

Ilizwi LaseRhini

Grahamstown Voice

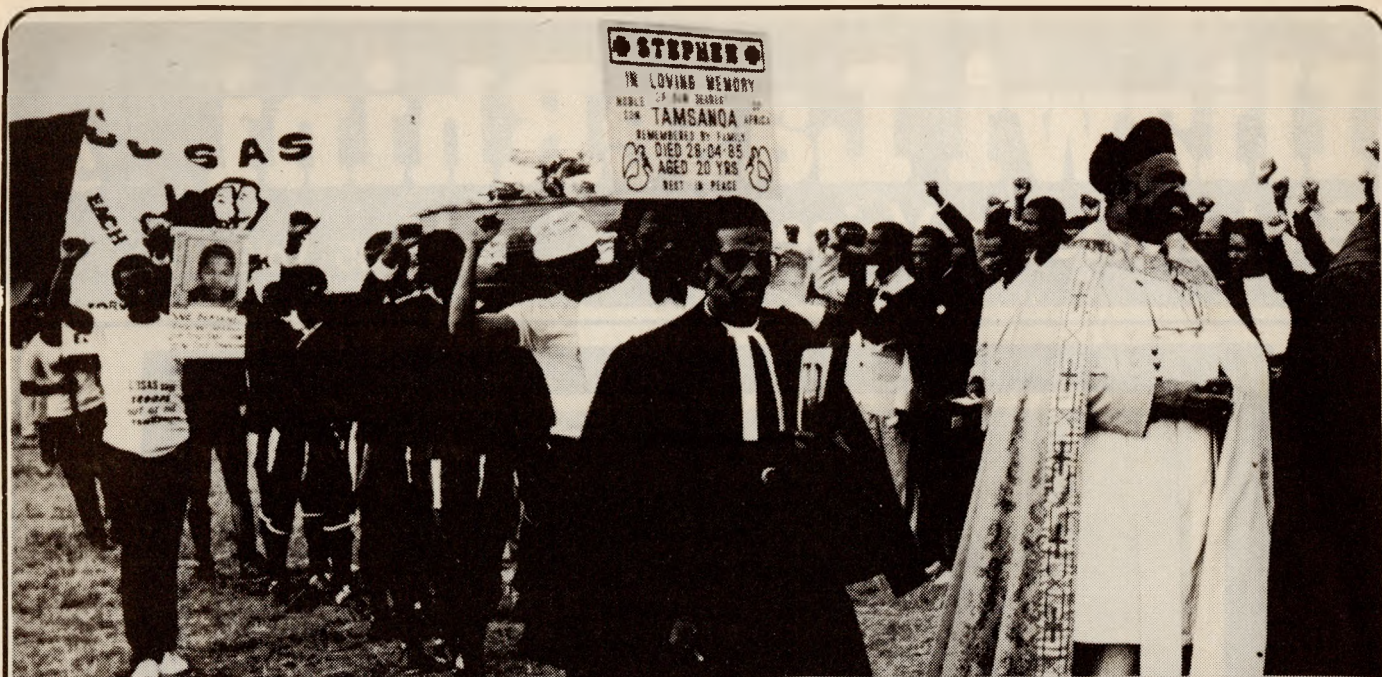
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Yekani ukubulala abantu

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Yekani ukubulala abantu

Ngomhla we 28 ku April u Tamsanqa Steven wadutyulwa ngamapolisa, ubemin-yaka imashumi mabini. Ubengcwatywa ngowe-13 kuMay e Joza Stadium. Xa abantu babeshiya amadlaka amapolisa aphinda abulala bafabini. Abeswelekileyo ngu Allistar Kohl no N.Nomado. Kuye kwabanjwa bamashumi mathandathu.

Aba bathathu baswelekileyo libekwana kwikhulu elinye elabulawa ezilokishini ukususela ngo Janwari kulo nyeka. Impetho yocalu-calulo imke nemipefumlo emsulwa.

Bakumawaka amahlanu ababeye kumngcwabo ka Thamsanqa. Izininzi sabakhungi kuloo mngcwabo bahlunguzela intloko bekhubekile kukubulawa kuka Thamsanqa. Umngcwabo uye welithuba apho abantu bayebamanyana belwisana nezixholo-xholo nobundlobongela bamapolisa.

Zibe zininzi izithethi kwimibutho ngemibutho kumngcwabo lowo. U Jongile Mapapu we-Juventas uye wachaza indlela uThamsanqa abezimanye ngayo nezemidlalo ezingenalucalu-calulo ngabala. i-Juventas ziye zafunda nombongo kumngcwabo lowo.

UMadoda Makhosa we-Grayco (Grahamstown Youth Congress) wachaza ngemfuneko yokuba ulutsha luzimanye nemibutho yolutsha. Uye watsho nakubazeli ukuba kuyimfuneko ukuba baxhese abantwana bebo kumzabalazo olwisana no calu-calulo.

Isithethi se-COSAS simeme abazali ukuba baxhase abafundi kuqwayimbo

lwabo belwisana ne-Bantu Education. U Gugile Nkwinti uchaze ngotlalontle olwelwayo ngabantu. Uye wathetha nango Mqulu weNkululeko (Freedom Charter) nange ndlela oqulethe iimfuno zo Mzantsi Afrika okhululekileyo nonontlalontle.

U Sicelo Ndlovu we-SAAWU (South African Allied Workers Union) wacheza ukuba abasebenzi bangumqolo wesizwe. Uye wathi nomthika lo ubunxixwe ngu-Bishop wenziwe ngabasebenzi bezimanye nemibutho yabasebenzi ukulwisana neengxaki zabo emsebenzini.

Bekukho nezithethi ezibini ezisuka eKaladokhwe eziye zabonisa uvelwano nabantu baseRhini. Esihye sezithethi esivela eKaladokhwe siye sachaza ngemfuneko yokulwa ucalu-calulo. Uye wachaza nemfuneko yokuqina nokumamelana ngelixa lwezidube-dube zamapolisa neentshutshiso. Umama waseKaladokhwe nye wamemezela oomama baseRhini ukuba bamanyane bazimanye nomzabalazo wenkululeko. Uye wamelela kootate ukuba bancedise abafazi babo ezindlini, khonukuze bakwazi ukuzimanye emzabalazweni.

Umngcwabo kaThamsanqa uphele kufe abanye abantu. Abantu bayafe kuba besithi kude nocalu-calulo. Xana abantu besithi kude nocalu-calulo amapolisa namajoni ayabizwa ukuya kubabetha nokubadubula. Ukubulawa kwabantu neentshutshiso zabantu abamsulwa ziyakuphela mhlanga ucalu-calulo luphelile. Abantu bayakulawula.

Majoni phumani Elokishini!

Abemi baseRhini bafuna amajoni namapolisa aphume apha elokishini. Bathi baqhwaya uqhushululu. Athi wona amajoni ajikeleza nje, ukuphelisa uqhushululu. Bathi amajoni ngabahlobo babantu. Kodwa uninzi lwabantu alucingi njalo.

Kwiinyanga ezimbalwa ezidlulileyo abemi, abasebenzi, nabafundi bonke beloMzantsi-Afrika baphendule ngelilwayo kunyuso le-rente, lokutya, neendleko zokuhamba ekufuneka bazihlawule. Ukubonakalisa ungxunguphalo nenzondo abantu baye bala ukwamkela imivuzo ephantsi, imisebenzi, imfundo nentlalo embi.

URhulumente kunye nabameli bakhe bazame ukuvala imilomo yabantu ngolu qhushululu lokubadubula. Amapolisa nomkhosi abanamdla wokumamela ilizwi labantu. Ngapha koko bangquzulene nabahlali belokishi abangaxhobanga, abasebenzi abangonelanga, nabafundi abagwayimbayo.

I-Grahamstown Youth Congress (Grayco) yenye yemibutho emininzi efuna urhoxiso lwala majoni elokishini.

I-Grayco ithi: "Ubukho bamajoni bubangela isixhiba phakathi koluntu nomkhosi kuba ukuthi gqi kwee-hippos kudala nqhushululu. Uluntu lwazi mhlophe ukuba ii-hippos zidubula i-teargas, zibenzisa nemipu ngaphandle koghwayo. Umzekelo, uIamsanga Stevens wadutyulwa walala kwelityikityiki igazi engakhange ahlasele namnye.

"Into ke leyo ebonakalisa ukuba amajoni aluphawo loqhushululu."

Kwiiveki ezimbalwa ezidlulileyo amakhaya aba: Graca secretary, Dan Sandi, ne Cosas chairperson, Tony Yaka, aye atshiswa.

"Asicingeli mntu walapha elokishini, koko sikholelwa ukuba sibulawa kuba siphikisane nocalucalulo", sitshilo isithethi se Cosas. Kulapho luthi uluntu lugale lucinge ukuba amapolisa namajoni ngabona bacinezeli babantu abazihlelete ngoxolo".

Kutsha nje amajoni namapolisa avingce amazibuko ase Fingo Village, engavumeli namntu ongenayo kwelo. Iingqwelo zomkhosi zijikeleze imizi yabemi, ngelo xesha amajoni namapolisa eme bume egqogqa izindlu zabantu.

"Kutsha nje abantu baselokishini babe-gqogqwa bebethwa ngaphandle kwesizathu", utshilo ummeli weGrayco. "Ngelo xesha umkhosi wona uthi ungumhlobo wabantu. Umhlobo ungayenza njani into embi kangaka ebantwini? Abantu abalwa ucalu-calulo abayi kumiswa bengayi kuhluliswa zezi zenzo zigwenxa zenziwa kubo".



Community Councils collapse

All over South Africa the people are angry with the Community Councils. Since August last year 5 councillors have been killed and hundreds attacked. Homes and businesses of the Councillors have been burnt and destroyed. This has happened because the people see the Councillors as tools of apartheid. These councillors were not elected by the people. They do not represent the people in the townships. The community councils are "dummy bodies" who do not care about the people's problems in the townships.

The community councillors, like Colley Draai of the Rhini council are paid by the government to maintain Apartheid. They gets lots of money to apply the pass laws. The community councils force people to pay rents they cannot afford. The community councils have stopped the people's organisations like GRACA from using halls for meetings.

Many community councillors have

vigilante squads to protect them from the people. Now the government is also training police to protect the councillors. But if the councils were truly representative of the people, they would not need such protections.

Since August last year, a hundred and seven councillors have resigned. In Cradock, Uitenhage, Alexandria and Port Alfred, there are no councillors left. In Grahamstown, Humansdorp and Fort Beaufort, many community councillors have resigned. They have resigned because they see that the people don't want them. They see that the Civics are the voices of the people. Some councillors decided to join the people in their fight against Apartheid. When this happened, the councillors did not need police protection any more. People's organisations are calling on more councillors to resign. More and more are doing this. It shows that the government apartheid bodies are not working anymore.

No to prefects Yes to SRC's



All over the Eastern Cape school pupils are out on boycott. In Grahamstown, Uitenhage, Alicedale, Port Elizabeth, Fort Beaufort, Pearston, Kirkwood, Addo, Adelaide, Somerset East, Cookhouse, Graaf Reneit, Jansenville, Port Alfred, Bedford and Aberdeen - everywhere pupils are boycotting school in demand for democratic SRC's.

The government has said that it wants to decide what kind of SRC's the pupils shall have. It says the department of Education and Training will work out a plan for SRC's by June this year. But the pupils do not want SRC's drawn up by apartheid education.

The pupils stand by the COSAS demand for democratically elected SRC's and not the SRC's of the government.

In Grahamstown pupils at Nombulelo, Ntsika and Nyalusa are also boycotting

because of the killing of fellow pupil Thamsanqa Nelson Steven who was shot by police on April 28. In Uitenhage, the students are protesting against the detention of Wonga Nkala, the President of the Uitenhage Youth Congress and the detention of many others.

On May 31st 30 000 students all over the Eastern Cape boycotted school in protest against the deaths and arrests of fellow pupils. But when the pupils boycott, the army and police are called into the townships. The student organisation COSAS has also had its meetings banned in the Eastern Cape. The pupils are speaking out against this kind of repression. The pupils are saying they do not want police violence or bannings - they want SRC's.

Sibuyela kuthixo eCawa



Le yinkonzo yeemvaba zonke zaseCawa. Sibuyela kuThixo nengxaki engumtyholi apha kuluntu lwaseCawa - iBeerhall. Le nkonzo iqhutywa yiPort Alfred Ministers' Fellowship. Xa ibisekwa ngeCawa phaya eTshetshi bekukho abantu abamalunga namakhulu amathandathu. Inkonzo ibinesidima nesithozela.

Phantse nje yamoshwa ngumnumzana u George Msesiwe ngokuthi aqwele ikhamba lakhe lika Shake aliphose kumhiaba wenkonzo. Phofu ke khangane anakwe ngumntu - ikhamba elo lafakwa umlilo!

Ngokuhlwe kwange Cawa umhlekezazi lo uthu waqhuba "iRover" yakhe wayimisa ngasegarage kwiMission yaseTshetshi watsho ngehutala yakhe egrugrisa uMfundisi nosapho lwakhe. Ukusuka apho waya kwa-Gqolodashe nakwa Nkwinti wenza obo bubhanxa nalapho. Phofu ke kucaca ukuba uyile nakwa- Mfundisi uGumede.

Akuthengwa kwaThanda bantu, qha.

UShake yingozi

Niyayazi ukuba loShake ubolayo apha uthengiswa eBhatisi?

Nantsi ke into ebuhlungu: abantu xa bethenga lo Shake ubolileyo baphiwa iBicarbonate of Soda ukuze bayigalele kulo Shake ubolileyo. Khawucinge ke ukuba wenza ngozi ingakanani na kwabo bathi bamsele!

Eli daba likaShake libangele ukuba abantu bahlukane nezimilo zabo. Kaloku apha eCawa akukho misebenzi. Lo nto ibangela ukuba umntu onemali njengabaya manejala bakwaShake nongcothoza bahambe bethimbisa ngemali.

Uahluko ke phakathi koThandisizwe noBulalisizwe ngulo wokuba bona oThandisizwe abathengwa nangewaka - kanti ke oBulalisizwe bona bathengwa nje ngekhaba likaShake okanye nge dampi yebeer. Kukho ukhetshe uthu yena wangena apha elokishini ethembisa abantu ngemali xa bathe bona abo bantu babathuthela iindaba ngento yonke eyenziwa nethethwa apha elokishini. Nalapho bazibonakalisile oThandisizwe kanti noBulalisizwe abalipho sanga elo thuba balinikwe ngulo khetshe lokuthengisa ngabantu.

Kufike ixesha lokuba ngoku izikhukukazi ziwavule amaphiko zikhusele amantshontsho.

The Freedom Charter is a symbol of hope for all freedom loving South Africans. The Charter is democratic because it expresses the people's demands for a future South Africa where all shall be equal.

The Charter was drawn up thirty years ago in 1955. The African National Congress, the Indian Congress, the Coloured People's Congress, the South African Congress of Trade Unions and the Congress of Democrats came together to ask the people of South Africa - "If you could make the laws, what would you do?"

Over 10 000 organisers from these different organisations spent six months going to the people of South Africa to find out what kind of South Africa they would like to live in. Thousands of people were consulted, and hundreds of thousands sent in ideas for a future South Africa.

On June 25 and 26 1955 3000 delegates -workers, students, women - of all ages and races, gathered at Kliptown in Johannesburg to draw together their ideas for a free and equal South Africa.

These delegates arrived by train, bus, car, bicycle and on foot. They went through many roadblocks and searches on the way. When the people arrived at Kliptown, the police were waiting at the entrance. But the police could not stop the meeting.

This meeting was called the Congress of the People. It was the most democratic meeting ever held because it represented people from all over South Africa. Messages of support for the meeting came from all over the world.

After two days of speeches, celebration and discussion, the Congress of the People adopted the demands of the Freedom Charter. With their fists raised, these people declared in a single powerful voice: "These freedoms we will fight for, side by side, throughout our lives until we have won our liberty".

People's lives

The Freedom Charter is the direct outcome of people's lives under apartheid conditions - the pass laws, migrant labour, Bantu Education, resettlement. The different parts of the Charter explain what is meant by "freedom".

The Freedom Charter



A symbol of the people

Coming to Kliptown, carrying the people's demands

●The people shall govern

This demand calls for equal political rights for all South Africans. No freedom is complete until all people participate in running the country. This demand says that all government apartheid structures will be replaced with democratic structures of the people.

●All national groups shall have equal rights:

All the speakers at the Congress of the People said that apartheid must go. This demand calls for the end to discrimination and the rights of all people to use their own language and develop their own culture.

●The people shall share in the country's wealth:

In South African there is a great division between rich and poor. Exploitation goes hand in hand with oppression of black people. This demand says that the industries, banks and mines shall be owned by all the people of South Africa and not just a minority.

●The land shall be shared among those who work it:

This demand calls for the land to be divided equally among South Africa's people. The government will help the people to work their lands. Everyone should be able to live where they want, and resettlement shall be abolished.

●All shall be equal before the law:

This demand calls for the end to all apartheid laws. It says that no-one shall be imprisoned without a fair trial. The army and the police should help to protect the people, and not frighten them like they do now.

●All shall enjoy equal human rights:

This demand calls for the end to the hated pass laws. Everyone should be able to go where they want in South Africa, and people should be able to organise and meet freely.

●There shall be work and security:

All people should be free to organise in trade unions. Men and women of all races shall get equal pay for equal

work, and full employment rights. Worker should get full paid and sick leave, maternity leave, unemployment benefits and a 40 hour working week. Migrant labour and the compound system shall be abolished.

●The doors of learning and culture shall be opened:

Education should be free, equal and compulsory. Apartheid education will be ended, and the government will teach South Africa's people to read and write.

●There shall be houses, security and comfort:

This demand calls for the end to the Group Areas Act. Everyone should be able to live where they choose. Rents shall be lowered and people will not go hungry. There shall also be free medical care, and there will be adequate transport, roads, lighting and playing fields for people in all areas.

●There shall be peace and friendship:

This demand says that when South Africa is a fully independent state, the government shall strive to maintain world peace.

As the demands of the Charter were being read out, the police disrupted the meeting. They searched people and confiscated their notes. But the people started to sing Nkosi Sikelele. The last speaker at the Congress of the People said: "Sons and daughters of South Africa have decided the future and destiny of South Africa. Let it be clear that this great assembly of people of South Africa is an assembly whereby the people will from today march on to freedom".

Guided struggle

Since that day in 1955 the Freedom Charter has guided many organisations in their struggle against apartheid. The message of the Charter has become a powerful symbol in South Africa because the Charter lays down the demands for a non-racial and democratic South Africa.

Today, after 30 years, the Charter is still an inspiration for all those who reject apartheid. This year, many organisations will be taking up campaigns to celebrate the 30th anniversary of the Freedom Charter. Until the demands of the Charter have been met, it will continue to be a source of hope and struggle for the people of South Africa.

ILIZWI LASERHINI

Ilizwi is sad to note the death of Tamsanqa Steven who was killed on April 28. After Tamsanqa's funeral on May 13 two more people were shot. They were Allistar Kohl and N.Nomado. Ilizwi expresses its grief and solidarity with the families and friends of those who have died.

Now there will be more funerals. And as long as the police and army are in the townships there will be many more deaths. This is the terrible cycle of funerals and killings that is spreading through the Eastern Cape.

The police and army are not in the townships to protect the people. They are there to protect apartheid. And as long as there is apartheid, the police and army will always come into the townships with their hippos and guns. In Grahamstown 3 people have died. But apartheid has claimed the lives of more than a hundred people since the beginning of this year.

This killing and violence will only stop when apartheid itself is ended. The apartheid system is using more and more repression. But this cannot stop the power of united and strong people's organisations.

When people raise their fists, this is a symbol of power. One finger on its own is easy to break. But when all the fingers are held together in a fist, this cannot be crushed. In these times of trouble and violence, it is important that the people of Rhini stand together in unity.



lincwadi eziya kwiLizwi

Ilizwi would like to hear more from the people of Rhini. If you have something you would like to write to us about, then please send your letters to: Ilizwi laserhini c/o Delta SRC Offices Rhodes University Grahamstown 6140.

Ndingenelwa ukuvakalisa uluvo lwam ngokungenwa kakubi kwemizi namakhaya ethu yi SADF. Ndingenela ukubonakalisa ukuba into eyenziwe ngamajoni ekukhuseleni ingcinezelo ayikhange iginyise mathe. Ndithanda ukuthi amajoni mawaphume ezilokishini zethu. Amandla ngawethu.

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Mhleli ndingathanda khe ndenze ilizwe malunga nokuwa kuka Mnu Steven Ukuwa kwakhe ndikujonga njengendlela i-apartheid esisa kuyo. I-apartheid yinkqubo engahambisani nobukrestu, yinkqubo yengcine zelo nocalu'calulo. U Yesu wayengumkhululi wabantu ekwayinkokheli.

Engahambisani naculu-calulo. UYesu wesaba uHerode nje ngeenkokheli zisabe i-apartheid. UYohane wavalelwa ngenxa yokushumayela iindaba zenkululeko njen-goo Thabiso Ratsomo (BSM), Terror Lekota, Popo Molefe (UDF), bevalelwa yiSAP ngokuthetha ngenkululeko yabantu. Thina singamakrestu kufuneka sixhase imibutho yabantu elwa ucalu-calulo njengoko siyibonile ingozi ye-apartheid. UYesu wayengasingohlohle sake wayesohlulelana nabantu. Ukuba singumzekelo kakrestu masikhabe i-apartheid ngawo onke. Ukulwa inkululeko iimbumbulu nokuvalelwa angekhe ziphelise uphango lwenkululeko.

In the last issue of Ilizwi we talked about factories and the workplace, and why it is important for workers to organise into trade unions. This time we will try to explain what is meant by non-racial sport.

Non-racial sport

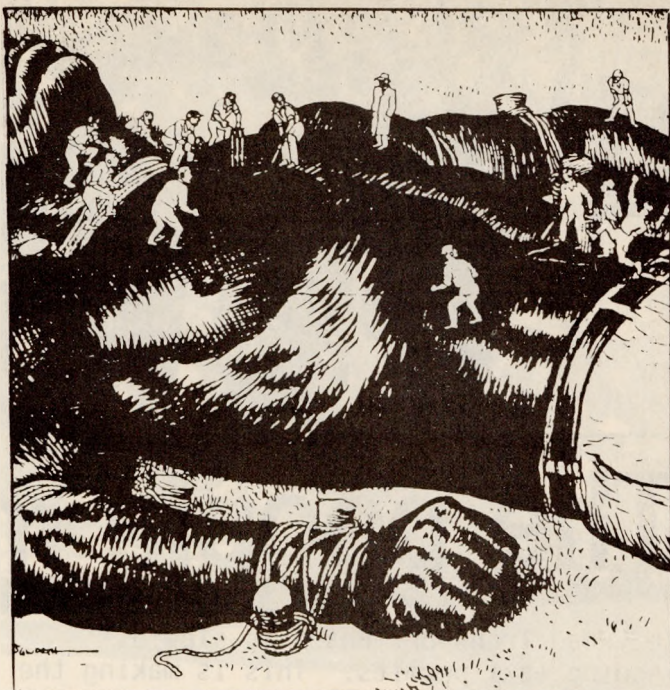
In South Africa the government tells us that sport and politics don't mix. They say it is unfair when overseas countries like France and Australia refuse to send their national teams to play sport in South Africa. The government blames non-racial sports bodies like GRASA, SEDRU and SACOS for mixing sport and politics when they boycott official sports competitions.

But it was the government who mixed sport and politics in the first place. It was the government who made racial sport in South Africa through their policy of apartheid.

The most important way in which apartheid has affected sport in South Africa is through the laws which they have made.

Up until about 1975 laws like the Group Areas Act, the Separate Amenities Act and the Liquor Act made sure that blacks and whites played in separate teams and on separate fields. But when the international sports boycott became stronger the government relaxed some of these laws so that foreign teams would come and play in South Africa. That is the reason why people like Errol Tobias are now playing for the Springboks.

Non-racial sports bodies like GRASA, SEDRU and SACOS are not fooled by these moves. They know that the laws have only been changed a little so that the Springboks can keep playing international sport. But the Group Areas Act has not been removed. People are still forced to live in bad houses in overcrowded townships. They still have to suffer low wages and gutter education.



All these things affect the way people play sport. If someone does not have enough food in their stomach because their parents are paid low wages, it is difficult for them to play a good game of soccer. It is also difficult to play rugby and cricket on fields that are bumpy and covered with stones. There are also not enough fields in the townships. Dummy bodies like the Rhini Town Council control these fields and make it difficult for non-racial teams to play on them. Also the teams do not have money for sports equipment and coaches.

Having a few people like Errol Tobias in Springbok teams does not make sport in South Africa non-racial. It is only when apartheid is destroyed, when all

Having a few people like Errol Tobias in Springbok teams does not make sport in South Africa non-racial. It is only when apartheid is destroyed, when people have equal rights, when there is work for everyone at a living wage, when education is equal and everyone has a house to live in that South Africa will be non-racial. And it is only then that sport in this country can be non-racial.

Until that time has come GRASA and SEDRU and SACOS will continue to support the international sports boycott and refuse to play on competitions like the Currie Cup.

All democratic sportspeople still say that until apartheid has gone "there can be no normal sport in an abnormal society".



The people must walk...

The Road Transport Board is slow at issuing taxi permits. This is making the people suffer.

So said the secretary of the Grahamstown Intercity taxi syndicate.

He told Ilizwi that when the buses were burnt at least 20 people bought mini-buses to transport people to town. Then the Roads' Transportation Board said that they had to get permits. They said it was illegal if the taximen still transported people without having these permits.

There are about 7000 people who come to town every day to work and who go home at night. Schoolchildren also need to be transported and all the people who want to shop.

But now there are only six Matabese buses. These have to first transport workers to firms where they have a contract.

The taximen are scared to operate illegally because if they are caught they may never be given their permits. They have applied for temporary permits, but they have not got them yet. They now have also to get new roadworthy permits.

When Ilizwi telephoned the Board they said they would only meet the taximen later in May. But they said they would not be able to give them permits then because a notice would first have to be placed in the government Gazette in Cape Town.

So, in the wet and cold, the people still walk.

"No peace under apartheid"

"Our struggle for liberation is a struggle for peace. There can be no peace in South Africa while Apartheid remains." This was the feeling of more than 300 delegates from all over South Africa who went to the UDF'S National General Council in March.

The NGC discussed the campaign and activities facing UDF. A new executive was also elected.

The UDF expressed solidarity with people in the Eastern Cape who are suffering from police and army repression. The UDF condemned the violence of the SAP and SADF. It also rejected the Bantustan armies, and called for an end to conscription.

The UDF said it stands alongside trade unions in their struggle against retrenchments. The UDF said it would try to raise awareness among workers about the economic crisis in South Africa.

The UDF rejected Bantu Education, and called for more qualified teachers and an end to corporal punishment. UDF expressed its support for student struggles.

The UDF said it would continue to fight against Botha's "new deal". They said that any government based on the will of the people has a right to govern. Only the total abolition of apartheid and exploitation could solve South Africa's problems.



SEVENTY thousand people from all over South Africa gathered at Uitenhage on April 13 to mourn the deaths of 37 residents killed in a clash with police.

The killings began on Thursday, March 21, exactly 25 years after the Sharpeville massacre when police shot and killed 69 people and wounded many more.

Uitenhage residents were marching peacefully to a memorial service in Kwanobuhle when they were met by nine policemen in a caspir. The police say they opened fire because the crowd surged forward, surrounding the caspir.

But mourners say it was a peaceful gathering. They say they were not carrying placards or throwing stones. They say the police just opened fire at point-blank range. Many people have spoken about the panic as the rifles cracked and men, women and children fell.

Yet the thousands who gathered at the

funeral of the slain several weeks later were not only there to mourn. They were there to stand together in solidarity against apartheid.

'What happened at Uitenhage was no accident', said Dr Allan Boesak, who spoke at the funeral. 'It was the result of years of oppression and domination of South Africa's people.

'Uitenhage is the state of our nation', he told the people. 'The government rules by the power of a gun. It does not listen to what its people have to say. We must wake up and begin to do what is right - and fight for a South Africa where the horror of that bloody Thursday will never happen again'.

At the funeral were other speakers from the Uitenhage Youth Congress, the Uitenhage Women's Organisation, the Port Elizabeth Black Civic Organisation and various ministers from the community.

Victory for SEDRU!

SEDRU is no longer the midget of SARU. They proved this when they beat the once-mighty KWARU 14-9 in a friendly rugby match played at the Lavender Valley rugby field last week. KWARU led 6-3 at the interval.

This was SEDRU's first win over their Port Elizabeth neighbours since the Union was formed in 1972.

The game never really came alive in the first half, with both teams being guilty of approaching the game in too cautious a manner.

Neither team could secure a fair share of clean possession from the lineouts and loose scrums. This left referee Eric Joncklass frequently having to call for the teams to scrum down which tended to dampen the spirit of the game a little.

Tigerish defence by both backlines contributed to the fact that many promising moves broke down.

SEDRU were the first to score once play resumed when full-back Lex Dube broke through two attempted tackles to score far out. He failed to convert his own try (7-6).

KWARU immediately fought back and retook the lead when their full-back goaled - an easy penalty (7-9).

Minutes later, burly SEDRU lock-forward Moses Speckman went on the drive and when stopped executed a perfectly timed pass to teammate Selunke who crashed over in the corner for a splendid unconverted try (11-9).

A poor clearance by KWARU halfback Kaya Majola saw Dube go under it to casually snap over a splendid 40-metre dropped goal (14-9).

The final whistle went minutes later, leaving SEDRU victorious.

GRASA keeps growing



The membership of the Grahamstown Soccer Association (GRASA) keeps on growing. There are now 17 team affiliated to GRASA.

All these 17 teams are presently competing for the GRASA Mainstay Championships. Eight of these teams will go through to the quarter-finals. Juventas, Early Birds, 11 Attackers and United Teenagers are almost certain to go through, while the other four places are wide open.

In last weekend's major clashes United Teenagers beat Marywaters while Early Birds were held to a draw by newly formed Cosmos, who look like a very powerful team. The disappointment of the season has been Marywaters after their brilliant performances last year. They have already lost to Teenagers and Birds, and failed to show up for

their match against strikers. However, things might start changing for them, as their star Gerald Bloem seems to be returning to form.

On the weekend of the 12th May GRASA called off all their fixtures to attend the funeral of Tamsanqa Steven who was shot by police. Tamsanqa was a member of the Juventas Football club. A large number of GRASA members attended the funeral. Jongile Mapapu from Juventas spoke at the funeral, where he criticised TASA for trying to destroy GRASA's efforts to build non-racial sport.

Meanwhile, one of the older clubs in Grahamstown - United Teenagers - are busy making plans to celebrate their tenth anniversary.