciary is changing, says Budlender, and much more rapidly than some people are willing to acknowledge. "Of the 53 judges appointed between 1995 and June 2004, 89% were black.

"There is still racism in the legal system and judiciary. It's not a rosy picture by any means, but not enough credit is given for what has been done in a very short time. The justice system has done much better on all fronts than one would have imagined in 10 years - both from a demographic point of view and in its commitment to the new Constitution. "People in the justice system are too apologetic about what's been done. They should be proud of what has been done in 10 years."

Grateful thanks to the Natal Society Foundation Trust for their most generous sponsorship of the Alan Paton Lecture from 2005 to 2007.

The full text of this Lecture can be obtained from the Alan Paton Centre by e-mail: koopmanj@ukzn.ac.za



PETER BROWN MEMORIAL SEMINAR ON LAND ISSUES

Jewel Koopman



Photos by Adrian Koopman



Photo by Lindsay Barnes, Witness

The speakers at the seminar were Graham Philpott, John Aitchison, Richard Clacey, Rauri Alcock, Richard Chadya and Mangoliso Khubekha (above)

In honour of the important role which Peter Brown played in the setting up of the Alan Paton Centre (APC), his dedicated service on the APC Advisory Committee for 15 years, and his life's work in opposing apartheid, the Heritage Day Seminar was renamed the Peter Brown Memorial Seminar. The first of these seminars focused on issues with which Peter was most concerned: Land Issues.

The Seminar was chaired and introduced by Prof. John Aitchison, who spoke about Peter's life and work. Richard Clacey then spoke about the development of the Association for Rural Advancement (AFRA), which Peter had helped to found. After tea, talks were given by Richard Chadya of the Zimbabwe Refugees' Committee, and by Rauri Alcock who spoke about the Church Agricultural Project (CAP), which his parents had started, and with which Peter was involved. Then a rousing speech was made by Mangoliso Khubekha, a great orator, on the Landless People's Movement. Graham Philpott rounded off the Seminar, speaking about the Church Land Project, and land issues in general.

We were very glad that Mrs Phoebe Brown was able to attend, as well as Mrs Anne Paton, who was on holiday in South Africa at the time. The Seminar was held in the Leeb du Toit Council Chamber on 15 September 2005. It was well attended by an enthusiastic audience of 60 people, who participated by asking interesting questions and contributing useful additional information.



Mrs Ann Paton, Prof. Colin Gardner, Mr M.L. Deep-laul, Mrs Phoebe Brown and Mrs Jean Hill attended the seminar



Jewel Koopman who organised the seminar, with Sam Chetty and Richard Clacey



Radikobo Ntsimane chats with other participants during the tea break



SPORTS HISTORY

Christopher Merrett

The study of the relationships between sport and political, social, economic and cultural history has grown steadily in academic respectability since the late 1970s. Sports history is still in its relative infancy in South Africa, which made a conference held in East London in October 2005 an event of some significance. It was organised by the University of Fort Hare around a documentation project headed by Cornelius Thomas, formerly a member of staff in Historical Studies on the Pietermaritzburg campus, that aims to establish an archive reflecting the role played by sports organisations in the liberation of South Africa.

The conference brought together officials from the national Department of Sport and Recreation, stalwarts of the South African Council on Sport (SACOS, the internal anti-apartheid body), and a handful of academics, writers and students in the field. In spite of ideological differences, there was general agreement that sport remained as much of a political tool under a democratic dispensation as it had been during the years of apartheid; and that this accounts in part for a continued lack of development at the grassroots. Ironically there now hangs over sport the threat of legislated administration, something even the apartheid government failed to achieve so overtly.

Sport has always been used as political symbol and bargaining point in South Africa. Globalisation has made this situation more complex, turning a community asset into a marketable commodity. But the East London conference reaffirmed other issues. Sport generates social as well as economic capital and is embedded in individual and collective identity and consciousness. In many parts of South Africa it played an important role in political struggles against oppression. Significantly its moral values, particularly those of fair play and equal opportunity, were turned against the authorities by asking the pertinent question why such precepts could not be applied to other spheres of life.

The East London gathering confirmed the view that until an accurate and honest historical assessment is made available and acknowledged, sport will continue to have its divisive characteristics. Gradually the role of sport as a source of political resistance and individual resilience is being written into South African history. It shows multiple

characteristics: mobilisation and non-collaboration, adaptation and accommodation amongst others that were fundamental to the liberation struggle. Some of the key figures in Black political and intellectual history had links with sport: Chief Albert Luthuli, for instance, was a football manager (of Shooting Stars) and secretary of the South African African Football Association in the 1930s. Harry Gwala was

a leading official in the Maritzburg District African Football Association in the 1940s.

But while new histories of local cricket and football have been well-received overseas, they seem to have had little impact on the attitudes and writing of South African journalists still in denial about the past. Myths are

routinely perpetuated, most notably the outrageous claim that black South Africans are recent converts to rugby and cricket. The roots of both lie in mid nineteenth century colonial society just as they do for whites, and it is such context and meaning that are needed in order to redefine general perceptions of South African sport. Awareness of history is essential. Fundamental to this of course is the issue of identity, the recognition of people and their communities. In his keynote address at the conference Andre Odendaal quoted from a conversation with Professor Njabulo Ndebele of UCT: "People look around them and see no history and say, therefore, there is no history."

The faint message that continues to come from the remnant of SACOS is taken seriously by very few, but it reminds us that the sport and recreation it organised in the past was successful, well-disciplined and keenly supported. Above all it had social value, an inclusivity that had enormous importance especially for deprived communities. Today thousands have access as distant spectators to international sport on television screens; while local facilities are crumbling and neglected. This is a recipe for disaster, although the history of South African sport contains lessons that might perhaps help to counteract that. A critical understanding of the past will help to understand the contradictions that continue to stir political conflict within South African sport. If greater dignity were brought to contemporary sport through a better understanding of its history, it might indeed fulfil the hopes of those who believe it can assist in nation building.



The Alan Paton Centre's archival resources in the field of sports history are limited, but nonetheless significant. A compelling history of South African sport will by definition depend on archival and contemporary newspaper sources. An immediate link between the Centre and sport is the fact that Alan Paton was a founding patron of the South African Sports Association (SASA), the first significant non-racial, anti-apartheid sports federation, founded in 1958. At the launch he described SASA's aim as "to see that they and their organizations secure proper recognition here and abroad, and to do this on a non-racial basis." Paton well understood the importance of sport to the white South African psyche and the significant impact international pressure could have on the political future of the country.

Pietermaritzburg played an important part in the history of multi- and non-racial cricket, football and road running. In October 1973 Aurora Cricket Club, which had its origins on the Pietermaritzburg campus, became the first mixed cricket club in modern times to play in a white league, challenging a number of assumptions and practices of South African law and life and, to a minor extent, the local urban social and spatial hierarchy. Five years later, in a low-key but even more significant move, it affiliated to the non-racial Maritzburg District Cricket Union. Papers dealing with these events are to be found in the collection 'Aurora Cricket Club and non-racial sport in Pietermaritzburg' (PC 124). Most notably it contains a copy of the police report on Aurora's first league match, a document entitled 'Polisie optrede: Aurora krieket wedstryd 13.10.1973'. Apart from a general range of documents dealing with Aurora's history of the 1970s and 1980s there are papers reflecting the work of the non-racial Maritzburg District Cricket Union, the Pietermaritzburg Regional Council on Sport, Natal Cricket Board, Northern Natal Cricket

Board, South African Cricket Board and the South African Council on Sport. There is also material on the campaigns conducted locally against mercenary tours in the 1980s; and from the unification process in the early 1990s.

The other relevant collection is 'Football Association of Natal and KwaZulu (FANK)' (PC 114). This contains correspondence and documents mainly from the 1980s, relating to the National Professional Soccer League and the South African National Football Association together with the local affiliates of FANK throughout Natal.

The Natal Society special collections contain a number of key reference works such as Luckin's cricket histories, some of the works of Pelham Warner, and the South African Cricketers Annual of 1906-1907.

¹ See, for instance D. Booth, *The race game: sport and politics in South Africa* (Cass, 1998); A. Odendaal, *The story of an African game: black cricketers and the unmasking of one of cricket's greatest myths, South Africa 1850s-2003* (David Philip, 2003); P. Alegi, *Laduma!: soccer, politics and society in South Africa* (UKZN Press, 2004); B. Murray and C. Merrett, *Caught behind: race and politics in Springbok cricket* (UKZN Press and Wits University Press, 2004); A. Desai et al., *Blacks in whites: a century of cricket struggles in KwaZulu-Natal* (University of Natal Press, 2002).

² A. Odendaal, 'Sport and liberation: the unfinished business of the past'. Keynote address to Sport and Liberation Conference, East London, 15 October 2005.

³ P. Hain, *Don't play with apartheid: the background to the Stop the Seventy Tour Campaign* (Allen & Unwin, 1971), p.53.

⁴ M.W. Luckin (ed.), *The history of South African cricket including the full scores of all important matches since 1876* (Hortor, 1915); M.W. Luckin, *South African cricket, 1919-1927: a complete record of all South African cricket since the war*. (The Author, 1927).

Visit from a Spanish Researcher

Dr Maria Martinez Lirola visited the Alan Paton Centre (APC) for seven weeks in February and March, 2006. Dr Lirola, who lectures at the University of Alicante in Spain, wrote her doctoral dissertation in Spanish on Alan Paton's novels in English, from a linguistic point of view. She came to the APC in order to study Paton's speeches, of which there are over 200, from the linguistic viewpoint, to analyse what made him such a powerful speaker. From this research, she intends writing academic papers and a book in English. She also spent time in the School of Education as a visiting scholar, both giving and attending lectures and seminars.

JK

Photos by Jewel Koopman



RENAMING OF PIETERMARITZBURG STREETS

Colin Gardner

I haven't made a study of the way in which renaming has been carried out in other South African cities, but I have a sense that what has happened in Pietermaritzburg may be rather special.

In 2002 the then mayor of what is now the Msunduzi Municipality, Hloni Zondi, brought together a small committee to discuss this matter. On this committee the three main political parties in the municipality were represented: the ANC (the majority party), the DA and the IFP. The committee's aim, as enunciated by the mayor, was to name some streets and some buildings after local people who had distinguished themselves in one way or another in the struggle for democracy. Another aim was to add some new names to the list of streets which tended to give the very inaccurate impression that central Pietermaritzburg was a city peopled only by those of European origin.

But there were some important provisos. As far as possible streets already named after specific individuals were not to be renamed: the mayor made it clear that he didn't wish to offend any of the city's communities. Streets and places were also to be named only after people who were dead. And among those to be honoured there were to be representatives of different ethnic groups, and both men and women.

The committee worked at its task and produced a list of names, which it considered fair and inclusive. This list was accepted by the executive committee and by the Council, and published in *The Witness*. There was then a barrage of letters to the editor. About 10% of correspondents approved the proposed changes; the remainder were opposed to them. A rough analysis suggested that about 90% of those expressing vociferous disapproval were white and over the age of about 55. It was difficult to get a response to the changes from the whole Msunduzi community; a number of letter-writers suggested a referendum, but that would have been prohibitively expensive. The mayor, the committee and the whole council were not sure what to do. So the matter was put on to the back burner.

Then, early in 2005, the mayor decided to resurrect it. By that time renaming had taken place in a number of places in South Africa, and his guess was that many of those who had

opposed the local changes before might by now feel less strongly about them and might even appreciate the sensitivity with which the committee had done its work. The new names were published again, with a few alterations (two of the previous names were dropped in order to include two people who had died in the intervening three years), and again it was difficult to gauge the reaction of the whole community. There were again letters of disapproval, but this time considerably fewer,

so the executive and the council decided to go ahead with the changes.

It had been made clear from the first that there was no desire to make businesses or residents change their letterheads or other signs immediately; it was in fact taken for granted that the changes would take place fairly gradually; and indeed it was decided that for six months or more the new names and the old names would be displayed side by side or one above the other. Most of the new names are now in place.

It remains for me to list our new names – five of them for central streets, twelve for arterial roads on the outskirts of the city, and three of them for buildings. (In addition to these, two roads have been renamed after geographical features.) All of the people named were strongly associated with the struggle for democracy. Most of them were activists, a number of whom gave their lives for the cause: Peter Kerchhoff, Jabu Ndlovu, Hoosen Haffeejee, Chota Motala, Reggie Hadebe, Moses Mabhida, Selby Msimang, Peter Brown, Archie Gumede, Sikhumbuzo Ngwenya, Gladys Manzi, Harriette Colenso and A S Chetty. Alan Paton, as an author and opponent of apartheid is there too, as are two other writers: Bessie Head and Sibusiso Nyembezi. Four of the new names were amakhosi as well as active participants in the cause of liberation: Langelibalele, Bhambatha, Albert Luthuli and Mhlabunzima Maphumulo.

I think most readers will agree that it is an interesting and unusually representative list. Information about many of these newly honoured people is available in the Alan Paton Centre & Struggle Archives.

(Colin Gardner was formerly the Speaker of the Msunduzi Municipality)

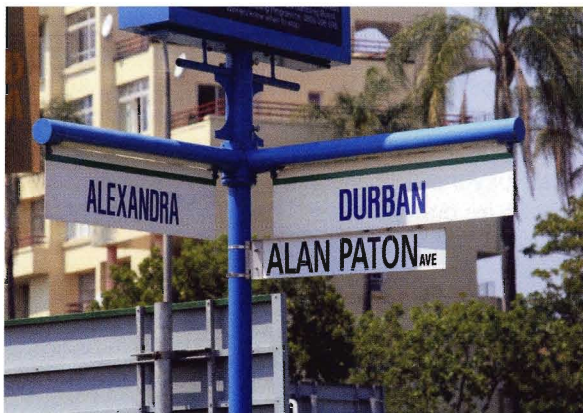


Photo by Adrian Koopman

PIETERMARITZBURG'S NEW NAMES

Extracts from an article written by Nalini Naidoo, and originally published in *The Witness* in September 2002, and on 20 June 2005.

STREETS AND ROADS:

(Information in brackets indicates books or papers available at the Alan Paton Centre)

Longmarket Street – new name: Langalibalele Street. Inkosi Langalibalele Hadebe, Chief of the Hlubi people in the 1850s, who was one of the first African activists to mount an armed struggle against the colonial authorities and to be imprisoned on Robben Island nearly a century before Nelson Mandela. **(Two books at APC.)**

Berg Street – new name: Hoosen Haffejee Street. Dr Hoosen Haffejee, a Pietermaritzburg (Pmb)-born dentist, was found hanging in a cell at Brighton Beach Police Station in 1977, shortly after he was detained by the security police.

Commercial Road – new name: Chief Albert Luthuli Street. Luthuli was president of the African National Congress from 1952 until his death in 1967. He spent part of his childhood in Edendale. A chief, teacher and politician, he was awarded the Nobel Peace Prize in 1961. **(Papers on link between Luthuli, ANC and Liberal Party)**



Loop Street – new name: Jabu Ndlovu Street. Ndlovu was a trade unionist, a member of the National Union of Metal Workers of South Africa (Numsa) and women's rights activist who died in 1989 during the height of violent conflict in the city. **(A book available at the APC.)**

Chapel Street – new name: Peter Kerchhoff Street. Peter Kerchhoff, founder of the Pietermaritzburg Agency for Christian Social Awareness (PACSA), was known as an ardent campaigner for social justice. **(Interviews, PACSA papers at APC.)**



Photo: PACSA

East Street – new name: Masukwana Street. Masukwana is the isiZulu name of a nearby small river



Photo by Adrian Koopman

Durban Road – new name: Alan Paton Avenue. Paton is the internationally acclaimed author of *Cry the Beloved Country*. Published in 1948, it exposed to the world for the first time the evils of the system of racial segregation. He was an ardent proponent of the political philosophy of Liberalism. **(Large Collection at APC.)**



Old Greytown Road – new name: Chota Motala Road. Dr Mahomed Moosa Motala (popularly known as Chota) was a veteran member of the ANC, a community leader in the city and served as South Africa's first ambassador to Morocco. He came to Pietermaritzburg in 1948 and was the second Black doctor to set up practice here. He was among the 156 accused in the historic 1956 treason trial. **(Interviews available at the APC.)**



New Greytown Road – new name: Bhambatha Road. Chief Bhambatha kaMancinza is considered an early hero of the freedom struggle. Bhambatha was a minor Zulu Chief who in 1906 refused to pay poll tax. **(Five books/pamphlets at APC.)**

Edendale Road, from Pine Street to the Imbali turnoff – new name: Moses Mabhida Road. Moses Mabhida was born in the Thornville district in 1923 and grew up in Pietermaritzburg. He escaped into exile during the 60's. **(Interview with Mrs Linah Mabhida at APC.)**

Duncan McKenzie Drive – new name: Peter Brown Drive. Born in 1924, Peter Brown was a social activist and leader of the Liberal Party. With Alan Paton he was one of the founders of the non-racial Liberal Party in 1953, and later its national chairman. As a farmer and a fluent Zulu linguist he was particularly concerned about "black spot removals", and he and the Liberal Party campaigned vigorously against them. He was



banned by the apartheid government from 1964 to 1974. (**Peter Brown papers at APC.**)

Edendale Road, from Imbali turnoff onwards – new name: Selby Msimang Road.



Henry Selby Msimang who died in 1982 aged 95 was present at the meeting in Bloemfontein in 1912 when the ANC was founded. The son of a Methodist minister, he was born in Edendale. Besides being a staunch fighter for political rights, he was a member of several organisations that worked towards the upliftment of the Pietermaritzburg community. (**Papers at APC.**)

Sweetwaters Road – new name: Mbubu Road. Mbubu is the isiZulu name for Zwartkop.

Newport Drive – new name: Archie Gumede Drive. A lawyer and political activist, Gumede was an outspoken campaigner for the liberation struggle when the ANC was banned. (**Interview at APC.**)

Slangspruit Road – new name: Sikhumbuzo Ngwenya Road. Ngwenya was a political activist who was assassinated in February 1992 outside a Victoria Road restaurant after meeting with a delegation of overseas academics and church officials. At the time of his death he was involved in peace negotiations between the IFP and the ANC. (**Comrade Lost - A life to inspire us, at APC.**)

Murray Road, from Richmond Road to C B Downes Road – new name: Gladys Manzi Road. Gladys Nomathemba Manzi joined the ANC in the 1950s and later became an underground member of Mkhonto Wesizwe. Her life was characterised by continuous spates of detention and torture.

Bishopstowe Road: new name: Harriette Colenso Road. The eldest daughter of Bishop John Colenso. She shared her father's liberal views and worked with him as a secretary and adviser until his death in 1883. Bishop Colenso and his family lived at Bishopstowe, and nearby Sobantu is named after Bishop Colenso himself. (**Colenso books and pamphlets at APC.**)



Baynes Drift Road – new name: Chief Mhlabunzima Road. Chief Mhlabunzima Maphumulo was the traditional leader of Maqongqo in the Table Mountain



Photo: Adrian Koopman

area. He was gunned down in the driveway of his home in Havelock Road in February 1992. He was widely respected for leading a peaceful community at the height of the violence in the province.

Richmond Road – new name: Reggie Hadebe Road. Hadebe was a teacher and a leading figure in the ANC's KwaZulu-Natal structures during the early 1990s. He was murdered when the car he was travelling in with other prominent ANC members was ambushed on the Richmond-Ixopo Road, on the way back from attending a peace meeting in the Ixopo area.

BUILDINGS:

Oribi Airport – new name: Pietermaritzburg/ Msunduzi Airport.

The Msunduzi Municipal Library, formerly Natal Society Library – new name: The Bessie Head Library Bessie Head, now a world renowned author, was born at Fort Napier Hospital, the child of a white mother and an unknown black father. (**Kenneth Birch pamphlet at APC.**)



Symons Centre – new name: The Professor Nyembezi Centre. Professor Sibusiso Nyembezi was an expert on the Zulu language. A prolific writer he published several fiction and non-fiction works in Zulu. He translated classic English works into Zulu, including *Cry the Beloved Country*. (**Interview with Mrs Nyembezi at APC.**)



Municipal Offices, 333 Church Street – new name: A S Chetty Building. Former deputy mayor of the City, Chetty was a long standing activist and a member of the ANC. (**Interview and papers at APC.**)

Photos from APC Collections

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